Tho S. A. O'Sullivan

March 52

SERIES OF PAMPHLETS,

BY ORSON PRATT,

ONE OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

WITH

PORTRAIT.

TO WHICH IS APPENDED

A DISCUSSION

HELD IN BOLTON, BETWEEN ELDER WILLIAM GIBSON, PRESIDENT OF THE SAINTS IN THE MANCHESTER CONFERENCE, AND THE REV. MR. WOODMAN.

ALSO

A DISCUSSION

HELD IN FRANCE, BETWEEN ELDER JOHN TAYLOR, ONE OF THE TWELVE APOSTLES, AND THREE REVEREND GENTLEMEN OF DIFFERENT ORDERS, CONTAINING A FACSIMILE OF WRITINGS ENGRAVED ON SIX METALLIC PLATES, TAKEN OUT OF AN ANCIENT MOUND IN THE STATE OF ILLINOIS, IN THE YEAR 1843.

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No 1.

DIVINE AUTHORITY,

OR THE QUESTION,

WAS JOSEPH SMITH SENT OF GOD?

BY ORSON PRATT,

ONE OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

A few days since, Mrs. Pratt and myself, together with some others, were kindly invited to take tea with a very respectable gentleman of this town (Liverpool), who, though not connected with our church, yet was, with his family, sincerely enquiring after the truth. They seemed to be fully convinced in relation to the most important features of our doctrine, and were desirous of extending their investigations still further. We hope that their researches may happily result in a full conviction of the truth, and that they may obtain that certainty, so much to be desired, as to the *divine* authority of the great and important message *now* revealed from heaven—a message which must assuredly prove a savor of *life* or *death* to the generation now living. This message is beginning to awake the attention of the honest, virtuous, and upright among all classes of society. They seem to be aroused from the slumber of ages.

A message of simple truth, when sent from God—when published by divine authority, through divinely inspired men, penetrates the mind like a sharp two-edged sword, and cuts asunder the deeply-rooted prejudices, the iron-bound sinews of ancient error and tradition, made sacred by age and rendered popular by human wisdom. It severs with undeviating exactness between truth and falsehood—between the doctrine of Christ and the doctrines of men; it levels with the most perfect ease every argument that human learning may array against it. Opinions, creeds invented by uninspired men, and doctrines originated in schools of divinity, all vanish like the morning dew—all sink into insignificance when compared with a message direct from heaven. Such a message shines upon the understanding like the splendors of the noon-day sun; it whispers in the ears of mortals, saying, "This is the way, walk ye in it." Certainty and assurance are its constant companions; it is entirely unlike all plans or systems ever invented by human authority, it has no alliance, connexion, or fellowship with any of them; it speaks with divine authority, and all nations, without an exception, are required to obey. He that receives the message and endures to the end will be saved; he that rejects it will be damned. It matters not what his former righteousness may have been—none can be excused.

As a specimen of the anxious enquiry which now pervades the minds of many in relation to this church, we publish the following extract from a letter, which was kindly read to us during our afore-mentioned visit, by the gentleman who received it from his friend in London. We were struck with the apparent candor, the sound judgment, and the correct conclusions of the author of the letter, and earnestly solicited the privilege of publishing it. Permission was granted on condition that we would withhold names. We here present it to our readers, and shall endeavour, in the same spirit of candor, to answer the all-important inquiries contained in it.

July 15th.

My dear Sir,—I have been expecting, time after time, to be able to return you the "Letters" you so kindly left with me. As I informod you in my last, I cursorily read through the Letters, and then handed the book to Mr. ——. With him it is at the present time. The impression made thereby on his mind is very remarkable, and he requests me to inform you, that if you will allow him, he means to keep the book, if you will please to let him know the price thereof. He and I concur in our view of Mormonism at present. Do you inquire what that view is? I will then proceed to state it. We consider that the proofs which Mormonism gives of the apostacy are, without question, clear and demonstrative; we entirely concur also in the personal appearance and reign of our Lord! we are persuaded that all the preachers and teachers of the day are without *authority*—that their

teachings and interpretations are uncertain as to the truth—that the translations of the scripture, being done without inspiration, are also uncertain. All is uncertain! melancholy thought! a deplorable picture but a true one!—the different teachers doing the best they can!—all jarring—all contending! The result—division, multiplied division! And they have a right if they think proper to divide from an authority *merely human*. But their multiplied division is a multiplied proof that they are wrong—that they are without that SPIRIT who guides into truth, *and truth is* ONE!

My dear sir, the "Saints" have made out a strong and irrefragable case to show that "authority to teach" is nowhere, if not with them; but the proposition that *they have authority to teach, interpret, &c.*, is one that at present does not create a conviction in Mr. — or my mind. We admit that it is very reasonable to suppose that, under such circumstances, God would raise up and send *one invested with authority*. Whether Joseph Smith was such an one is the all important question. I also admit, that so far as I am acquainted with his history, there is something very remarkable about him; perhaps I should be fully convinced if I were more fully read in writings relating to him. I wish I lived near to you, and then I would read more fully on the subject; I confess my mind is much concerned to arrive at a clear conclusion upon the point.

Mr. —— wishes you, if you will be so good, to select a few books that you think clearly prove the divine mission of Joseph Smith, and send them in a parcel to him with the prices; he will feel much obliged, and will send you a post-office order for the amount; he believes your selection will be a judicious one. I have heard Mr. Banks twice since I saw you, and other individual teachers also. There is much in their public services I approve. I am struck with the simplicity of their celebration of the ordinances. * * One result of my conversation with you and Banks, and perusing the Letters, is, that I can be no longer connected with any sect. So far as I see, I can without difficulty confound in argument—plain scriptural argument—any into whose company I am at any time thrown. The Methodist *system* I am convinced is the worst, because its pretensions are highest. I stand, therefore, fully alone. I declare I should be glad to be convinced that Mormonism is what it professes to be; I would join it to-day if my mind could be convinced that its elders had *authority to baptize me for the remission of sins, and to lay hands on me for the gift of the Holy Ghost*. These sacred ordinances I would obey gladly, if I knew men having authority to administer them. To have these ordinances administered without divine authority is mere child's play. Thus you see my position. A Methodist leader, an old friend, said to me the other day, "Are you connected with the Church of Christ now?—I hear you are not with us now." I answered, "Where is the Church of Christ?" He replied it is found among the different sects. I then inquired, "Are you in the Church of Christ? for if you are, you must be a member of all the sects." This rather puzzled him. I then asked him "Shew me the sect that resembled the church at the beginning; does any one of them, or do they all put together resemble the church at the beginning?" He said certainly not. I enquired why not? He was shrewd enough to be silent and to see that his own mouth must condemn his sect and all the sects. Observe, in the absence of the spirit, men must do as well as they can. This I am trying to do, only I confess that I am poor, and blind, and naked, bereft of the glory of the *certainty of the authority and truth of the Church of Christ*. The sects, however, are satisfied, though "poor, blind, and naked," to boast of increase of goods, chapels, rich friends, preachers, &c., &c. So much for my present views and standing. I suppose by this time you have acted on your convictions, and are joined to the Saints; in all honesty you ought, I confess. The moment a conviction that *divine authority and certainty of teaching* is with them, that moment will I join them. * * * Farewell. My respectful regards to Mrs. ——, and ever believe me, my dear sir, yours very truly,

——.

First.—The author of the above letter has carefully examined the present state of the world, and declares himself fully convinced of the awful apostacy which now so universally prevails. He unhesitatingly admits that all authority to teach—to administer ordinances—to build up the church of Christ, has entirely ceased from the earth—that "all is uncertain." He also admits that "it is very reasonable to suppose that under such circumstances, God would raise up and send *one invested with authority*. Whether Joseph Smith was such an one is the all-important question." Yes, indeed, it is an important question, and one that involves the fate of the present generation. If Joseph Smith was not sent of God, this church cannot be the church of God, and the tens of thousands who have been baptized into this church are yet in their sins, and no better off than the millions that have gone before them. *The form*, without the power and authority, is no better than the hundreds of human forms that have no resemblance to the ancient pattern; indeed, it is more dangerous, because better

calculated to deceive. Other churches do not profess to have inspired apostles, prophets, prophetesses, evangelists, &c., hence we *know*, if the New Testament be true, that they cannot be the church of God. But the Latter-day Saints profess to have all these officers and gifts among them, and profess to have authority to administer in every form, ordinance, and blessing of the ancient church; hence we know, that so far as the offices, doctrines, ordinances, and ceremonies are evidence, this church can exhibit a perfect pattern. In these things, then, both ancient and modern Saints are exactly alike. By the New Testament then we cannot be condemned.

If the Latter-day Saints are not what they profess to be, one thing is certain, that no one ever will be able to confute their doctrine by the scriptures; however imperfect the people may be, their doctrine is *infallible*. Can this be said of any other people who have existed on the eastern hemisphere during the last 1700 years? No. Their doctrines have been a heterogenous mixture of truth and error, that would not stand the test one moment when measured by a pattern of inspiration; some disparity could be seen and pointed out—some deviation either in the organization or in the ordinances of the gospel could be shown to exist. And now after so many centuries have elapsed, and when human wisdom has been exerted to its utmost strength, and the most exalted and gigantic talents displayed to lay a stable foundation whereon to build, we awake and behold all an empty bubble—a vain show—a phantom of man's creation, with scarcely a vestige of the ancient *form*, to say nothing of the *power*. In the midst of all this thick darkness, a young, illiterate, obscure, and inexperienced man announces a message from heaven, before which darkness flees away; human dogmas are overturned; the traditions of ages are uprooted; all forms of church government tremble like an aspen leaf at its approach, and the mighty fabric of popular sectarianism is convulsed and shaken to its very foundation. How happens all this? If Joseph Smith were an impostor, whence his superior wisdom? What power inspired his mind in laying the foundation of a church according to the ancient order? How could an impostor so far surpass the combined wisdom of seventeen centuries as to originate a system diverse from every other system under heaven, and yet harmonise with the system of Jesus and his apostles in every particular? What! an impostor discover the gross darkness of ages, and publish a doctrine perfect in every respect, against which not one scriptural argument can be adduced! The idea is preposterous! The *purity* and *infallibility* of the doctrine of this great modern prophet is a presumptive evidence of no small moment in favour of his divine mission.

We do not pretend that a *perfect doctrine* is an *infallible* evidence in favour of the *divine authority* of the one who teaches it. We can conceive it possible, though not probable, for a man to teach a doctrine unmixed with error, and yet be without authority to administer its ordinances. Swedenborg, Irving, and many others, taught doctrines in some respects true, in other respects false; hence their authority should be rejected, even though they should perform miracles. We have no examples on the records of history, of a doctrine perfect in every respect, being taught by any person or persons, unless they were inspired with divine authority. If Joseph Smith taught a doctrine in any respect false, he should be rejected as an impostor, though he should, like the magicians of Egypt, turn rivers of water into blood, or create frogs in abundance, or even raise the dead like the witch of Endor. On the other hand, if he taught a true and perfect doctrine, he might be sent of God, though he himself should perform no miracle, like John the Baptist, or the prophet Noah, or many other prophets of the Old Testament.

In ancient times, many great prophets were sent of God, and we have no record of their doing miracles, yet their respective messages were of infinite importance, and could not be rejected without condemnation. Where is there a man, no matter how great his attainments, that can show Mr. Smith's doctrine to be false? Did the ancient Saints teach baptism to the penitent believer for the remission of sins? So did Mr. S. Did they teach the laying on of hands for the gifts of the Holy Spirit? So did Mr. S. Did the Former-day Saints teach that apostles, prophets, evangelists, pastors, teachers, deacons, bishops, elders, &c., all inspired of God, were necessary in the church? So did Mr. S. Did the ancient Saints teach that dreams, visions, new revelations, ministering of angels, healings, tongues, interpretations, and all other spiritual gifts were necessary in the church? So did this modern prophet.

Where, then, is the discrepancy between the ancient and modern teaching? Nowhere. The teaching of the one is as perfect as the other; and we again assert that this perfect coincidence in teaching, in every point, is a strong presumptive evidence that *Mr. Smith was sent of God.*

Second.—In what manner does Joseph Smith declare that a dispensation of the gospel was committed unto him? He testifies that an angel of God, whose name was Moroni, appeared unto him; that this angel was formerly an ancient prophet among a remnant of the tribe of Joseph on the continent of America. He testifies that Moroni revealed unto him where he deposited the sacred records of his nation some fourteen hundred years ago; that these records contained the "everlasting gospel" as it was anciently taught and recorded by this branch of Israel. He gave Mr. Smith power to reveal the contents of those records to the nations of the earth. Now how does this testimony of Joseph Smith agree with the book of John's prophecy given on the Isle of Patmos? John testifies that when the dispensation of the gospel is again committed to the nations, it shall be through the medium of an *angel* from heaven. J. Smith testifies that a dispensation of the gospel for all nations has been committed to him by an *angel.* The one uttered the prediction; the other testifies its fulfilment. Though Mr. Smith had taught a perfect doctrine, yet if he had testified that his doctrine was not restored by an angel, all would at once have known him to be an impostor. How came Mr. Smith, if an impostor, to not only discover a perfect doctrine, but to also discover the precise medium through which that doctrine should be restored to the earth? Did Swedenborg, Irving, Wesley, or any other persons, not only teach a pure system, but at the same time did they declare that it was committed to them by an angel from heaven? If not, however pure and holy their teaching, they were not divinely authorised to administer in ordinances. If Mr. Smith had professed to have accidentally discovered those records, and that he was inspired to reveal their contents through the Urim and Thummim; or if he had professed to have received a message of the gospel through the inspiration of the Holy Ghost, or the Urim and Thummim, or in any other way but that of the ministering of an angel, we should, without further enquiry, have known him to be without authority. How came Mr. Smith, if a deceiver, to think of all this? Did Martin Luther, Wesley, Whitfield, Swedenborg, or Irving, think of this? Whence his superior intellect—his depth of understanding—his extensive foresight—that he should so far surpass all former impostors for 1700 years? John testifies that when the everlasting gospel is restored to the earth it shall be by an *angel.* Mr. Smith testifies that it was restored by an *angel,* and in no other way. *This is another presumptive evidence that he was sent of God.*

Third.—A revelation and restoration to the earth of the *everlasting gospel* through the angel Moroni would be of no benefit to the nations, unless some one should be ordained with authority to preach it and administer its ordinances. Moroni might reveal a book containing a beautiful and glorious system of salvation, but no one could obey even its first principles without a legally authorised administrator, ordained to preach, baptize, lay on hands for the gifts of the Holy Ghost, &c. Did Moroni ordain Mr. Smith to the apostleship, and command him to administer ordinances? No, he did not. But why not confer authority by ordination, as well as reveal the everlasting gospel? Because in all probability he had not the right so to do. All angels have not the same authority—they do not all hold the same keys. Moroni was a prophet, but we have no account of his holding the office of an apostle; and if not, he he had no right to ordain Mr. Smith to an office which he himself never possessed. He no doubt went as far as he was authorised, and that was to reveal the "stick of Ephraim"—the record of his fathers containing the "everlasting gospel." How then did Mr. Smith obtain the office of an apostle. if Moroni had no authority to ordain him to such office? Mr. Smith testifies that Peter, James, and John came to him in the capacity of ministering angels, and by the laying on of hands ordained him an apostle, and commanded him to preach, baptize, lay on hands for the gift of the Holy Ghost, and administer all other ordinances of the gospel as they themselves did in ancient days. Did Swedenborg—did Irving's apostles—or did any other impostors during the long age of darkness—profess that the apostleship was conferred upon them by those who held it last—by any angel who held the office himself? No: and therefore they are not apostles, but deceivers. If Mr. Smith had pretended that he re-

ceived the apostleship by the revelation of the Holy Ghost, without an ordination under the hands of an apostle, we should at once know that his pretensions were vain, and that he was a deceiver. If an impostor, how came Mr. Smith to discover this? Why did he not, like the Irvingites, assume the apostleship without an apostle to ordain him? How came he to possess so much more wisdom than Irving, as to discover that he could not be an apostle without being ordained under the hands of an apostle? If Mr. Smith be a false apostle, it must be confessed that he has exhibited far more judgment than all the false apostles who have preceded him, learned and talented as they were. Is not this another presumptive evidence of *Joseph Smith's divine mission?* Such a correctness upon matters of so great a moment, and upon subjects on which millions have heretofore erred, indicates something more than *human*—it indicates the inspiration of the Almighty. The purity of Mr. Smith's doctrine—the perfect coincidence of his testimony with that of John's, in relation to the manner of the restoration of the everlasting gospel to the earth, and the consistency of his testimony in relation to the manner of the restoration of the apostleship, are strong presumptive evidences that beautifully harmonise with and strengthen each other; the evidence is therefore accumulative, and increases with every additional condition or circumstance in a multiplied ratio, and seems almost irresistibly to force conviction upon the mind.

Fourth.—Joseph Smith not only professes, through the medium of angels, to have received a dispensation of the gospel, and the power and authority of the apostleship, but he also professes to have received, through *revelation* and *commandment* from God, a dispensation for the gathering of the Saints from all nations. Now the doctrine of the gathering of the Saints in the last days must either be *false* or *true;* if false, then J. Smith must be an impostor. It matters not how correct he may have been in all other points of his system, if this one point—the doctrine of the gathering be false, he *must* be a deceiver. Why? Because he professes to have received *this doctrine* by direct *revelation* and *commandment.* On the other hand, if the doctrine of the gathering of the Saints be a *true* doctrine and scriptural, this will be another presumptive evidence that Mr. Smith was sent of God.

Now a doctrine may be *true* and not be *scriptural;* as for example, Newton's doctrine or law of universal gravitation is a *true* doctrine, but not a *scriptural* one; that is, it can neither be proved nor disproved by the scriptures. So, Noah's doctrine of gathering into an ark—Lot's doctrine of fleeing out of Sodom—Christ's doctrine to depart out of Jerusalem and flee to the mountains to escape destruction, were all *true;* but neither of them could be proved or disproved by any scripture given to any of the former prophets. So likewise Mr. Smith's doctrine of the gathering of the Saints in the last days might be *true,* even though there should be no former scripture that predicted such an event; but in this case such a doctrine would be no evidence that Mr. Smith, who advocated it, was sent of God; but if such a doctrine can be proved to be a *scriptural* doctrine, that is, if the gathering of the Saints was predicted in ancient scriptures as an event to take place in a certain age, in a certain way, and through certain means, and Mr. Smith comes in *that age,* professing to have a message to gather the Saints in *such way,* and by *such means* as the scriptures have foretold, then the exact and perfect agreement between the professed message of Mr. Smith, and the scriptural predictions relating to such a message or work, would be a presumptive evidence of great weight in favor of his divine mission.

The doctrine of the gathering of the people of God, including Israel, is one so clearly predicted by the inspired writers, that it seems almost superfluous to refer to the numerous passages relating to it. The dispensation in which the people of God were to be gathered in one, is called by the apostle Paul, "the dispensation of the fulness of times;" which he represents as being an event then in the future. John, nearly one hundred years after the birth of our Saviour, saw the wonderful events and sceneries of unborn generations displayed in majestic and awful grandeur before him. He saw the churches of Asia, then under his own personal watch-care, lukewarm, corrupted, and about ready to be moved out of their place. He saw the universal apostacy that was soon to succeed and hold dominion for ages over all kindreds and tongues, under the name of the Mother of Harlots—the great Babylon that should make all nations drunk with her wickedness. He saw that after the nations had been thus overwhelmed in thick darkness for ages, without the church of God, without apos-

tles, without prophets, without the ministering of angels, without one cheering message from heaven, that there would be one more proclamation of mercy made to all people—one more dispensation of glad tidings from the heavens, to be ushered in by an angel restoring the everlasting gospel, which was to receive a universal proclamation to all the inhabitants of the earth, followed with a loud cry, that "the hour of God's judgment is come." He saw the universal proclamation of this warning message immediately followed by another angel, proclaiming the complete overthrow and downfall of Babylon. Between the interval of the flying of these two angels, he "heard another voice from heaven, saying, *Come out of her, my people*, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities." Remember, that this voice, commanding the people to come out of Babylon, was to be a "voice from heaven." It was not to be a cunningly devised plan of uninspired man, brought about by human ingenuity, but it was to be a voice from heaven—a message sent from God—a new revelation, commanding the Saints to come out of Babylon previous to its downfall. How came Mr. Smith if an impostor, to get, not only all the other particulars which we have mentioned, perfectly exact, but also to discover that there must be a gathering of the Saints out of Babylon, and that that work must immediately follow the introduction of the gospel by an angel? Why did he not say, my doctrine is true, and if you will embrace it, you can be saved, and still remain where you are? It matters not how correct his doctrine might have been in all other points, if he had told his disciples to remain among the corrupt nations, and not gather together—this alone would have exposed the cloven foot, and proved him to be a deceiver. Swedenborg, Wesley, Irving, and a numerous host of others, during the last seventeen hundred years, have entirely neglected the gathering, which proves that they were without authority—that a dispensation of the gospel was never committed to them—that the voice from heaven to come out of Babylon had never saluted their ears. Previous to the restoration of the *gospel* by an angel, God had no people in Babylon, and therefore he could not call them out. An unauthorised, uninspired priesthood, preaching a perverted gospel, never could raise up a people of God in Babylon; for they themselves are Babylon, and all their converts or children are begotten after their own likeness with Babylonish inscriptions upon their foreheads. It is only when the gospel, apostleship, and power are again restored in the way and manner predicted, that a people of God can be raised up among the nations. It is then, and not till then, that the voice is heard from heaven, calling that people out from among the nations. Mr. Smith did not forget this. It is marvellously strange, indeed, that he should be an impostor, and yet embrace in his system every particular that was to characterise the great dispensation of the latter times. It matters not how diverse the points of his doctrine were to the popular doctrines current among the great modern systems of religion. He seems to have introduced his system without paying the least regard as to what would be popular or unpopular—as to whether it would suit the learned or the unlearned—as to whether it would suit the temporal circumstances of man or not. He did not stop to make the inquiry whether the gathering of the Saints would be congenial to the feelings of those who occupied splendid mansions, upon fine farms, surrounded with every luxury of life. He did not stop to consider any of those things, but spoke as one having authority; saying, "thus saith the Lord," upon every point of doctrine which he promulgated. Now, for a young man, inexperienced and illiterate, to profess to give the word of the Lord upon subjects of so great a moment—to reveal doctrines which were directly opposed, not only to his own traditions, but to the teachings and doctrines of the most popular, numerous, and powerful sects of the day, and at the same time have those doctrines exactly accord, not only with the ancient gospel, but with every minute prediction relative to the dispensation of the last days, is an evidence that carries TRUTH upon the face of it, and leaves a deep and lasting impression upon every reflecting mind, and we can hardly refrain from assenting in our hearts, that surely *he must have been sent of God*.

Fifth.—What else besides the "everlasting gospel" does the Book of Mormon profess to contain? It professes to contain a brief but faithful history of a small branch, of the *tribe of Joseph*, and the revelations given to them both before and after Christ, written by a succession of prophets who were the literal descendants of Joseph; hence

it professes to be, in the full sense of the word, the *writings or records of the tribe of Joseph.* It contains numerous and pointed predictions, showing expressly that the age in which their records should, by the power of God, be revealed to the nations, should also be the day in which Israel should be gathered; and that their records, in conjunction with the records of the Jews, should be the powerful instruments in the hands of the servants of God in bringing about that great work. Now, how does this accord with the word of the Lord to Ezekiel upon the same subject? Ezekiel was commanded to write upon two sticks, one for Judah and the other for Joseph; after which he was commanded to join them together into one. And when the children of Israel should make enquiry what these two united writings of Judah and Joseph meant, he was to say unto them, that the Lord God would join the writings of Joseph with those of Judah; immediately after which he would take the children of Israel from among the heathen, whither they were gone, and would gather them on every side, and bring them into their own land: and that he would make them one nation in the land upon the mountains of Israel; and that one king should be king to them all; and that they should no more be two nations or kingdoms. Ezekiel testifies that the *writings of Joseph* should be joined with the *writings of Judah.* Mr. Smith presents this generation with a book, consisting of several hundred pages, professing to be the sacred writings of the inspired prophets of the tribe of Joseph, who anciently inhabited the great western hemisphere. Ezekiel testifies that Israel should be gathered, never again to be scattered, immediately after the union of these two records. The professed record of Joseph, brought to light by Mr. Smith, testifies in the most positive language, that this is the age in which Israel shall be gathered through the instrumentality of the word and power of God, contained in the two records. Ezekiel uttered the prediction. Mr. Smith presents a professed fulfilment. This is another presumptive evidence in favour of the divine authority of his mission; for if the gathering of Israel had not been included in the mission of Mr. Smith, as an important part of the great work of the last dispensation, all would have had good reason for rejecting him without further inquiry. The ministering of an angel—the restoration of the gospel—the conferring of the apostleship—the setting up of the kingdom of God—the gathering of the Saints—the revelation of the record of Joseph, and its union with the Jewish record—and the restoration of all the house of Israel to their own lands, are the wonderful events to be fulfilled in the great "dispensation of the fulness of times." Whatever person or persons are divinely commissioned to usher in that dispensation, must have the keys of authority to perform every work pertaining thereunto. If Joseph Smith had included all these remarkable events in his mission, *excepting one;* then that *one* exception would be sufficient to prove him to be acting without authority. But where, we ask, is there one exception? What particular event or circumstance pertaining to the dispensation, of which he professed to hold the keys, has he excluded from his system? Did John predict the restoration of the gospel by an angel? It is included in Mr. Smith's system. Did John predict that the Saints should receive a message from heaven, commanding them to come out of Babylon? It also is included in the system of Joseph Smith, and the Saints are now obeying it. Did Ezekiel predict the final gathering of Israel as an immediate result of the union of the two records of Joseph and Judah? Mr. Smith also includes this in his system. The two records are already united in their testimony, and will soon accomplish the purpose for which they were sent forth. What then is lacking? Is there any of the prophets, or inspired writers of ancient times, who have pointed out some other way for the latter day dispensation to be brought about? Can any man show that the gospel will not be restored by an angel, or that the Saints will not be called out of Babylon by a message from heaven? or that the record of the tribe of Joseph will not be joined with the Jewish record—the Bible? or that Israel will not be gathered to their own lands through the instrumentality of more revelation? or that the kingdom of God will not be set up in the latter days to break in pieces all other kingdoms? or that apostles and prophets will not be restored to the earth as in ancient times? If all these things are possible, probable, and scriptural—if all these events must come to pass in their time, and in the manner predicted—can any one show that this is not the time? that the Book of Mormon is not the record of Joseph, about which Ezekiel prophesied? Can any one show any cause why Joseph

Smith should not receive the ministering of an angel? why he should not be ordaine an apostle, or prophet, or receive revelations and commandments from God? If the gospel is to be restored by an angel, it must be restored at the first to some person. Why not that person be Mr. Smith? If the records of two different tribes are to be joined in one, why not the Book of Mormon and the Bible be the two records? and why not Mr. Smith be the instrument in the hands of God in fulfilling this prophecy? If these things are not the fulfilment of those ancient predictions, will the generation that lives when they do come to pass be any more believing than they are at present in this work? Will they be any more ready to receive new revelations, visions, angels, or ancient sacred records than they are now? When God sets up his kingdom, will mankind be any more willing to receive the apostles, prophets, and inspired officers of that kingdom, than they are now? One thing is certain; if the angel has not come — if the gospel is not restored — if the records of Joseph are not revealed—then there is no kingdom of God on the earth, no authority to preach or administer ordinances among men; all is gross darkness—all is uncertainty —and our only alternative is to wait till the voice of the angel is heard, till the great work of the last dispensation is ushered in. But will we then receive it? Will not our prejudices be as great then as they are now against Mr. Smith? Are there any qualifications that Mr. Smith should possess that he did not possess? Were there any doctrines which he advocated adverse to scriptural doctrine? Were there any principles connected with his system inconsistent with the prophecies. If then perfection characterises every doctrine embraced in the great scheme of this modern prophet, who can say that he was not sent of God? Who dare oppose so great and perfect a system, without the least shadow of evidence to prove its falsity? Who so lost to every sense of reason and sound judgment, as not to perceive an overwhelming evidence flowing in from every quarter to establish the divine mission of Joseph Smith? Who that has examined his mission or system impartially, can bring even one evidence against it? Are we not bound then to yield, at least, our faith on the side of evidence? What excuse then can the learned, and great, and wise of the earth, render for opposing a work of so great importance with nought but ridicule, and slander, and vile reproaches? Let them bring forth their strong reasonings, or else let them hear, and say it is TRUTH.

Sixth.—The perfect agreement between the prediction of Isaiah (chap. xxix.) and Mr. Smith's account of the finding and translation of the Book of Mormon, is another collateral proof that he was divinely commissioned. Mr. Smith testifies that the plates from which that book was translated were taken *out of the ground*, from where they were originally deposited by the prophet Moroni; that the box containing them was composed of stone, so constructed as to exclude, in a great degree, the moisture of the soil; that with the plates he discovered a Urim and Thummim, through the aid of which he afterwards was enabled to translate the book into the English language. Soon after obtaining the plates, a quantity of the characters were correctly transcribed, and sent to some of the most learned individuals in the United States, to see if they could translate them. Among the rest, they were presented to Professor Anthon, of New York city. But no man was found able to read them by his own learning or wisdom. Mr. Smith, though an unlearned man, testifies that he was commanded to translate them, through the inspiration of the Holy Ghost, by the aid of the Urim and Thummim, and that the Book of Mormon is that translation. Now, Isaiah says to Israel, "Thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."

Who cannot perceive the perfect harmony between Isaiah's prediction and Mr. Smith's testimony? Isaiah, as if to impress it upon the minds of those who should live in future generations, gives no less than four repetitions of the same prediction in the same passage, informing us, in the most definite language, that after Israel should be brought down, they should speak in a very familiar manner "out of the ground," and "whisper low out of the dust." Mr. Smith has been an instrument in the hands of God of fulfilling this prediction to the very letter. He has taken "out of the ground" the ancient history of one half of our globe—the sacred records of a great nation of Israel—the writings of a remnant of the tribe of Joseph, who

once flourished as a powerful and great nation on the western hemisphere. The mouldering ruins of their ancient forts, and towers, and cities, proclaim their former greatness, in mournful contrast with their present sad condition. They have been brought down like all the rest of Israel; but the words of their ancient prophets "speak out of the ground," and "whisper out of the dust" to the ears of the present generation, revealing in a very "familiar" manner the history of ancient America, which before was entirely unknown to the nations. Isaiah says, that Israel should "speak out of the ground." Mr. Smith says that he obtained the writings of Joseph from "out of the ground." Now, if Mr. Smith had professed that he had got his book as Swedenborg obtained his, or as the Shakers obtained theirs; that is, if he had professed to have obtained this book to usher in this last dispensation in any other way but "out of the ground," we should have had reason to suppose him a deceiver, like Swedenborg and thousands of others. Again, Isaiah says that "the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." All this was fulfilled before Mr. Smith was aware that it had been so clearly predicted by Isaiah. He sent the "WORDS of a book" which he found, as before stated, to Professor Anthon. But it was a sealed writing to the learned professor—the aboriginal language of ancient America could not be deciphered by him. He was as much puzzled as the wise men of Babylon were to interpret the unknown writing upon the wall. Human wisdom and learning, in this case, were altogether insufficient. It required another Daniel, who was found in the person of Mr. Smith. What a marvellous work! What a wonder! How the wisdom of the wise and learned was made to perish by the gift of interpretation given to the unlearned! If the Book of Mormon is what it professes to be—a sacred record—then it must be the very book mentioned in Isaiah's prediction; for the prophet Nephi, one of the writers of the Book of Mormon, who lived upwards of 2400 years ago, informs us that their writings should be brought to light in the last days, in fulfilment of Isaiah's prediction; he also delivers a prophecy in relation to the same book, and predicts many events in connexion therewith, which are not mentioned by Isaiah. We here give an extract from his prediction, as also his quotations from Isaiah:

Behold, in the last days, or in the days of the Gentiles; yea, behold all the nations of the Gentiles, and also the Jews, both those who shall come upon this land, and those who shall be upon other lands; yea, even upon all the lands of the earth: behold, they will be drunk with iniquity, and all manner of abominations; and when that day shall come, they shall be visited of the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm and with tempest, and with the flame of devouring fire; and all the nations that fight against Zion, and that distress her, shall be as a dream of a night vision; yea, it shall be unto them even as unto a hungry man which dreameth, and behold he eateth, but he awaketh and his soul is empty; or like unto a thirsty man which dreameth, and behold he drinketh, but he awaketh, and behold he is faint, and his soul hath appetite: yea, even so shall the multitude of all the nations be that fight against mount Zion: for behold, all ye that do iniquity, stay yourselves and wonder, for ye shall cry out, and cry, yea, ye shall be drunken, but not with wine; ye shall stagger, but not with strong drink: for behold, the Lord hath poured out upon you, the spirit of deep sleep. For behold, ye have closed your eyes, and ye have rejected the prophets, and your rulers, and the seers hath he covered because of your iniquity.

And it shall come to pass, that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them who have slumbered. And behold the book shall be sealed: and in the book shall be a revelation from God, from the beginning of the world to the ending thereof. Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore the book shall be kept from them. But the book shall be

delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust; and he shall deliver these words unto another; but the words which are sealed, he shall not deliver, neither shall he deliver the book. For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, that they may come forth; for, behold, they reveal all things from the foundation of the world unto the end thereof. And the day cometh that the words of the book which were sealed, shall be read upon the house-tops; and they shall be read by the power of Christ; and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be, even unto the end of the earth. Wherefore at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book, and the things therein. And there is none other which shall view it, save it be a few, according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said, that the words of the faithful should speak as if it were from the dead. Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good, will he establish his word; and wo be unto him that rejecteth the word of God.

But behold, it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book, take these words which are not sealed, and deliver them to another, that he may show them unto the learned, saying: read this, I pray thee. And the learned shall say, bring hither the book, and I will read them: and now, because of the glory of the world, and to get gain, will they say this, and not for the glory of God. And the man shall say, I cannot bring the book, for it is sealed. Then shall the learned say, I cannot read it. Wherefore it shall come to pass, that the Lord God will deliver again the book and the words thereof, to him that is not learned; and the man that is not learned shall say, I am not learned. Then shall the Lord God say unto him, the learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore, thou shalt read the words which I shall give unto thee. Touch not the things which are sealed, for I will bring them forth in mine own due time; for I will show unto the children of men that I am able to do mine own work. Wherefore, when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me, that I may preserve the words which thou hast not read, until I shall see fit in mine own wisdom to reveal all things unto the children of men. For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same yesterday, to-day, and for ever; and I work not among the children of men, save it be according to their faith.

And again it shall come to pass, that the Lord shall say unto him that shall read the words that shall be delivered him, forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fears towards me is taught by the precepts of men, therefore, I will proceed to do a marvellous work among this people; yea, a marvellous work and a wonder; for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid. * * * * * * And in that day shall the deaf hear the words of the book; and the eyes of the blind shall see out of obscurity and out of darkness; and the meek also shall increase, and their joy shall be in the Lord; and the poor among men shall rejoice in the Holy One of Israel. For assuredly as the Lord liveth, they shall see that the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off; and they that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

Here it will at once be perceived that the Book of Mormon is actually the book predicted by Isaiah, or else it must be an imposture. The book mentioned by Isaiah was to have every characteristic which seems to accompany the Book of Mormon. Did Isaiah predict that the "deaf should hear the words of the book, and the eyes of the blind see out of obscurity, and out of darkness?" It has been fulfilled by the coming forth of the Book of Mormon. Did Isaiah say that in the day his predicted book

should speak out of the ground, then those who "erred in spirit should come to understanding, and they that murmured should learn doctrine?" It has been fulfilled to the very letter through the instrumentality of the Book of Mormon. Tens of thousands of honest men, who erred in spirit because of the doctrines and precepts of men, have come to understanding. Many points of doctrine which had been in controversy for ages are made perfectly plain in the Book of Mormon; hence those who have murmured because of the darkness and obscurity thrown over the scriptures by human wisdom and learning, have "learned doctrine?" Did Isaiah prophesy that when the predicted book should make its appearance, that then "the house of Jacob should no longer be made ashamed, neither should the face of Jacob any more wax pale?" The Book of Mormon has come, declaring that the time is at hand for the gathering of the house of Jacob, no more to be scattered. Did Isaiah predict that in the day of the revelation of a certain book, "the terrible one should be brought to nought, the scorner be consumed, and all that watch for iniquity be cut off;" and finally, that "all the nations who should fight against Mount Zion, should pass away as the dream of a night vision, and be destroyed by earthquake and the flame of devouring fire?" The Book of Mormon comes testifying that the hour of these judgments is at hand. And finally, there is no circumstance mentioned by Isaiah, connected with the revelation and translation of the book he mentions, but what is connected with the Book of Mormon. If Joseph Smith was an impostor, and wished to palm himself off upon the world as the great prophet who was to usher in the preparatory dispensation for the coming of the Lord, how came he to discover all these minute particulars contained in Isaiah's prophecy, so as to so exactly and perfectly incorporate in his great scheme of imposture each and every one of them? If this illiterate youth was a deceiver, he has far outstretched all the learned divines or impostors of the last eighteen hundred years—he has made his great and extended scheme to harmonize in every particular, not only with the ancient gospel but with the ancient prophecies, and this, too, so perfectly, that no one can detect the delusion. Reader, does not such a scheme savour very strongly of the truth? Does it not require a greater effort of mind to disbelieve such a scheme than it does to believe it? If such a scheme can not be credited, where is there a scheme or system in the whole world that can be credited? Can you find a scheme more perfect than the one introduced by Mr. Smith? Can you find one equal to it in perfection? Can you find one that contains the one-twentieth part of the truth which his system contains? If, then, you doubt the authority of Mr. Smith, how much more ought you to doubt the authority of every other man now on the earth? If Mr. Smith's perfect scheme should be rejected, surely all other schemes or doctrines which can be shown to be ten times more imperfect, should also be rejected. If any are to be received, surely that one should be received which seems to contain all the elements of a true doctrine, and in which there cannot be detected the least evidence of imposture. To invent a scheme apparently every way suited to the last dispensation or preparatory work for the second advent of our Lord—to have that scheme agree in every minute particular with the endless circumstances and numberless events predicted by the ancient prophets, bespeaks a wisdom far superior to that of man: it bespeaks the wisdom of God. This endless train of circumstances—all harmonizing—all combining—all concentrating as it were into one focus—carries with it such irresistible evidence of truth that it is almost impossible for the careful investigator to to reject the divinity of Joseph Smith's mission. Like investigating the works of nature, the more he examines the more he perceives the wisdom of the Deity enstamped upon every sentence.

Seventh.—According to the Book of Mormon, all of the great western continent, with all the valleys, hills, and mountains, riches, and resources pertaining thereunto, was given to the remnant of Joseph, as their "land of promise." The Almighty sealed this covenant and promise by an oath, saying, that the land should be given unto them for ever. The western world, including both North and South America, is the "land of promise," to the remnant of Joseph, in the same sense that the land of Palestine is a promised land unto the twelve tribes of Israel. Now this testimony of the Book of Mormon agrees most perfectly with the prophetic blessing placed upon the head of Joseph by the patriarch Jacob; who, just previous

to his death, called together his sons and predicted upon each what should befal them or their tribes "in the last days." The blessing upon the tribe of Joseph is as follows:—(Gen. xlix chap.) "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breast and of the womb: *the blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills:* they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." In the preceding chapter, when blessing the two sons of Joseph, he says, "let them grow into a multitude in the midst of the earth." And again, "his seed shall become a multitude of nations." From these predictions it will be perceived that Jacob prevailed with God, and obtained a greater blessing in behalf of the tribe of Joseph than what Abraham and Isaac, his progenitors, had obtained. While the blessing of Jacob's progenitors was limited to the land of Palestine, Joseph had confirmed upon him a blessing, or country above, or far greater than Palestine—a country at a distance, represented by "the utmost bounds of the everlasting hills." Some of the "branches" of the "fruitful bough" of Joseph were to spread far abroad from the parent tree—they were to "run over the wall" of the mighty ocean—they were to "become a multitude of nations in the midst of the earth." There, among the "everlasting hills," they were to be "made strong by the hands of the mighty God of Jacob." It was to be there among the "multitude of nations" of the posterity of Joseph, that the "Shepherd—the stone of Israel" was to establish a kingdom, which should break in pieces all other kingdoms, and "fill the whole earth."

In America there is "a multitude of nations," called by us "Indians." These Indians evidently sprang from the same source as is indicated by their color, features, customs, dialects, traditions, &c.; that they are of Israelitish origin is also evident from their religious ceremonies, their language, their traditions, and the discovery of Hebrew inscriptions, &c. If America is not the land given to a branch of Joseph, where, or in what part of the globe shall that tribe receive the fulfilment of Jacob's prediction? where, if not in America, has a land been peopled by a multitude of the nations of Joseph? Can a multitude of the nations of Joseph be found in Europe, Asia, or Africa, or in any of the adjoining islands? If not, then America seems to be the only place where that great prediction could receive its accomplishment. The Book of Mormon testifies that America is "the land of Joseph," given to them by promise. Is not this an additional evidence that *Mr. Smith was sent of God?* If Mr. Smith was an impostor, how came he to discover that the tribe of Joseph was to be favoured so much above all the other tribes of Israel? Perhaps it may be replied, that it was easy to discover *that* from the scriptures; but, we ask, why did not Swedenborg, Wesley, Irving, or some of the other impostors of former times, make this scriptural discovery, and incorporate it in their pretended dispensations? It would be, at first, thought far more natural to suppose the American Indians to be the ten lost tribes of Israel; indeed, this is the opinion of many of the learned at the present day. Why did not this modern prophet, if a deceiver, form his deceptive scheme more in accordance with the opinions of the learned? or why should he choose a remnant of the tribe of Joseph to people ancient America? Out of the twelve tribes of Israel, why did he select only a branch of one tribe to people that vast continent? All can *now* perceive why the Book of Mormon should profess to be the history of a remnant of one tribe, instead of being the history of the ten tribes. All can see, why America should be represented as a promised land to Joseph, instead of being given to Reuben, Simeon, or any of the other tribes. All can *now* see, though it was not seen at the first, that if the Book of Mormon was different from what it now is; that is, if it professed to contain a history of the ten lost tribes; or if it had given the great western continent to any other people, or to any other tribe than that of Joseph, that it would have proved itself false—it would not have been the book or record which the prophets predicted should come forth to usher in the great work of the last

days. An impostor would be obliged to take into consideration all these minute circumstances, many of which are in direct opposition to the established traditions of the day; yet none of them could be neglected without proving fatal to his scheme. But Mr. Smith with all the accuracy of a profound mathematician, has combined all the minute elements of both doctrine and prophecy in his grand and wonderful scheme—nothing is wanting. Whatever department of his system is examined it will be found invulnerable. What an invaluable amount of evidence to establish the *divine mission of Joseph Smith!*

Eighth.—In the Book of Mormon are given the names and locations of numerous cities of great magnitude, which once flourished among the ancient nations of America. The northern portions of South America, and also Central America, were the most densely populated. Splendid edifices, palaces, towers, forts, and cities, were reared in all directions. A careful reader of that interesting book, can trace the relative bearings and distances of many of these cities from each other; and if acquainted with the present geographical features of the country, he can, by the descriptions given in that book, determine, very nearly, the precise spot of ground they once occupied. Now since that invaluable book made its appearance in print, it is a remarkable fact, that the mouldering ruins of many splendid edifices and towers, and magnificent cities of great extent, have been discovered by Catherwood and Stephens in the interior wilds of Central America, in the very region where the ancient cities described in the Book of Mormon were said to exist. Here, then, is a *certain and indisputable evidence* that this illiterate youth—the translator of the Book of Mormon, was inspired of God. Mr. Smith's translation describes the region of country were great and populous cities anciently existed, together with their relative bearings and approximate distances from each other. Years after, Messrs. Catherwood and Stephens discover the ruins of forty-four of these very cities and in the very place described. What, but the power of God, could have revealed beforehand this unknown fact, demonstrated years after by actual discovery?

Ninth.—The fulfilment of a vast number of prophecies delivered by Mr. Smith is another infallible evidence of his divine mission. Out of the many hundreds of fulfilled predictions uttered by him, we select the following as examples.

1. Soon after Mr. Smith found the plates, he commenced translating them. He had not proceeded far before he discovered from his own translation of the prophecy of Nephi, as before quoted, that "THREE WITNESSES," besides himself, should behold the book by the power of God, and should know and testify of its truth. Some length of time after this, or in the month of June, A.D. 1829, the Lord gave a revelation, through Mr. Smith, to Oliver Cowdery, David Whitmer, and Martin Harris, promising them that if they would exercise faith, they should have a view of the plates, and also of the Urim and Thummim. This prediction was afterwards fulfilled; and these three persons send forth their written testimony, in connexion with the Book of Mormon, to all nations, kindreds, tongues and people, declaring that an angel of God descended from heaven, and took the plates and exhibited them before their eyes; and that at the same time, the voice of the Lord from the heavens testified to them of the truth contained in Mr. Smith's translation of these records. Now an impostor might indeed predict the raising of "THREE WITNESSES," but he could never call down an angel from heaven. in the presence of these WITNESSES," to fulfil his prediction.

2. Before the "Church of Jesus Christ of Latter-day Saints" had any existence upon the earth, the prophecy of Moroni was translated and printed in the Book of Mormon. It is expressly predicted in this prophecy, that in the day that that book should be revealed, "the blood of the Saints should cry unto the Lord from the ground," because of the wickedness of the people, and that the "time should soon come when," because of the cries and mourning of "widows and orphans," whose husbands and fathers should be slain by wicked hands, "the Lord should avenge the blood of his Saints." And again, in August, 1831, the word of the Lord came to Mr. Smith, saying that "the Saints should be scourged from city to city, and from synagogue to synagogue," and that but "FEW" of those then in the church should "stand to receive an inheritance."—(See Book of Doctrine and Covenants, page 151.) The blood of many hundreds of Saints who have been slain and martyred in this church, is an incontrovertible evidence of the truth of the prediction. Surely Mr. Smith must have been a prophet of God to have foreseen not only the rise of the church of the Saints,

but that their blood should cry aloud from the ground for vengeance upon the nation who should perpetrate these bloody deeds. No human foresight could have seen the bloody sceneries that were to take place after the rise of the church. All natural appearances in the United States were against the fulfilment of this dreadful prediction. Every religious society throughout the whole country was strongly guarded against persecution and religious intolerance by the strong arm of the civil law. The glorious constitution of that great and free people proclaimed religious freedom to every son and daughter of Columbia's soil: yet, in the midst of that boasted land of freedom and religious rights, where universal peace seemed to have selected her quiet dwelling-place, the voice of a great prophet is heard predicting the rise of the Latter-day Church, and the bloody persecutions that should follow her "from city to city, and from synagogue to synagogue." Never were there any prophecies more literally and palpably fulfilled since the creation of the earth. If the foretelling of future events that could not possibly have been foreseen by human wisdom—events, too, that to all outward appearances were very unlikely to come to pass: if the predicting of such events and their subsequent fulfilment constitutes a true prophet, then Joseph Smith must have been a true prophet, and, if a true prophet, *he must have been sent of God.*

Tenth.—There are many thousands of living witnesses who testify that God has *revealed* unto them the truth of the Book of Mormon, by dreams, by visions, by the revelations of the Holy Ghost, by the ministering of angels, and by his own voice. Now, if Mr. Smith is an impostor, all these witnesses must be impostors also. Perhaps it may be said, that these witnesses are not impostors, but are deceived themselves. But, we ask, can any man testify that he KNOWS a false doctrine to be true, and still not be an impostor? Men frequently are deceived when they testify their *opinions*, but never deceived when they testify they have a *knowledge*. Such must either be impostors, or else their doctrine must be true. Now, would it not be marvellously strange indeed, if even three or four men, who were entirely disconnected, being strangers to each other, should all undertake to deceive mankind by testifying that an angel of God had descended before them, or that an heavenly vision had been shown to them, or that God had in some other marvellous way manifested to them the divine authenticity of the Book of Mormon? If the testimony of three or four impostors would appear marvellous, how infinitely more marvellous would appear the testimony of tens of thousands of impostors in different countries, widely separated from each other, and who never saw each others faces, and yet all endeavouring to palm upon the world the same great imposition! If many thousands of witnesses do testify boldly, with words of soberness, that God has revealed to them that this is his church or kingdom that was to be set up in the last days, then we have an overwhelming flood of collateral evidences to establish the divine mission of Joseph Smith.

Eleventh.—The miracles wrought by Joseph Smith are evidences of no small moment to establish his divine authority. In the name of the Lord he cast out devils, healed the sick, spoke with new tongues, interpreted ancient languages, and predicted future events. Many of these miracles were wrought before numerous multitudes of both believers and unbelievers, and upon persons not connected with our church. And again, the numerous miracles wrought through the instrumentality of thousands of the officers and members of this church, are additional evidences that the man who was instrumental in founding the church *must have been sent of God.* The thousands of sick that have been miraculously healed in all parts of the world where this gospel is preached, give forth a strong and almost irresistible testimony that Mr. Smith's authority is "from heaven." Although the great majority of mankind consider miracles to be an *infallible* evidence in favor of the divine authority of the one who performs them, yet we do most distinctly dissent from this idea. If miracles be admitted as an *infallible* evidence, then all that have ever wrought miracles must have been sent of God. The magicians of Egypt wrought some splendid miracles before that nation; they created serpents and frogs, and turned rivers of water into blood. If miraculous evidence is *infallible*, the Egyptians were bound to receive the contradictory messages of both Moses and the magicians as of divine authority. According to this idea, the witch of Endor must have established her divine mission beyond all controversy by calling forth a dead man from the grave in the presence of Saul, king of Israel. A certain wicked power described by John (Rev. xiii. chap.) was to do "great wonders" and "miracles,"

and cause "fire to come down from heaven on the earth in the sight of men." If miracles are infallible evidences, surely no one should reject the divine authority of John's beast. Again (in Rev. xvi. chap.) John "saw three unclean spirits like frogs," which he expressly says, *are the* SPIRITS OF DEVILS WORKING MIRACLES, *which go forth unto the kings of the earth, and of the whole world to gather them to the battle of the great day of God Almighty.*" The learned divines and clergy of the nineteenth century boldly declare that "miracles are an INFALLIBLE evidence of the divine mission of the one who performs them." If so, who can blame "the kings of the earth," and these learned divines, and all their followers for embracing the message of these divinely inspired devils? For, according to their arguments, they should in no wise reject them, for they prove their mission by evidences which they say are infallible. We shall expect in a few years, to see an innumerable host of sectarian ministers as well as kings, taking up their line of march for the great valley of "Armageddon," near Jerusalem, and thus prove by their works that they do really believe in the *infallibility of miraculous evidence.* Devils can work miracles as well as God, and as they have already persuaded the religious world that miracles are infallible evidences of divine authority, they will not have much difficulty among the followers of modern christianity in establishing the divinity of their mission. But the "Latter-day Saints" do not believe in the infallibility of miraculous evidence. We believe the miraculous gifts are absolutely necessary in the church of Christ, without which it cannot exist on the earth. Miracles, when taken in connexion with a pure, holy, and perfect doctrine, reasonable and scriptural, is a very strong callateral evidence in favour of that doctrine, and of the divine authority of those who preach it. But abstract miracles alone, unconnected with other evidences, instead of being *infallible* proofs are no proofs at all: they are as likely to be *false* as true. So baptism "for the remission of sins" is essential in the church of Christ, and when taken in connexion with all other points of doctrine embraced in the gospel, is a presumptive evidence for the divine authority of the person who preaches it. But baptism "for the remission of sins," unconnected with other parts of the doctrine of Christ, would be no evidence either for or against the divine authority of any man. The many thousands of miracles wrought in this church, being connected as they are with an infallible doctrine, and with a vast number of other proofs, have carried an almost irresistible conviction to the minds of vast multitudes, who have, in consequence, yielded obedience to the message, and become in their turn the happy recipients of the same power of God, by which they themselves can also heal the sick and work by faith in the name of the Lord; thus demonstrating to themselves the truth of the Saviour's promise, viz.:—that certain miraculous "signs should follow them that believe."—(See Mark, chap. xvi.)

There is one thing connected with Joseph Smith's message which will at once prove him to be an impostor or else a true prophet. It is a certain promise contained in a revelation which was given through him to the apostles of this church in the year 1832. It reads as follows:—"Go ye into all the world, and whatsoever place ye cannot go into, ye shall send, that the testimony may go from you into all the world unto every creature. And as I said unto mine apostles, even so I say unto you for you are mine apostles, even God's high priests; ye are they whom my Father hath given me—ye are my friends; therefore, as I said unto mine apostles, I say unto you again, that every soul who believeth on your words, and is baptised by water for the remission of sins, shall receive the Holy Ghost. And these signs shall follow them that believe. In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them, it shall not hurt them; and the poison of the serpent shall not have power to harm them. * * * Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am. And this revelation unto you, and commandment, is in force from this very hour upon all the world." (Doctrine and Covenants, page 86.) Here, then, this great modern prophet has presented himself before the whole world with a bold unequivocal promise to every

soul who would believe on his message—a promise, too, that no impostor would dare to make with the most distant hope of success. An impostor might indeed make such a promise to his followers, but they never would realize a fulfilment of it. If these miraculous signs have not followed according to the above promise, then the tens of thousands who have complied with the conditions would know Joseph Smith to be an impostor, and with one accord would turn away, and that would be the end of the imposition. But the very fact that vast multitudes are annually being added to the church, and continue therein year after year, is a demonstrative evidence that the promise is fulfilled—that the Holy Ghost is given, and the miraculous signs also. Dare any other societies in all the world make such a promise unto the believers in their respective systems? No, they dare not; they know full well that it would be the speedy downfall and utter overthrow of their vain, unauthorized, and powerless religions. O, what a wide and marked difference between the religion of Joseph Smith and that of Protestant and Catholic religion—between his authority and that of sectarian divines! The one promises all the miraculous gifts of the Holy Ghost to his followers, the other is as powerless as the dry stubble prepared for the burning. While the followers of this great prophet cast out devils, speak with new tongues, heal the sick, open the eyes of the blind, cause the lame to walk, obtain heavenly visions, and converse with angels, the followers of those unauthorized, deluded, and crafty sects not only deny these great and glorious gifts, or impute them in these days to the power of the devil, but they grasp the sword, and fire-arms, and deadly weapons, to kill off the Saints, and drive them from the face of what they call civilized society. While the one class are suffering martyrdom by scores for their testimony, the other class are rolling in all the luxuries and splendours of Great Babylon, with fat salaries of from ten to twenty and twenty-seven thousand pounds sterling per annum.

As we have briefly examined into the nature of the evidences in favour of Joseph Smith's divine mission, it may be well at the close of this number to give a short summary of the proofs and arguments contained in the foregoing.

1. Joseph Smith's doctrine is reasonable, scriptural, perfect, and infallible in all its precepts, commands, ordinances, promises, blessings, and gifts. In his organization of the church, no officer mentioned in the New Testament organization is omitted. Inspired apostles and prophets are considered as necessary as pastors, teachers, or any other officer.

2. Joseph Smith's account of the restoration of the gospel by an angel—of his taking out of the ground the sacred records of the tribe of Joseph—of their subsequent translation by the gift of God—and of the great western continent's being given to a remnant of Joseph, where they have grown into a multitude of nations, are all events clearly predicted by the ancient Jewish apostles and prophets, together with the minute circumstances connected therewith. The times and seasons in which these events should transpire, and the purposes which they should accomplish are also all plainly foretold. Joseph Smith presents the world with the fulfilment at the predicted time—in the predicted manner—and for the predicted purpose as anciently specified.

3. Joseph Smith incorporates in his mission the gathering of the Saints out of Babylon, and every other predicted event that was to characterize the great preparatory dispensation for the second advent of our Lord.

4. The revelation in the Book of Mormon, pointing out the location of many ancient cities, the ruins of which were subsequently discovered by Catherwood and Stephens—the direct and palpable fulfilment of many of the prophecies of Joseph Smith, which no human sagacity could have foreseen, all natural appearances and circumstances being entirely against their expected fulfilment—the raising up of numerous other witnesses who also testify to the ministering of angels and the manifestations of the power of God confirmatory of this message—the performance of many splendid miracles by Mr. Smith and his followers, and the bold unequivocal promise of the miraculous gifts to all who should believe and embrace this message, are all evidences such as no impostor ever has given, or ever can give. They are evidences such as will prove the salvation of every creature that receives the message, and the damnation of every soul that rejects it.

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THE KINGDOM OF GOD.

PART I.

BY ORSON PRATT,

ONE OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

The kingdom of God is an order of government established by divine authority. It is the only legal government that can exist in any part of the universe. All other governments are illegal and unauthorized. God, having made all beings and worlds, has the supreme right to govern them by his own laws, and by officers of his own appointment. Any people attempting to govern themselves by laws of their own making, and by officers of their own appointment, are in direct rebellion against the kingdom of God. The antediluvians were overthrown by a flood, because they rejected the government of the Almighty, and instituted their own governments in its stead. Noah and his family were the only loyal and obedient subjects to the legal power; they alone were saved. The universal desolation and utter abolishment of all the unauthorized man-made governments of the old world, should have been an everlasting warning to all future generations to avoid the same rebellion, and to establish no governments on the earth of human origin. But, alas? the posterity of Noah soon revolted from the only legal, rightful power, and set up for themselves forms of governments of their own inventions. The rebellion soon became so general, that all the inhabitants of the earth, except Melchizedek, Abraham, Lot, and a very few others, engaged themselves in it, supporting and upholding kings and other officers in their usurped authority, and suffering themselves to be governed by human laws, instead of revealed laws from God. From that time until the present, empires, kingdoms, principalites, republics, and numerous other corrupt, illegal, unauthorized powers, have multiplied themselves in the four quarters of the globe. At various times, during the last four thousand years, God has asserted his rights, and endeavoured to establish his own authority, his own laws, and his own government among the children of men. But so great was the opposition manifested by those illegal, rebellious powers, that his government while on earth was exceedingly limited in numbers. The vast majority of mankind made war against it—overcame, killed, and destroyed its officers and loyal subjects, until not a vestige of it was left remaining on the earth. For seventeen hundred years the nations upon the eastern hemisphere have been entirely destitute of the "*kingdom of God*,"—entirely destitute of a true and legal government—entirely destitute of officers legally authorized to rule and govern. All the emperors, kings, princes, presidents, lords, nobles, and rulers, during that long night of darkness, have acted without authority. Not one of them was called or anointed a king or prince by the God of heaven—not one of them received his office or appointment by him—not one of them has received revelations or laws from him—not one of them has received any communication whatsoever from the rightful sovereign, the Great King. Their authority is all assumed—it originated in man. Their laws are not from the Great Lawgiver, but the production of their own false governments. Their very foundations were laid in rebellion, and the whole superstructure, from first to last, is a heterogeneous mass of discordant elements, in direct opposition to the kingdom of God, which is the only true government which should be recognized on earth or in heaven.

The kingdom of God is a theocracy. And as it is the only form of government which will redeem and save mankind, it is necessary that every soul should be rightly and thoroughly instructed in regard to its nature and general characteristics. The beauty, glory, power, wisdom, and order of the kingdom of God may be more fully understood by a careful examination of the following subjects.

First.—*The nature and character of the King.*
Second.—*The character and requisite qualifications of the subordinate officers.*
Third.—*The nature and character of the laws of adoption, or the invariable rule by which aliens are admitted into the kingdom as citizens.*
Fourth.—*The nature and character of the laws given for the government of all adopted citizens.*
Fifth.—*The character, disposition, and qualifications necessary for every citizen to possess.*
Sixth.—*The rights, privileges, and blessings enjoyed by the subjects in this life.*
Seventh.—*The rights, privileges, and blessings promised to the faithful, obedient subjects in a future life.*

Dear reader, your future well-being in all time to come, depends upon your rightly understanding these seven subjects. Read, therefore, with serious attention, and your mind shall be opened to see things that you never saw before; things too of infinite importance, without which you can in no wise be saved. Let us begin by examining—

First.—*The nature and character of the King.* God is the King. In him exists all legal authority. He alone has the right of originating a system of government on the earth. He claims this right by virtue of his having made man and the earth he inhabits. Man, therefore, is indebted to God for his own formation and for the formation of the planet on which he dwells. He also claims the right of establishing his government among men, by virtue of his superior wisdom and power. If God had sufficient wisdom and power to construct such a beautiful world as this, with all the infinite varieties of vegetables and animals appended to it; if he could form such an intricate and complicated piece of machinery as the human tabernacle as a dwelling-place for the human spirit, then we must admit that his wisdom and power are immeasurably greater than that of man, and hence he is qualified to reign as king. An order of government, established by such an all-wise, powerful being, must be good and perfect, and must be calculated to promote the permanent peace, happiness, and well-being of all his subjects. The great King is a very amiable being, full of benevolence and goodness, and never turns any person away empty, that comes requesting a favor which he sees would be for his benefit.

The King occasionally visited his subjects in ancient times, and once tarried with them for several years; but he received such cruel abuse from many of the people that he left them, and went to some other part of his dominions. Where the King is gone the people cannot tell. They have not heard one word from him for upwards of seventeen hundred years. He has been absent so long, that some of the people have doubted even his existence. They have argued that if he did exist, that some one would very likely have heard something from him in the course of so many centuries. Many millions however have some idea that he exists, and are constantly sending all kinds of petitions to him; but for some reason he sends no word back. No messengers are dispatched to the petitioners to give them any counsel upon any subject. It has become a very popular thing to send daily petitions to the King, and to appropriate one day out of seven for the especial purpose of sending in their petitions. The same petitions are frequently sent a great number of times. It is very unpopular however for any one to expect the King to make any reply to any petition sent in. Any one pretending to have received a reply would be counted a base impostor; for, say they, the King has spoken to no one for the last seventeen hundred years; no one has heard from him since he conversed with his servant John on the isle of Patmos. The King conversed very freely with his subjects in the early and middle ages; and some think it very strange that he has been silent so long. They have expended millions in building many costly and magnificent churches in honour of his name; but yet he has not deigned to grace one of them with a visit, neither has he condescended to send any tidings to them by a messenger or otherwise. He has not informed them whether he was pleased or displeased with their splendid edifices. His profound silence for so many centuries has caused many to think, that he was, for some reason, very angry with the people; yet they could not see why he should be angry when the people were doing so much to honor him—when they were expending millions to hire learned men to preach and write in such an eloquent manner about him.

Reader, can you tell why the King should be so distant? Why he holds no com-

munication with any of the people? Why he has not sent one sentence of consolation or counsel to them? Why he has suffered some fifteen thousand millions of the human race to fall into their graves, in the latter ages, without condescending to speak one word to any of them? There must be some cause for all this. There must be something wrong. The King never formerly served his people in this manner; and when he went away, he left word that if any of his people lacked wisdom or knowledge on any subject, they should send in their petition to him, and he would liberally send them the requisite information.

I will now tell you the reason why the King has kept silence so long. It is because he has had no subjects to converse with; all have turned away from him and advocated other governments as being the rightful and legal authority. They killed off, and utterly destroyed, every true subject of his kingdom, and left not a vestige of it upon the earth; and, to add to their guilt and wickedness, they have introduced idolatry in its worst forms, and utterly turned away from the true and living God. They have introduced a "*God without* BODY, PARTS *or* PASSIONS." They have had the audacity to call this newly-invented god by the same name as the God of the ancient Saints, although there is not the least resemblance between them. Indeed there could be no resemblance between them; for a bodiless god, without "*parts or passions*," could resemble nothing in heaven, on earth, or in hell. This imaginary modern god has become exceedingly popular. It is to him that a vast number of churches have been erected. It is not to the true and living God that they send forth petitions, but it is to this imaginary being. No wonder that they have received no communication from him! no wonder that he has not honoured them with a visit. As he has no "PARTS," he could neither be felt nor seen if he should visit them. Such a being could not speak, for he has no "parts" to speak with.

There have been various species of idolatry in different ages of the world. The sun, moon, stars, beasts, crocodiles, frightful serpents, images of wood, of stone, and of brass, have been erected into gods, and worshipped by innumerable multitudes. But the system of idolatry, invented by modern christianity, far surpasses in absurdity anything that we have ever heard of. One of the celebrated worshippers of this newly-discovered god, in his "Physical Theory of another Life," says, "A disembodied spirit, or, we would rather say, an unembodied spirit, or sheer mind, is NOWHERE. Place is a relation belonging to extension; and extension is a property of matter; but that which is wholly abstracted from matter, and in speaking of which we deny that it has any property in common therewith, can in itself be subject to none of its conditions; and we might as well say of a pure spirit that it is hard, heavy, or red, or that it is a cubic foot in dimensions, as say that it is *here* or *there*. It is only in a popular and improper sense that any such affirmation is made concerning the Infinite Spirit, or that we speak of God as *everywhere* present. God is in every place in a sense, altogether incomprehensible by finite minds, inasmuch as his relation to space and extension is peculiar to infinitude. Using the terms as we use them of ourselves, God is not *here* or *there*, any more than he exists *now* and *then*." This species of idolatry, according to the foregoing quotations, approaches so near to Atheism, that no one can tell the difference. Reader, can you see the difference? A god "*without* a *body!*" A god "*without parts!*" A god that cannot be "*here* or *there!*" A god that is "NOWHERE!" A god that cannot exist "NOW and THEN!" A god that exists in NO TIME! A god that has no *extension*—no "*parts*"—no conceivable relation to *time* or *space!* O, blush for modern christianity!—a pious name for Atheism! Some, perhaps, may think that I have not sufficient charity. But why should I have charity for a god that has no "*parts*"—no relation to space? Let him first have charity for himself. But this would be impossible; for he is a god "*without passions.*" He can have no charity nor love for himself nor any one else. There is no danger of offending him; for a passionless god is not capable of anger. One of the persons of this imaginary god is said to have been crucified. But this must be a sad mistake; for it would be impossible to crucify a portion of something that had no "*parts.*" The reason, then, why the people have not received any word from the Great King, is because they have petitioned the wrong god. Would you expect her majesty, the queen of England, to answer your petition if it were directed to some African prince? Would you expect the God of heaven to answer a petition that was

addressed to a Hindoo god? If, then, your petitions are addressed to the bodiless, passionless god of modern christianity, you must not be surprised if the true God does not pay any attention to them. You need not expect that the true God will make any reply to petitions offered to any other being.

The true God exists both in time and in space, and has as much relation to them as man or any other being. He has extension, and form, and dimensions, as well as man. He occupies space; has a body, parts, and passions; can go from place to place—can eat, drink, and talk, as well as man. Man resembles him in the features and form of his body, and he does not differ materially in size. When he has been seen among men, he has been pronounced, even by the wicked, as one of their own species. So much did he look like man, that some supposed him to be the carpenter's son. Like man, he had a Father; and he was the "*the express image of the person of the Father.*" The two persons were as much alike in form, in size, and in every other respect as fathers and sons are of the human race; indeed, the human race are "*his offspring,*" made in his likeness and image, not after his moral image, but after the image of his person. There is no such thing as moral image. Such an image cannot exist. Morality is a property of some being or substance. A property without a substance or being to which it appertains is inconceivable. A property can never have figure, shape, or image of any kind. Hence, a moral image never had an existence except in the brains of modern idolators.

The Godhead consists of the Father, the Son, and the Holy Spirit. The Father is a material being The substance of which he is composed is wholly material. It is a substance widely different in some respects from the various substances with which we are more immediately acquainted. In other respects it is precisely like all other materials. The substance of his person occupies space the same as other matter. It has solidity, length, breadth, and thickness, like all other matter. The elementary materials of his body are not susceptible of occupying, at the same time, the same identical space with other matter. The substance of his person, like other matter, cannot be in two places at the same instant. It also requires *time* for him to transport himself from place to place. It matters not how great the velocity of his movements, *time* is an essential ingredient to all motion, whether rapid or slow. It differs from other matter in the superiority of its powers, being intelligent, all-wise, and possessing the power of self-motion to a far greater extent than the coarser materials of nature. "God is a *spirit.*" But that does not make him an immaterial being—a being that has no properties in common with matter. The expression, "*an immaterial being,*" is a contradiction in terms. Immateriality is only another name for nothing, It is the negative of all existence. A "*spirit*" is as much *matter* as oxygen or hydrogen. It has many properties in common with all other matter. Chemists have discovered between fifty and sixty kinds of matter; and each kind has some properties in common with all other matter, and some properties peculiar to itself which the others do not inherit. Now, no chemist, in classifying his substances, would presume to say—This substance is material, but that one is immaterial, because it differs in some respects from the first. He would call them all material, though they in some respects differed widely. So the substance called spirit is material, though it differs in a remarkable degree from other substances. It is only the addition of another element of a more powerful nature than any yet discovered. He is not a being "without *parts,*" as modern idolators teach; for every whole is made up of parts. The whole person of the Father consists of innumerable parts; and each part is so situated as to bear certain relations of distance to every other part. There must also be, to a certain degree, a freedom of motion among these parts, which is an essential condition to the movement of his limbs, without which he could only move as a whole.

All the foregoing statements in relation to the person of the Father, are equally applicable to the person of the Son.

The Holy Spirit being one part of the Godhead, is also a material substance, of the same nature and properties in many respects, as the spirits of the Father and Son. It exists in vast immeasurable quantities in connexion with all material worlds. This is called God in the scriptures, as well as the Father and Son. God the Father and God the Son cannot be everywhere present; indeed they can

not be even in two places at the same instant: but God the Holy Spirit is omnipresent—it extends through all space, intermingling with all other matter, yet no one atom of the Holy Spirit can be in two places at the same instant, which in all cases is an absolute impossibility. It must exist in inexhaustible quantities, which is the only possible way for any substance to be omnipresent. All the innumerable phenomena of universal nature are produced in their origin by the actual presence of this intelligent, all-wise, and all-powerful material substance called the Holy Spirit. It is the most active matter in the universe, producing all its operations according to fixed and definite laws enacted by itself, in conjunction with the Father and Son. What are called the laws of nature are nothing more nor less than the fixed method by which this spiritual matter operates. Each atom of the Holy Spirit is intelligent, and like all other matter has solidity, form, and size, and occupies space. Two atoms of this spirit cannot occupy the same space at the same time, neither can one atom, as before stated, occupy two separate spaces at the same time. In all these respects it does not differ in the least from all other matter. Its distinguishing characteristics from other matter are its almighty powers and infinite wisdom, and many other glorious attributes which other materials do not possess. If several of the atoms of this Spirit should unite themselves together into the form of a person, then this person of the Holy Spirit would be subject to the same necessity as the other two persons of the Godhead, that is, it could not be everywhere present. No finite number of atoms can be omnipresent; an infinite number of atoms is requisite to be *everywhere* in infinite space. Two persons receiving the gift of the Holy Spirit, do not each receive at the same time the same identical particles, though they each receive a substance exactly similar in kind. It would be as impossible for each to receive the same identical atoms at the same instant, as it would be be for two men at the same time to drink the same identical pint of water. It is these three all-powerful substances that stand at the head of all legal government. All governments, not established by these three, will be ere long overthrown. They hold the supreme authority and power in heaven, and in the heaven of heavens, and throughout the wide expance of universal nature. All principalities, powers, and kingdoms, whether in heaven or on earth, must yield to be instructed and controlled by the supreme power, or they cannot stand.

Second.—*The character and requisite qualifications of the subordinate officers in the kingdom of God* are now to be considered. As the persons of the Father and Son cannot be everywhere present, it is therefore impossible for them to attend in *person* to all the multiplied affairs of government among intelligent beings; therefore, God, in establishing a government among such beings, has always called persons of their own number to officiate in his name. The character of these persons, previously to their calling and appointment, has generally been that of honesty and sincerity; otherwise they have not differed materially from other men.

The various officers, called of God to administer the affairs of his government, are apostles, prophets, bishops, evangelists, elders, pastors, teachers, and deacons. God has only one way of calling these different officers, and that is by *new revelation*. No person was ever authorized to act in the name of the Lord, unless called by *new revelation*. Paul says (Heb. v. 4), "No man taketh this honour unto himself, but he that is called of God as was Aaron." Among the vast number of national governments now upon the earth, where is there one that even professes to be the kingdom of God, or that its officers were called of God as was Aaron? Human authority and human calling are the only powers which any nation professes to have. But there are certain petty governments, called churches, organized within these national governments, which claim divine authority, and consider their officers authorized to act in the name of the Lord. But the great question is, have any of them been called as Aaron was? By *new revelation* Aaron was called. By *new revelation* the duties of his calling were made known. Have any of the Roman Catholic or Protestant officers been called by *new revelation?* Has God said one word to any of them? Do they not, with very few exceptions, declare that "There is no later revelation than the *New Testament?*" If the revelations contained in the New Testament are the last ones given, then the persons to whom they were given, were the last ones called of God. When *new revelation* ceases to be given, officers cease to be called of God. When the calling of

officers cease, the kingdom of God ceases to be perpetuated upon the earth. Nothing is more certain than that the church of God ceased to exist on the earth when new revelation ceased to be given. All the modern christian churches, who deny new revelation, have no more authority to preach, baptize, or administer any other ordinance of the gospel than the idolatrous Hindoos have; indeed all their administrations are worse than in vain—they are a solemn mockery in the sight of God. It is a grievous sin in the sight of God for any man to presume to baptize, unless God has authorized him by new revelation to baptize in his name. Saul, the king of Israel, lost his kingdom because he assumed the authority that did not belong to him. (1 Sam. xiii. 8—15.) Another king of Israel was smote with leprosy until the day of his death, because he attempted to administer an ordinance without being called and authorized. (2 Chron. xxvi. 16—22.) So all the baptisms and sacraments administered by modern christian churches who have done away new revelation, are an abomination in the sight of God. All persons who shall suffer themselves to be baptized, or partake of these ordinances through the administration of these illegal unauthorized persons, after having been duly warned of the evil thereof, will bring themselves under great condemnation before God, and unless they repent of that sin they can in nowise be saved. The twelve apostles were called by new revelation, but that did not authorize Paul, Barnabas, Timothy, nor any other person. Each one had to receive a separate call by new revelation for himself. No one could lawfully act under a commission given to some other person. All the commissions recorded in the New Testament were given to individuals then living, and not to any individuals who should live in some future age. If any persons would have authority, let them obtain a new commission from God, as his servants always did in ancient times, and if they officiate without such new commission, then know assuredly that they are impostors.

The subordinate officers in the kingdom of God must not only be called of God, but qualified to act in their respective offices. The first qualification absolutely necessary for every officer in the kingdom is, *the gift of the Holy Spirit*. This is the most important qualification of all others. No man, without this qualification, can attain to an office in the kingdom of God; it matters not how great his other attainments are; though he has studied the scriptures from a child, and committed them all to memory—though he has carefully learned the original languages in which they were written—though he has made himself master of all sciences—grasped with a comprehensive mind all the arguments set forth in theological works, yet none of these attainments will qualify him for even the least office in the kingdom of God. The unlearned youth, who had not the knowledge of the English alphabet, if he were called of God, and qualified by the gift of the Holy Spirit, would have more power and authority, and could do more towards saving men, than all the theologians and doctors of divinity that the world affords, unless they also were called of God, and endowed with the gift of the Holy Ghost. No other qualifications whatsoever can be substituted in the stead of the Holy Spirit. The Holy Spirit is the great distinguishing characteristic between the officers of the kingdom of God and impostors. Every officer sent of God has a qualification that no impostor ever had or ever can have.

The first officers placed in the kingdom of God are apostles. Let us inquire how in ancient times this office was conferred on man. Jesus said to his ancient apostles (John xv. 16) "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." Paul informs us (Heb. iii. 1.) that Jesus himself was an apostle. Holding the office himself, he had the most perfect right to confer the same calling upon others; hence he first *chose* them, and then "*ordained*" them; after this he sent them forth to preach (Matthew x) "and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans, enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Although these apostles were chosen, ordained, and sent forth on a particular mission to the cities of Israel, with power to work mighty miracles, yet there was an essential qualification which they had not yet received. They had received power sufficient to qualify them to preach that the "kingdom of heaven was at hand." But they had not yet received power sufficient to fully organize and build up that kingdom on the earth. They

lacked one very important qualification, without which they could never establish the kingdom which they had already predicted "was at hand." What was this further qualification which these apostles had not yet received? It was the gift of the Holy Ghost, or the other Comforter which Jesus promised them. It is very remarkable that these apostles should have such great power, and yet not have the Holy Ghost. But hear what the scripture saith, (John vii. 37, 38, 39), "In the last day, that great day of the feast, Jesus stood, and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit which they that believe on him should receive: *for the Holy Ghost was not yet given; because that Jesus was not yet glorified*)." Mark the expression, "*the Holy Ghost was not yet given.*" This agrees with another saying of Jesus to his apostles (John xvi. 7). "Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you." Jesus calls this Comforter the Holy Ghost (John xiv. 26.) After the resurrection of Jesus, and as he was about to be taken up into heaven, he said to his apostles (Luke xxiv. 49), "Behold I send the promise of my Father upon you," (alluding to the Comforter or the Holy Ghost, which he promised several days before should be sent unto them from the Father after his glorification); "but," said he, "tarry ye in the city of Jerusalem, until ye be endued with power from on high." Thus you see, dear reader, that these apostles had power to "heal the sick, cleanse the lepers, raise the dead, and cast out devils," although the Holy Ghost was not yet given to them. A certain power was yet lacking. Jesus had commanded them saying, "Go ye into all the world and preach the gospel to every creature." But he would not suffer them to commence this mission until the promise of the Father—the Holy Ghost—was given them. They already had power to work mighty miracles, but had not the power to build up the kingdom of God. This power they were to tarry for in Jerusalem, and when they should receive it, they were then to commence the duties of their mission, first, in the city of Jerusalem, and afterwards extend their labours to all nations. The power to work miracles is entirely a different thing from the power to build up the kingdom of God: the latter power, however, always includes the former, but the former power does not always include the latter.

We now ask, Where is there a man among all the churches of modern times, who has been called to the office of an apostle by *new revelation?* Where is there a man among all the millions of modern christians who has been ordained to the office of an apostle, under the hands of an apostle, as the Twelve were anciently? Where is there a man to be found among all the Catholics or Protestants who has been endowed with even the power of working miracles, to say nothing of the still greater power communicated in the gift of the Holy Ghost? If the apostles in ancient days could not build up the kingdom of God, without being endowed with these two degrees of power, surely no one since their day could be authorized to build the church of God with any less qualification.

One of the important duties required of an apostle is to ADMINISTER THE SPIRIT. In 2 Cor. iii. 6, we read that both Paul and Timothy were made "able ministers of the Spirit." The ordinance through which the Spirit is ministered, is THE LAYING ON OF HANDS. (Acts viii. and xix. Heb. vi.) To the apostles were entrusted three very important ministrations for the salvation of man:—

First.—*The ministration of the word.*

Second.—*The ministration of the baptism of water.*

And Third.—*The ministration of the baptism of the Spirit.*

While Jesus was with his apostles in person, they had power to minister the *word* and *water*, but not the *Spirit*, for they themselves had not yet been baptized with the Spirit: and they could not administer that which they were not in possession of? It was necessary that they should first receive the gift themselves, before they could confer it upon others. Hence we can perceive the propriety of Jesus commanding them to wait "at Jerusalem until they should be endued with power from on high;" for without this additional power they could neither save themselves nor others. Many persons have flattered themselves, that they can be saved without the assistance of a minister sent of God. But this is a vain delusive hope; for Jesus hath expressly

said, "Except a man be born of water and of the Spirit, he *cannot* enter the kingdom of God." Now as no man can be saved out of the kingdom, it is necessary that he should be "born" into the kingdom; and this would be impossible without an administrator sent of God; for the birth or baptism of water, and the birth or baptism of the Spirit, require some one legally authorized to officiate in behalf of the candidate.

Reader, have you ever received the Holy Ghost through the laying on of the hands of one sent of God? If not, you are not yet born of the Spirit. You are not yet a child of the kingdom. Know assuredly, that unless you find some man who has been sent by the command of God as was Aaron, and get him to remit your sins through your faith, repentance, and baptism, and have him to minister to you the Holy Ghost, as did the ancient apostles—you need not flatter yourself that you can be saved. Do not deceive yourself upon this all-important subject. Do not suffer any man to baptize or minister unto you, unless God has spoken unto him by the voice of his servants, and authorized him to minister in his name. Do you inquire how you are to know an authorized man of God from one who has no authority? I will tell you how to discern the difference. A true servant of God will never teach a false doctrine. He will never deny new revelation. He never will tell you that the canon of scripture is full, or that the New Testament is the last revelation ever intended to be given to man. He never will tell you that miraculous gifts are no longer necessary in the church of God. He never will tell you that inspired apostles, prophets, and other officers are not requisite in the church now. He never will tell you that the "*ministration of the spirit*," by "the laying on of hands," is done away by God's appointment. But he will tell you that if you will receive his message, and be baptized by one having authority, that your "*sins shall be remitted*," and that you shall be filled with the Holy Ghost by the laying on of hands; and that you shall know, by the teachings thereof, that his doctrine is true and of God. In this respect he will differ from all impostors; for an impostor never had power to "*minister the spirit.*" An impostor dare not promise you that you shall be filled with the Holy Ghost by the laying on of his hands, for he knows that such a promise would not be fulfilled—he knows that you would detect him to be a false teacher by complying with his conditions, and failing to receive his promise. An impostor, knowing that he has no power to give the Holy Ghost as the ancient apostles had, will endeavour to persuade you that such power is not necessary now. He knows very well, that if he cannot get the people to believe that such power is not necessary in these days, that his own unauthorized pretensions will be at once detected.

An impostor, like Simon Magus, may deceive ignorant people by witchcraft and sorcery, but he can never deceive them by pretending to give the Holy Ghost through prayer and laying on of hands. This is a power that none but a true minister of God possesses; it cannot be counterfeited by the devil. The devil can counterfeit the miracles of Christ, but he cannot counterfeit the gift of the Holy Ghost. None but the lawful ministers of Christ can minister the spirit, This, then, is an infallible sign by which to distinguish true apostles from false ones. But does this infallible sign exist either among the Papists or Protestants? Can any of their ministers give the Holy Ghost by the laying on of hands? If not, they are not the church of God, and their ministers are unauthorized—all their ministrations are illegal and an abomination in the sight of God—salvation is not among them. Not one person among all these societies has been legally baptized. Reader, are you a member of any of these societies? if so, haste to withdraw yourself from them, that you partake not of their plagues, *for the hour of their judgment is come.* If you would be saved, seek after the apostles and prophets of the kingdom of God, and receive their ministrations, and you shall be filled with the Holy Ghost, and obtain eternal life.

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THE KINGDOM OF GOD.

PART II.

BY ORSON PRATT.

ONE OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

In our examinations of the Kingdom of God, in PART I, we gave *the nature and character of the King;* and also *the qualifications of the subordinate officers.* We shall now proceed to examine,

Third.—*The nature and character of the laws of adoption, or the invariable rule by which aliens are admitted into the kingdom as citizens.*

Whenever the kingdom of God exists on the earth, all mankind are required, first, to become legal citizens thereof; and afterwards, to obey strictly all its laws unto the end of their days. To become a legal citizen in the kingdom is of infinite importance; for salvation is only to be obtained in the kingdom of God. All other kingdoms or governments will be broken to pieces and destroyed, while the kingdom of God will endure for ever.

During the first century of the christian era, the servants of God preached and administered the law of adoption both to Jew and Gentile in all the world. But the nations soon made war upon them, and overcame and killed them, and destroyed the kingdom from the earth; since which time the law of adoption has not been administered until of late. The nations, remaining so long without the kingdom among them, became quite ignorant of its laws and characteristics; hence a vast number of opinions arose, and thick darkness overwhelmed all people.

The unchangeable law of adoption, however, is very clearly revealed in the New Testament, and may be easily understood and obeyed, when there are officers sent of God to administer it. This law was preached in great plainness to a very numerous multitude on the day of Pentecost. It was preached, too, by men who were filled with the Holy Ghost, and who had been commanded to commence their first proclamation in Jerusalem. The multitude to whom it was preached consisted of Jews who had come from all the surrounding nations to keep the great feast of Pentecost. They were not in the kingdom of God; but were all sinners in an unconverted state. They believed in the existence of God, and looked for a Messiah to come; but as for this Jesus of Nazareth, whom their nation had just crucified, they had no faith in him, but considered him as one of the greatest of impostors. Peter, with the rest of the disciples, commenced teaching them, proving from the scriptures of the Old Testament that Jesus was both Lord and Christ. So great were the evidences, and so powerfully did they affect the minds of that multitude, that they were pricked in their hearts, that is, they believed that Jesus was the Christ, and that their nation was under great condemnation for crucifying him, and they knew not what the consequences would be; they were filled with alarm, and enquired of the apostles in the anguish of their souls, saying, "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ *for the remission of sins,* and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts ii, 37—39—41.) Here, reader, you will see the law of adoption as it was preached by the apostles at the commencement of their great mission to all nations. Here you have the example of three thousand sinners all complying with the law and becoming citizens in the kingdom of God in one day. When they came together in the morning they were all un-

converted sinners, but before the day had passed, they were converted and made Saints. In the morning they were subjects of the kingdom of darkness, but in the evening they were citizens of the kingdom of God. Whatever the law was that wrought so great a change upon them in so short a time, the same law when administered by like authority, will produce like effects in all future ages.

It will be perceived that the great congregation of sinners to whom the apostles addressed themselves, were required—

First,—To believe that Jesus Christ was the Son of God,

Secondly,—To repent of their sins,

And, thirdly,—To be baptized in the name of Jesus Christ.

And they were promised that, after attending to these three things, they should receive, first, A REMISSION OF THEIR SINS, and, secondly, THE GIFT OF THE HOLY GHOST. But are these all the rules necessary to be complied with in order to become legal heirs of the kingdom? No; there is one more condition which the sacred historian has neglected to mention in his history of the conversion of these three thousand; but as he has mentioned it in other parts of his history, in connexion with the conversion of others, we are not left in ignorance of it. It is THE LAYING ON OF THE HANDS of the ministers of Christ for the gift of the Holy Ghost.

Faith, repentance, baptism, and laying on of hands, are the four rules of adoption. Remission of sins, and the gift of the Holy Ghost, are the two blessings of adoption which are inseparably connected with obedience to the rules. Both the *rules* and the *blessings* of adoption are the same in all ages and dispensations of the gospel. No man or woman ever entered into the church or kingdom of God on this earth, and became a legal citizen thereof, without complying strictly with these rules. Indeed, it is the only door or entrance into the kingdom. Any persons attempting to get into the kingdom in any other way are called "*thieves* and *robbers*," and will be punished as such. Let the reader not be startled when I tell him that something like fifteen thousand millions of the human race have gone down to their graves without complying with these rules. Do not be angry nor prejudiced when I candidly inform you that no man nor woman on the great eastern hemisphere, during the long period of more than seventeen hundred years, has been legally adopted into the kingdom of God. No person among them, from the second to the nineteenth century of the christian era has obeyed the gospel, or has been born into the kingdom. All have been aliens and strangers, and such a thing as the kingdom of God has not been known among them. Before we close our investigations relative to the kingdom of God, we shall demonstrate by the most incontrovertible evidence what we have now asserted.

FAITH being the first rule of adoption, we shall now proceed to show what faith is, and how it is obtained. The author of the epistle to the Hebrews says (Heb. xi. 1). "Faith is the substance (assurance) of things hoped for, the evidence of things not seen." Faith, in a more extended sense, is the *assurance of the mind* in relation to what has been, what is, or what will be. This *faith* or *assurance of the mind* is obtained only through evidence. It is not a *knowledge* of things, but the *belief* of things of which the mind has no certain knowledge. All belief is founded on evidence. A true faith is founded on true evidence; a false faith on false evidence. And in no case can a man have faith, either true or false, unless it is the result of true or false evidence. The greater the evidence, the greater will be the faith resulting from that evidence. Hence there are various degrees of faith, both true and false; as for instance, when Europeans first discovered America, and came back and reported the same to the nations of the Old World, they had a certain degree of faith in their testimony. When the discovery was confirmed by the additional testimony of numerous other witnesses, the faith of the nations was greatly increased: as evidences multiplied, faith was made perfect; so that in process of time, millions who never saw America, believed there was such a place without the least shadow of a doubt. Those who visited America obtained a perfect knowledge of its existence through the evidence of their senses.

We will now relate an example of false faith:—When the American Indians first saw the powerful effects of gunpowder, they were anxious to procure large quantities of it. They were told by Europeans, that if gunpowder were sown in the earth, it would sprout up and grow, and yield an abundant harvest. The ignorant natives believing this false evidence, purchased, at high prices, large quantities of the

supposed seed, and carefully sowed the same; but the result, like the result of all other false faiths, was disappointment. A person ignorant of geometrical reasoning may still have faith in many geometrical propositions: he believes the propositions on the testimony of geometricians, who declare that they have demonstrated to their own minds the truth of them; every additional geometrician who testifies to their truth increases his faith, yet he cannot know them to be true until he has put them to the test of geometrical reasoning for himself.

If a native of New Zealand were told by some person that light travels with a velocity of 192,000 miles every second, he would consider the statement incredible, if not impossible. If several respectable witnesses should tell him that it had been demonstrated, it might, perhaps, beget a very small degree of faith in his mind; if, still further, some of the steps of the demonstration were opened to his mind, and some of the phenomena resulting from the velocity of light were made known, his faith would become stronger; and pursuing the investigation of the evidences, he would, at length, demonstrate the fact to his own mind, and his faith would be swallowed up in knowledge.

When Copernicus asserted that the earth revolved in an orbit around the sun with a velocity of nineteen miles every second, his statements were considered visionary; but other evidences of a satisfactory nature being adduced, mankind began to exercise faith in the Copernican theory. As the evidences increased, their faith increased; and when the evidences became demonstrative, faith became knowledge.

On the morning of the day of Pentecost, the large multitude of the Jews who were assembled, considered Jesus an impostor, but after hearing the evidence of the Old Testament prophets, combined with the evidence of the apostles who stood as living witnesses of the resurrection of Jesus, three thousand of them believed that he was the Son of God; the faith of these three thousand was founded wholly upon the evidences then set before them. The faith they had in this fact, was not different from faith in any other fact. The faith that Jesus is the Son of God, is the same as the faith that Solomon is the Son of David; faith in both of these facts comes by evidence, and in no other way. Devils, as well as man, believe that Jesus is the Son of God. Devils' faith is the result of evidence the same as men's; in this respect, the faith of devils and human beings is alike. But abstract faith alone can benefit no being. Devils believe that Christ is the Son of God, and tremble. Sinners may believe the same, and yet be damned. Saints may have the same faith, and yet, Judas like, become the sons of perdition; the angels of heaven may have strong faith, and yet be thrust down to hell: so that faith alone will save neither devils, angels, nor men. Faith is essential to salvation; without faith no one can be saved; no one can even repent without first having faith. If a man does not believe in the existence of God, he will not believe in his revealed laws; neither will he believe that it is sinful to disregard those laws; he will not believe himself to be a sinner; neither will he believe that he will be punished in a future state for transgressing laws which he does not believe emanated from God. Faith must, therefore, precede repentance. Before mankind can properly repent, there are several things necessary to be believed: they must believe not only in the existence of God, but in the revealed laws of God; that is, in the laws he has given against doing evil. If they believe in those laws, and compare their own conduct with them, they will perceive that in many instances they have transgressed them, and are, therefore, under the penalty of the same. They must believe that God would be just in executing the penalty of his own law, and that the law could not be sustained, or made honourable, unless justice should be satisfied. What effect, for instance, would the laws of England have, if the penalties were never to be inflicted? Stealing, robbing, murdering, and the most savage acts of wickedness, would sweep through the land, depopulating whole cities and towns; this fair island would soon be transformed into one wide scene of desolation and ruin. So if the penalties affixed to the law of God should not be executed, order, peace, and happiness, would vanish from all worlds, and naught but the most fearful anarchy, and the most direful confusion, would devastate the widely extended universe. Before sinners can repent acceptably before God, they must also believe that Jesus Christ, the Son of God, has voluntarily suffered the penalty of the law of his Father in behalf of man. If there had been no innocent being to suffer in the stead of man, then man, having

once broken the law, must himself have suffered its penalty, or else God would have ceased to be a God of Justice. Man, having once become guilty, could not atone for his own sins, and escape the punishment of the law, though he should ever afterwards strictly keep the law; for "*By the works of the law,*" or, by obedience to the law, "NO FLESH CAN BE JUSTIFIED." If a sinner, after having once transgressed the law, could purchase forgiveness by ever afterwards keeping the law, then there would have been no need of the atonement made by Christ. If the demands of justice could have been satisfied, and pardon granted, through repentance and good works, then the sufferings and death of Christ would have been entirely unnecessary. But if Christ had not suffered on our behalf, our faith, repentance, baptisms, and every other work, would have been utterly useless and in vain. Works, independently of Christ, would not atone even for the least sin.

Every man must perceive that before sinners can repent, they must believe, first, in the existence of God; secondly, in his revealed law; and thirdly, in the sufferings of the Son of God, as the only possible way by which justice could be satisfied and mercy be granted to sinful man. Faith, as before stated, in any or either of these things, comes only through evidence. The three thousand sinners on the day of Pentecost never would have enquired so earnestly of the apostles to know what they should do, if they had not believed these three things.

After the apostles had, through evidence, established *faith* in the hearts of sinners, they next taught them *repentance*, which we shall now proceed to explain. True and genuine repentance is, to cease to do evil and learn to do well, confessing past sins, with a fixed determination to sin no more. It would be of no use for a sinner to confess his sins to God, unless he were determined to forsake them; it would be of no benefit to him to feel sorry that he had done wrong, unless he intended to do wrong no more: it would be folly for him to confess before God that he had injured his fellow man, unless he were determined to do all in his power to make restitution. Repentance, then, is not only a confession of sins, with a sorrowful contrite heart, but a fixed settled purpose to refrain from every evil way.

The next step to be taken by the believing penitent sinner is to be baptized or immersed in water in the name of the Father, and of the Son, and of the Holy Ghost, "FOR THE REMISSION OF SINS," by a man authorised of God to administer the ordinance. There are three very important items in connexion with baptism which all persons should well understand before they suffer themselves to receive the ordinance. First, they should be well assured that the administrator has authority from God to baptize them. Second, they should satisfy themselves as to the correct mode of baptism. Third, they should understand the object for which baptism is administered.

It is evident that no one has a right to administer baptism unless he has been called of God, and authorized by NEW REVELATION to administer that ordinance, as we have very plainly shown in PART FIRST of this treatise. If the believing penitent sinner were to receive baptism at the hands of one who was not called and authorized, it would be a curse to him instead of a blessing—it would be a solemn mockery in the sight of God, bringing comdemnation and darkness upon the mind.

Second: *Immersion* is the only mode of baptism sanctioned by the Lord. John the forerunner of Christ, baptized numerous multitudes "*in the river of Jordan.*" (Mark i. 5.) After Jesus was baptized, "*he went up straightway out of the water.*" Matthew iii. 16.) John also baptized "in Ænon, near to Salim, because there was MUCH WATER there." (John iii. 23.) When Philip baptized the eunuch, "they went down both *into the water*, both Philip and the eunuch; and he baptized him. And when they were *come up out of the water*, the Spirit of the Lord caught away Philip." (Acts viii. 38, 39.) If sprinkling and pouring were baptism, John must have been very foolish to have sought out places where there was "*much water,*" and then put himself and the candidate to so much inconvenience by going down into the water, and getting their garments disagreeably wet. If a few drops, or a gill of water, sprinkled or poured upon them were sufficient, why did they go where there was much water? Why render their wearing apparel uncomfortable by going into the water? Why did the jailor and his household put themselves to the trouble of going out of their house in the darkness of night to be baptized? (Acts xvi.) The jailor, about midnight brought Paul and Silas out of the jail into his house, where they preached the word

of the Lord to him, "and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he, and all his, straightway. *And when he had brought them into his house,* he set meat before them, and rejoiced, believing in God with all his house." Here it will be perceived, that they went out of the house in the middle of the night to attend to baptism. If sprinkling or pouring were baptism, how much more convenient it would have been to have had it attended to in the house where he had a good light just previously procured, instead of going out at that late unseasonable hour. The Roman and Colossian saints were "BURIED *with Christ in baptism.*" (Rom. vi. 4. Col. ii. 12.) Sprinkling or pouring is not a *burial,* but immersion is. Jesus said to Nicodemus, (John iii. 5.) "Except a man be *born* of *water* and of the Spirit, he cannot enter into the kingdom of God." *Sprinkling* does not represent a *birth,* but *immersion* does. Coming out of the element of water into a new element is a fair representation of a birth. As in the natural birth, the tabernacle of the infant is filled, quickened, and animated by the human spirit, so in the spiritual birth, the spirits of men are filled, quickened, and animated by the Holy Spirit. As the blood of the infant, derived from the mother, is the medium of the natural life, or the means by which the union of body and spirit is perpetuated; so the blood of Christ, which was shed for us, is the medium of the spiritual life, or the means by which our union with the Holy Spirit is maintained. As the embryo is immersed in the fluid element in the womb, and by this means derives from its mother the blood so essential to the natural life; so a man must be immersed in the fluid element of water, in order to derive the benefit of Christ's blood so essential to spiritual life. As the embryo must *first* be immersed in water before it can receive the quickening of the human spirit, so a man must *first* be immersed in water before he has the promise of the quickening or life-giving power of the Holy Spirit. As the infant is born, or comes forth from the watery element into a new kingdom or world of existence, so a man in baptism comes forth from the liquid element of water into the kingdom of God's dear Son, which is a new state of existence. Jesus, in the above text, sets forth the birth of the water *first,* and *afterwards* the birth of the spirit.

It is very evident from the whole tenor of scripture, that immersion is the only method of baptism. Several historians inform us, that the early christians "immersed the whole body in water," and that sprinkling was not introduced into the church until the third or fourth century.

Every believing penitent sinner should make himself well acquainted with the *object* of baptism. This ordinance was instituted "*for the remission of sins.*" John went "into all the country about Jordan, preaching the baptism of repentance *for the remission of sins.*" (Luke iii. 3.) After the ascension of Christ into heaven, the apostles commenced their great mission to all nations, by preaching to several thousand Jews, on the day of Pentecost, baptism "*for the remission of sins.*" (Acts ii. 38.) Ananias said to Saul of Tarsus, "*Arise, and be baptized, and wash away thy sins,* calling on the name of the Lord." (Acts xxii. 16.) Baptism is not, as many false teachers now affirm, "*an outward sign of an inward grace,*" but it is an ordinance whereby a believing penitent sinner obtains a forgiveness of all past sins. By being buried in the watery grave, the old man, as Paul says, is put off with all of his deeds; by rising from the liquid element, we put on the new man, become new creatures, and should henceforth walk in newness of life. Again Paul says, "*He that is dead is freed from sin.*" If sinners would be freed from sin, let them be "*baptized into his* (Christ's) *death:*" and thus, by being dead with him, they become free from sin, that is, all their former sins are remitted. (See Rom. vi.)

The great majority of religious people in modern times, consider baptism as non-essential to salvation. But we ask, is it essential that the repenting sinner should be forgiven? If so, then it is just in the same degree essential that he should be baptized, for that is the condition of forgiveness; hence baptism is essential to salvation, as much so as faith or repentance. He that neglects baptism, neglects one of the conditions of salvation. "He that believeth and is baptized, shall be saved. He that believeth not, (and consequently is not baptized), shall be damned." Jesus never incorporated anything that was non-essential into the plan of salvation. But men should live by every word which proceedeth from his mouth. "He that saith, I know him,

and keepeth not his commandments, is a liar, and the truth is not in him." (1 John ii. 4.) Again, Jesus says, "If a man love me, he will keep my words." "He that loveth me not, keepeth not my sayings." The *commandments*, *words*, and *sayings* of Jesus, must be *kept* as well as *believed*, in order to obtain salvation. Unless baptism were essential to salvation, Jesus never would have commanded his apostles to "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." A man may be a very good man, in many respects, yet if he rejects baptism, he rejects his salvation. As for instance, Cornelius was "a devout man, and one that feared God with all his house; he gave much alms to the people, and prayed to God always." An angel came in to him, and said, "Cornelius, thy prayers and thine alms are come up for a memorial before God." "Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words whereby thou and all thy house shall be saved." (Acts x. and xi.) When Peter had come, while he was speaking the word of the Lord to this man, and to his household, the Holy Ghost fell upon them, and they spake with tongues, and magnified God. And Peter "*commanded them to be baptized in the name of the Lord.*"

What would have been the result if they had refused to obey this commandment, and had counted baptism non-essential, like many modern churches? It is evident that not one of them could have been saved. Why? Because the angel said that Peter should "*tell them words whereby they should be saved.*" If they had rejected baptism, they would have rejected the "*words*" of Peter, which the angel said should save them. No one can be saved who rejects baptism. It matters not how righteous he may have been; though he, like Cornelius, may have given "*much alms*," and prayed much, and feared God and worked righteousness for years; yea more, though he may have attained to greater blessings than the present sectarian churches now even believe, to say nothing of the enjoyment; though he may have seen a vision of angels, and spoken with tongues by the power of the Holy Ghost; yet, with all this righteousness and great power, he can in nowise be saved if he reject baptism. Hence, *faith*, *repentance*, and *baptism* are three essential conditions preceding remission of sins. Each are equally important. These are three of the rules of adoption by which strangers and aliens may become legal citizens in the church or kingdom of God.

Since the fourth century of the christian era, infant sprinkling has been practised by a numerous multitude of false teachers. By age and long standing this great perversion of the Apostolic doctrine has become exceedingly popular, until many millions at the present day are carried away with the wicked delusion. The apostles were commanded to *teach* first, and then baptize; but infants are incapable of being taught and therefore are not subjects of baptism. Jesus commanded the apostles to preach the gospel in all the world, and said, "he that *believeth* and is *baptized* shall be saved." Infants cannot believe the preaching of the apostles, therefore they should not be baptized. Peter commanded the thousands on the day of Pentecost to *repent* first, and then be baptized "for the remission of sins." But infants are incapable of repentance, and therefore it is a sin in the sight of God to baptize them. "Sin is the transgression of a law." Infants have transgressed no law, and therefore they are without sin. Baptism is FOR THE REMISSION OF SINS, but infants have no sins to be remitted, therefore they need no baptism. But even if infants had sins, (as some false teachers assert), they could not be remitted by baptism alone. *Faith* and *repentance* would be equally as necessary for the infant as baptism. Either of these three conditions alone, or any two of them, would not bring remission: all must be voluntarily attended to by the candidate. But the infant cannot voluntarily attend to either, therefore the sprinkling or immersion of infants does not bring the blessings promised to the penitent believer, but it brings a curse both upon the parents and the administrator. It is a sin of which millions must repent if they ever enter into the kingdom of God.

Infant baptism is no where alluded to in the scriptures: some have supposed because whole households were baptized, that possibly there might have been some infants among them; but how many thousands of households there are that have no infants. The author of this treatise has himself baptized many whole households, but among them there were no infants, nor any persons incapable of believing and repenting. The scriptures inform us that the jailor and his household, and Cornelius and his household, *believed* and *rejoiced* in the Lord before they were baptized;

hence there were no infants among them. Some again have supposed that the baptism of infants comes in lieu of circumcision; but this is only a wild vague conjecture of impostures to deceive the ignorant; for there is not the least allusion to any such thing in the scriptures. Baptism has no more connexion with circumcision than it has with the blowing of rams' horns for the demolishing of the walls of Jericho. There is no similarity between the two. Circumcision is a ceremony performed only on male infants at eight days old, whereas baptism is a burial in water of both male and female adults, who are capable of first believing and then repenting.

After the sinner has complied with the rules of adoption, so that all his former transgressions are forgiven, he should next seek after the gift of the Holy Ghost. God has ordained a certain ordinance through which he bestows this gift. He has authorized his servants to administer the Holy Spirit by the laying on of their hands in his name. For example: "Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed to those things which Philip spake." "When they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) *Then laid they their hands on them, and they received the Holy Ghost.* And when Simon (the sorcerer) saw that *through laying on of the apostles' hands the Holy Ghost was given*, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." (Acts viii.) Here we have the most positive evidence to establish the divine authority of this ordinance That *laying on of hands* is an ordinance necessary to be attended to, is clearly seen from the fact, that no man or woman, among all the multitudes of baptized believers in Samaria, received the Holy Ghost until this institution was complied with. After Paul had rebaptized the Ephesians, "he laid his hands upon them, and the Holy Ghost came on them; and they spake with tongues, and prophesied," (Acts xix.) Among the principles of the doctrine of Christ which the Hebrew church had received, Paul mentions faith, repentance, "the doctrine of baptisms, and of *laying on of hands.*" (Hebrews vi.)

That the Galatian church had received the Spirit by an administrator is evident from the following question put to them by Paul. "*He therefore that* MINISTERETH *to you the Spirit*, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" (Gal. iii. 5.)

Paul informs the Corinthian church, that both he and Timothy were made "*able ministers*," "not of the letter," or word merely, "*but of the Spirit.*"

Though Saul of Tarsus believed in Christ, and had been repenting, praying, and fasting for about three days, he could not obtain a forgiveness of his sins nor the gift of the Holy Ghost, without a servant of God sent to minister to him both the *water and the Spirit.* Hear what Ananias says to Saul: "The Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and *be filled with the Holy Ghost*" (Acts ix.) Mark well the saying; Ananias was sent that Saul "might be filled with the Holy Ghost." Why not fill him with the Holy Ghost through his faith, repentance, prayers, and fasting? Because the Lord had authorized servants in his kingdom to minister, not the *word* and *water* merely, but also the *Spirit.*

We have now set forth the whole law of adoption, and the only law by which any man or woman can ever become a legal citizen of the church or kingdom of God when established on the earth. By obedience to these rules mankind become the sons and daughters of God. By neglect of any or either of these rules they can never enter the kingdom. There is no other way or plan under the whole heavens that will save men. Many try to excuse themselves from obeying this plan by referring to the words of Jesus to the thief on the cross, "*To day thou shalt be with me in paradise.*" But we have no evidence to believe the thief was taken into heaven or into the celestial kingdom of God; for Jesus himself said three days after, "Touch me not, for I have not yet ascended to my Father." Some have supposed that Jesus went directly into all the

fulness of the Father's glory, and the thief with him. But the scriptures expressly contradict this supposition. Peter says, in the third chapter of his first epistle, that "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: *by which also he went and preached unto the spirits in prison*, which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water." From this we learn, that instead of Jesus going directly from the cross into his kingdom, he went to a certain "*prison*" where he found some "*disobedient*" "*spirits*" shut up, who had been there over two thousand years, or ever since Noah's flood. Jesus preached to them. Did the thief go with him? "To day thou shalt be with me in paradise." If Jesus went to preach in prison that *day*, the thief must have gone with him; hence paradise must mean a place of departed spirits, without respect to its being either a good or a bad place.

Christ, speaking of his own mission by the mouth of Isaiah, says, "He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the *opening of the prison* to them that are bound." This agrees with Peter, as already quoted. Forasmuch, therefore, as the thief had never, to our knowledge, been born of the water and the spirit, he could not, according to the words of the Saviour to Nicodemus, "enter into the kingdom of God;" but he in all probability went that day with Jesus to the old antediluvian prison among the disobedient spirits, where he had the privilege of being preached to; that he and all the rest of the prisoners "might be judged according to men in the flesh." (1 Peter vi. 6.)

If the third "*article of religion*," believed by the church of England, be true, then the thief must have gone down into hell. This article reads thus:—

"III. *Of the going down of Christ into Hell.*—As Christ died for us, and was buried, so also is it to be believed that *he went down into Hell.*"

If the thief went down into "*prison*," let every other unbaptized person beware, lest he go there too.

Since the apostles fell asleep, the simplicity and purity of the ancient gospel has been awfully perverted; its ordinances have been changed, especially the ordinance of baptism; while the ordinance of the laying on of hands for the gift of the Holy Ghost, has been almost universally done away. No churches, either among the Papists or Protestants, have taught all the first principles of the gospel in their proper order. By this we know they are not the church of God. God is not with them. Their sins are not forgiven them. The Holy Ghost is not given to them. And they cannot be saved in the fulness of the glory of the Father's kingdom—neither they nor their fathers for many generations past. All have gone astray—far astray, from the ancient gospel. The church of Christ never existed on the earth without inspired apostles and prophets in it, who administered all the laws and ordinances of the gospel without any variation from the true and perfect pattern. But the apostate churches now on the earth, have neither inspired apostles, nor prophets, nor any other inspired officers among them, neither do they consider them necessary; and yet without inspiration or revelation—without immersion for remission of sins, or the ordinance for the gift of the Spirit,—they have the bold impudence to call themselves Christian Churches. But they have nothing to do with Christ, neither has Christ anything to do with them, only to pour out upon them the plagues written. He has not spoken to any of them for many centuries, neither will he speak to them, only in his wrath, and in the fierceness of his anger, when he riseth up to overthrow, to root up, and to destroy them utterly from the earth.

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THE KINGDOM OF GOD.

PART III.

BY ORSON PRATT,

ONE OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

THREE important subjects relative to the kingdom of God have been already investigated in PARTS I AND II. We shall now proceed to the examination of the

Fourth,—namely, *The nature and character of the laws given for the government of all adopted citizens.*

After having complied with the rules of adoption, mankind are considered the legal citizens of God's kingdom; and as such, they are required to obey strictly all the laws, ordinances, statutes, commands, counsels, and words of the Great King; and in all things show themselves the faithful, honest, and loyal subjects of his government. That the citizens of the kingdom may be able to render strict obedience to its laws, they should make themselves thoroughly acquainted with them, and thus obey understandingly. Persons ignorant of the laws of the kingdom are liable to be deceived. They may suppose themselves obeying the law, when, in fact, they are only complying with some vain and foolish tradition of men. They are in constant danger of transgressing laws of which they are ignorant, and of neglecting to observe others that are of importance.

Millions of modern christians say they take the Bible as their "rule of faith and practice,"—that the Bible is their law. But we ask, what part of the Bible is the law of God unto man in this age? Is the history of the creation a law unto any one? Is the history of the building of the ark, or of the tower of Babel, or of Solomon's temple, a law or "rule of faith and practice" for the Saints now? Is the history of Abraham's travels—of the doings of Moses and Aaron—of Israel's wanderings in the wilderness—of the wars of Israel under the reign of their judges and kings—a law unto succeeding generations? Is the history of Jesus and the apostles a law binding upon the Saints of latter days? Must we be baptized in *Jordan* because John baptized there? Must we ride upon an ass-colt into Jerusalem because Jesus did? Must we scourge the people out of the Jewish temple because Jesus thought it necessary to do so? Must we build up churches in Rome, in Corinth, in Galatia, or in any other place, because the New Testament gives the history of such events? Is the history of any of the events recorded in either the Old or the New Testaments a law unto any man now living? No, it is not. The historical parts of the Bible, then, are not intended to govern the actions of modern christians.

Let us now inquire if all the laws, ordinances, and commands in the Bible are intended as our rule of faith and practice—as a law now binding upon us? God commanded Adam that he should not eat of the tree in the midst of the garden of Eden. Is this a law unto modern christians? No. God commanded Noah that he should build an ark of certain dimensions, and of a certain kind of wood: that he should take into the ark a certain number of beasts and fowls. Are these commands binding upon christians *now?* Surely not. God commanded Abraham to leave the land of Chaldea and go into a land wherein he was a stranger. Must modern christians obey this command? Abraham was commanded to offer up his son Isaac. Is this a law of God's kingdom *now?* God commanded the Israelites to leave Egypt—to walk through the Red Sea—to pitch their tents in a certain way—to travel in a certain order—to build a tabernacle after a certain pattern which he gave them—to offer various animals and fowls as sacrifices. Are these commands, laws, or ordinances the Saints' "rule of faith and practice" in these days? They are not. God commanded the tribes of Israel to slay both men, women, and children—old and young. Must the Saints in all ages be governed by that command? No. God commanded Israel

to encompass the walls of Jericho a certain number of times, blowing upon ram's horns. Is this a law or command to be observed now? Verily, no. Jesus commanded Peter to go and catch a fish in order to pay taxes. Is this command in force yet? Jesus commanded the apostles to tarry in Jerusalem a certain time, until they were qualified to preach. Must all other Saints wait in Jerusalem for a like qualification? An angel of the Lord commanded Philip to go into the south country; another angel commanded Cornelius to send for Peter; an angel commanded Joseph, the husband of Mary, to flee into Egypt, and, after tarrying there a certain time, an angel commanded him to return again to the land of Israel. Will any one pretend to say that any of these commands are to be observed now? There are many thousands of laws, commands, ordinances, and sayings, like the foregoing, both in the Old and New Testaments, that modern Saints cannot obey; indeed, it would be the height of delusion, and a great sin, to undertake to obey them *now*. Could any man remain guiltless and kill little infant children now, because such a command was given to Israel? No, he could not. The most of the commands and ordinances of the Bible were limited in their application, and were never intended to be binding upon future generations. Many were limited to single individuals, and they only were required to obey them; and when once obeyed, they were no longer binding upon those individuals nor any one else. Other laws in the Bible were given to govern all Israel for many generations; yet these also were limited to Israel, and were never intended to govern Gentile christians. Most of the commands and laws in the Bible were given according to circumstances: as the circumstances were constantly changing, so the commands and laws were constantly changing to suit circumstances.

The moral law, however, never changes: it remains the same throughout all dispensations and ages. The Lord commanded Israel, saying, "Thou shalt not kill—thou shalt not steal—thou shalt not commit adultery," &c. These laws, with many others, never were intended to be done away, but wherever the kingdom of God is established, these laws exist in full force as rules of faith and practice. Many of the laws of Moses and the prophets, and of Jesus and the apostles, were moral in their nature, and never were intended to cease. The moral law, or law of righteousness, has been revealed anew in different generations and to numerous individuals. Once revealing this law did not seem sufficient, hence it was revealed afresh, and over and over again, in successive generations. Each inspired writer received *new revelations* upon this great unchangeable law; and, in addition to this, each in his turn revealed thousands of commands, laws, and ordinances suited to the conditions and circumstances of the people, which never were binding upon any but the individuals who received them, and to whom they were given.

Connected with the moral law, or the law which is intended to regulate the moral actions of men, there are certain ordinances which are intended as standing ordinances in the kingdom, such, for example, as the sacrament of the Lord's supper—the laying on of hands in the name of the Lord for the healing of the sick—and the anointing with oil for the same purpose. It might appear to some as superfluous for the Lord to reveal through successive prophets and inspired men the same things which he had previously revealed to former ages; but when we reflect upon the importance of being governed by righteous laws, and upon the frailty of man and his liability to forget God and his laws, we need not be surprised at this. It is certain that inspired men, in different ages, have revealed the same things anew, and have illustrated them in a great variety of ways, so as to impress the importance of them on the minds of men; as for example, how often mankind have been commanded through inspired men to worship no other god but the true and living God! How often have they been commanded through inspired men to keep the Sabbath day holy? Many of the laws given to Moses were often repeated again in the inspired writings of future prophets. Modern christians suppose that the Bible contains sufficient revelation to save man. They argue "that the law of righteousness is clearly revealed in that book, and that more revelation would be superfluous." If," say they, "the Bible contains the gospel, why should another revelation of the gospel be given?" It is said, "if another gospel be revealed it must be false; if the same gospel be revealed it is useless, for we already have it in ancient revelations." They further argue, "that if mankind in ancient days could be saved by what was revealed to them, the same revelations will save man-

kind in these days," hence they suppose there is no need of any more. This objection urged by modern divines against new revelation being given in these days, might have been urged with the same propriety five thousand years ago; as, for examples, the antediluvian world might have used this argument against Noah's new revelations. They might have said that Enoch, the seventh from Adam, had sufficient revelation to save not only his spirit but his body also; and that Enoch knew of Christ, and prophesied that he "should come with ten thousand of his saints to execute judgment," &c.; and that if, through the vast number of revelations he had received, he could be translated, body and spirit, into the abodes of immortality, why not we be saved by the same revelations without any new ones? Why, they might have said, do you, Noah, pretend to give new revelations, when your great grandfather Enoch had revelations enough to translate him? Cannot we be saved, as well as he, if we take Enoch's revelations as our "rule of faith and practice?" But, says the new-revelation-deniers of modern times, "Enoch's revelation said nothing about the flood and the ark, it was therefore necessary that more revelation should be given to warn the people of these events." Very well. May there not also be some judgments to escape, and important events to happen in our age, of which the ancient prophets have said nothing? And will not new revelation be equally as necessary to make known these unknown events that may happen in our day, as it was in Noah's day? After Matthew had been inspired to write the gospel, why was it necessary that Mark, Luke, and John should be inspired to write the same gospel? According to the arguments of the false teachers of modern times, if the last three evangelists revealed a different gospel from Matthew, it would be false, and if they revealed the same it would be useless, there being no necessity for the same thing to be revealed over again. If the revelation of the gospel by Matthew were sufficient to save men, why, according to their logic, should any further revelation be given? Why should Mark, Luke, John, Paul, Peter, James, and Jude give new revelation, after Matthew had given sufficient to save himself and others? But, says the false teacher, it was necessary, that by the mouth of two or three witnesses every word should be established, and once being established, there was no further need of revelation. In reply, we say, if *two* or *three* witnesses were sufficient, why did he give *eight* writers instead of two or three? We see no more impropriety in sending *eight hundred* inspired men, or *eight thousand* to write more revelation, than in sending *eight*.

Besides these eight inspired writers of the first century, vast numbers of others received revelations during that period, such as the prophet Agabus, the four daughters of Philip, and the numerous prophets among the Corinthians and other churches. Surely the Lord was not very particular to confine the spirit of revelation to *two* or *three* witnesses; neither was he very careful not to have the same things incorporated in the revelations of different men.

The inspired writings of the first century, though given at different times, and through different men, reveal the same gospel, teach the same law of righteousness, and declare the same ordinances; yet no one pretends to deny the usefulness of either or any of these inspired writings, because the same gospel, law, and ordinances had previously been revealed in some other writing. Each of these inspired writings are considered valuable, because they contain, not a different gospel or law, but different items of revelation which were once adapted to the different circumstances of individuals and churches to whom they were given. These ever varying items of revelation are valuable, not as a law or rule for the church in these days, but as matters of history. The revelation to Saul of Tarsus to "*arise and go into Damascus*"—the revelation to Ananias to "*arise and go into the street that is called Straight, and enquire in the house of Judas for one called Saul*"—the revelation to the prophets in the church at Antioch to "*set apart Barnabas and Saul to the work of the ministry*"—the revelation to Saul to "*make haste, and get quickly out of Jerusalem,*" for the Jews would not receive his testimony, and numerous other like revelations, are valuable as matters of history only; for no one will have the absurdity to say that such revelations are binding upon any one else excepting the persons that received them. The history of God's revelations, ever varying to suit circumstances, is an encouragement for the Saints in the nineteenth century to seek after new revelations, like the ancients, which shall be adapted to the ever-varying and innumerable circumstances

with which they may be surrounded. It will do no good to read the history of the angel sending Philip into the south country to preach, unless ministers can be sent by revelation in these days into the right country or field of labour. It will be of no advantage to read the history of the revelations given through the prophets of Antioch, relating to the calling and ministry of Paul and Barnabas, unless there are prophets and revelations in these days to call men to the ministry in the same way. The history of other men's revelations, callings, and missions, would be of no more advantage to us than the history of a good dinner would be to a hungry man, or the history of the miraculous deliverance of the three Hebrew children from the fiery furnace would be to a man perishing in the flames. Callings and missions in the nineteenth century require new revelations as much as in the first century. The history of others' callings, missions, and duties, under certain circumstances, gives no knowledge of our callings, missions, and duties under different circumstances. As well might we say to a hungry man that he has no need to eat in these days, as to say to the Saints they have no need of new revelation in these days. If a hungry man be told to read the history of the loaves and fishes on which others feasted, and be satisfied therewith, his appetite would be greatly increased, and he would desire to eat for himself; so if the Saint who is hungering and thirsting after righteousness be told to read the history of the innumerable revelations given to the ancient Saints, varied to suit their circumstances, and be satisfied therewith, it will greatly increase his desire to receive revelation for himself suited to his own circumstances.

"Man shall not live by bread alone, but by *every word of God.*" This cannot mean every word which God has spoken in different ages; for it would be impossible to live by all the words of God spoken to Noah—to Abraham—to Moses—to the prophets and to the apostles. Thousands of words which God has given could be obeyed only by the very individuals to whom they were given. No other person could obey them. Man is to live by every word of God contained in those general laws which are given for the government of his kingdom in all ages; and he is also to live by every word which shall be given to him as an individual. In the latter case his circumstances may be such as to require vast numbers of new revelations suited to his condition. These revelations, no doubt, would greatly differ from any that were ever before given to man, or from any that would ever afterwards be given. No two individuals, churches, nations, or generations, are in the same condition; not even one individual is in the same circumstances in any two successive periods of his life. Consequently there is no period, nor year, nor generation, nor age wherein new revelations are not needed among the people of God. The nature and character of the laws given for the government of adopted citizens, then, are not only those which are binding on man in every age, but those new revelations which are given directly to the citizens from year to year during their own lives. When new revelations or laws are given for the benefit of a church or people, they are generally communicated through the prophets or other inspired officers of the church. When they are given to suit the circumstances of an individual, they are sometimes communicated through an inspired officer, as in the cases of Samuel's revelation to Saul—of Nathan's to David, and numerous other instances that might be named; and sometimes they are given directly to the individual himself, as in the case of the revelation to Cornelius, to Philip, to the shepherds, to the wise men of the east, to Anna, to Simeon, and to great numbers of others mentioned in sacred history.

It may be thought by some that a doctrine of continued revelation is a dangerous doctrine, calculated to deceive and mislead weak-minded persons to believe in anything and every thing pretending to be revelations. But let such persons reflect that God is the author of such doctrine; and it is not at all likely that he would establish continued revelation among his people if it were a dangerous doctrine. Can the wisest of our readers point out a people of God in any age of the world to whom he did not give continued revelations? Has God ever acknowledged any people or church as his own that did not receive new revelations for their own benefit? The danger, then, is all on the other side. The man who does not believe in *continued revelation* among the people of God, is already deceived and has not the religion of the Bible. By rejecting new revelation, he rejects one of the great fundamental principles by which the people of God in all ages are clearly distinguished from every other people. But the reader may ask, is there not danger of being deceived by false revelation? We reply, yes;

but shall we reject the true coin, because there is danger of being deceived with the spurious? Shall we reject all vegetable food because some vegetables are poisonous? Shall we reject the gift of the Holy Spirit, because there are many false spirits abroad among men? Shall we reject the doctrine of salvation through Christ, because there have been many false christs? Shall we reject new revelations from God, because there have been many false ones?

Every faithful upright person in the church or kingdom of God enjoys the gift of the Holy Ghost, which is a sure preventative against all deception. The Holy Spirit knows all things, and never deceives any one. Jesus said (see John xiv, xv, and xvi, chapters), "The comforter which is the Holy Ghost, whom the Father will send in my name, *he shall teach you all things*, and bring all things to your remembrance, whatsoever I have said unto you." "Howbeit, when he the Spirit of truth is come, *he will guide you into all truth:* for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and *he will shew you things to come.* He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and *shall shew it unto you.*" Perhaps some may suppose that this comforter which is called the Holy Ghost, was only to be given to the apostles; but Peter said to thousands on the day of Pentecost, that if they would repent and be baptized for the remission of sins, they should "*receive the gift of the Holy Ghost;*" and then to shew them that the promise of this gift was not limited to a few thousand persons, he says, in the next sentence, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." This passage evidently proves that the promise of the Holy Ghost, was a promise universal in its extent, embracing all mankind who would comply with the conditions of repentance and baptism. If, then, all mankind can receive the gift of the Holy Ghost, where is the danger of their being deceived by false revelations? No where, if they are faithful enough to retain the Spirit. "*He shall teach you all things.*" "*He shall guide you into all truth.*" Oh! how easy it is with this Spirit to detect false revelations, and to be guided into the truth of all new ones! The Spirit knows its own revelations and can testify of them. Hence, says John, in one of his epistles directed to the saints generally, "The anointing which ye have received of him abideth in you, and *ye need not that any man teach you;* but as *the same anointing teacheth you of all things*, and *is truth*, and is no lie; and even as it hath taught you, ye shall abide in him." (1 John, ii. chap.) This "anointing" evidently means the promised Spirit which all the churches of the saints enjoyed. All the saints were taught by this Spirit in all things. By this Spirit they could detect false apostles, false prophets, false teachers, false spirits, false doctrines, and false revelations without the least difficulty.

Paul said, that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. *But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.* Now we have received not the spirit of the world, but the Spirit which is of God? *that we might know the things that are freely given to us of God.*" "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: *neither can he know them*, because they are spiritually discerned. But he that is spiritual judgeth all things." (1 Cor. ii. chap.) Thus we perceive that the "*natural man cannot know the things of the Spirit;*" therefore he is liable to be deceived, and to embrace false revelations, and believe a lie and be damned, because without the Spirit he is unable to judge whether a revelation is from God or from some other source. Not so with the spiritual man; he *judgeth all things*, and decides by the spirit between error and truth. Neither the eye, the ear, nor the heart of a natural man has perceived the things in reserve for the righteous; but the spiritual man has a knowledge of them by revelation. "*God hath revealed them unto us by his Spirit.*" The Saints find out "*the deep things of God*" by the Spirit. The faithful Saints or the elect cannot be deceived; for the Holy Ghost dwells in them as a spirit of constant revelation, teaching them all things; guiding them into all truth; shewing them things to come; taking of the things of the Father and shewing the same unto them by heavenly visions and dreams, and revealing the deep things of God such as no natural man could ever see, hear, think of, or know, for they are only

spiritually discerned. Thus there is no possibility of a person's ever being deceived who follows the teachings and revelations of the Holy Ghost.

The revelations given by the Holy Ghost; by the voice of the Lord; by the ministry of angels; by visions and dreams, and by the inspired officers of the kingdom, are the kind of laws ordained for the government of the Saints. By such laws they have been governed in every age and dispensation. All churches who have not faith to obtain revelations and laws by the inspiration of the Holy Ghost, are not the churches of God. Though they may pretend to great piety; profess to be christians; make long prayers; preach eloquent sermons; and meet together every Sabbath day under the pretence of worshipping God, yet if they have not faith to obtain new revelations, and visions, and the ministry of angels, they are not the church of God, and are deceiving themselves and others with a false and delusive religion; a religion by which they will perish, as the scripture saith, "*Where there is no vision the people perish.*" (Proverbs, xxix. 18.)

In all human governments there is a necessity for new laws to be given, and sometimes in great abundance. No one will be so wild as to say that the laws given one thousand years ago to England, to France, and to the various nations of the earth, have been strictly applicable to the infinite variety of circumstances in which they have since been placed. Every one knows that all governments would soon fall into the most inextricable confusion should new laws cease to be given only for the short period of fifty years. Every town, city, and district, of any extent, pay out their thousands annually for the support of a law-making department. If new circumstances in all human governments are constantly calling for new laws, why not new circumstances in God's government also require new laws? It may, perhaps, be argued that human laws are imperfect, and therefore new ones are given; but that God's laws being perfect, no new ones are necessary. In reply to this, we observe that in human governments new laws are not generally given because of the imperfections of the old ones, but because new conditions require it. New laws are not often given *instead* of the old ones, but in *addition* to them; both old and new remaining in full force. The want of new laws would be equally as necessary though human laws were ever so perfect. So in the kingdom of God, the perfection of the old laws does not in the least obviate the necessity of new ones as new circumstances arise.

In all human governments every law is made by the legal law-making department, or else it is of no force, and the people are not bound by it. So in the kingdom of God, all laws must come from the Great Law-giver, or else they are of no force, and the people are under no obligations to obey them. If any body of unauthorized men on this island, were to write out a code of laws for the government of the kingdom of Great Britain, who would be so lost to all reason and common sense as to suppose such laws were legal and valid? Yet there are millions who consider themselves under obligations to believe and obey the uninspired writings in the "*Thirty-nine Articles*" of the Church of England, and in the various creeds, catechisms, confessions of faith, and disciplines of other sects, as though they had actually come afresh from God. The vast variety of creeds and articles of faith now in the world, shews clearly that mankind consider that they have need of more rules and laws besides those given in ancient days. The necessity of more has appeared so obvious, that they have concluded to have more at all hazards. To obtain more, from the Great King, they suppose is entirely out of the question. The only way, in their estimation, is to usurp the place of God, and give laws to the people as he anciently did. To obtain laws from the legal Law-giver in these days, they assert is the highest blasphemy, but to usurp authority and give laws and articles of faith in God's stead, they consider is all right. The archbishops, bishops, and whole clergy of the Church of England, with the king at their head, thinking that the Lord had given all the rules, laws, and articles of faith in the Bible which he ever intended to give, and seeing the great necessity there was for more, concluded that wherein the Lord failed in supplying the present wants of their church they would make it up out of the superabundance of their own wisdom. The first rich display of their fruitful imaginations was to invent an entire new kind of god, which no former generation ever thought of. A description of this god they have given in their first article of Religion: he is there represented to be "without *body, parts,* or *passions.*" Such is the first effort of this great body of

learned divines in helping the Lord make articles of faith. When the Lord made articles of religion in old times, he had not the assistance of such learned men; perhaps that may be the reason that this *bodiless, passionless* god of modern times was not then discovered! Oh! what darkness the world would have been in relative to this god without "*parts*," if these modern divines had suffered the God of Israel to give articles of religion as he did in ancient days! Had it not been for this learned body, the world never would have known that the whole of any thing could exist without "*parts!*"—they never would have known the difference between this newly invented god and the God of Israel, who said to Moses, "*thou shalt see my back* PARTS." Exodus xxxii. 23. Let the Church of England hush all their fears, for their god can neither see, hear, nor speak; they never need be afraid that he will give them new revelations, or laws, or articles of religion, or interfere in any way with their church matters. The God of Israel makes his own laws and articles of religion for his own church in all ages; but this modern god, having no tongue, nor mouth, nor any other "*parts*," has left this work entirely to his Right Reverend Worshippers.

Fifth.—*The character, disposition, and qualifications necessary for every citizen to possess.*

After being adopted into the kingdom of God it is necessary that every citizen should cultivate such a character and disposition as shall be most pleasing to their King. Whenever the King shall give them advice or counsel upon any subject, they should, without any hesitation, adhere strictly to that advice or counsel. It is a great thing to find out the will of God, but it is still greater to do it. God requires the most perfect obedience on the part of his subjects. We may not always discern the end or result of doing as we are commanded; but this is no excuse for disobedience. Abraham did not know the useful result the Lord had in view in commanding him to offer up his son Isaac; if he had followed the dictates of his own natural feelings or affections, he never would have attempted to comply with this command; it was enough for him to understand that God required such a sacrifice, without waiting to be informed of the reason why he required it. This should be the disposition and character of every child of God, to go with all his heart and do whatever the Lord requires, though he may be utterly in the dark as to the purpose which God may wish to accomplish by giving such commandment. Does a skilful general reveal to all his soldiers all his purposes and designs in regard to the enemy? No, he only reveals unto them what he wishes them to do, while the result of their obedience is oftentimes entirely hidden from their view. If soldiers were never to obey until they understood the useful results to be accomplished, they would not be very loyal to their officers. How many there are among mankind that would be delighted to obtain a revelation of God's will concerning themselves, if they could be persuaded that he would not reveal any thing contrary to their wishes. They would be very sorry to get a revelation "*to sell all that they had and give to the poor*," as Jesus told the young man in ancient days. They would not like to hear "*a voice from heaven*" commanding them to come out of Babylon, or to leave their native land, their fine farms and splendid mansions, and go into a strange country as Abraham did: they would prefer to receive no revelations at all, rather than be directed to make such sacrifices. But not so with good faithful citizens of the kingdom of God: they wish to be guided by new revelation day by day, and year by year: they delight to do every thing that the Lord reveals to them, believing that it will be for their future happiness and well-being.

It is not every one that crieth Lord, Lord, that shall enter into the kingdom of heaven, but it is he that doeth the will of the Father. Justification, sanctification, purification, and glorification, are all obtained through the atonement of Jesus Christ by doing the will of the Father, as made manifest by the revelation of his word. Jesus prays to the Father thus,—"*Sanctify them through thy truth; thy word is truth.*" Reader, do you desire to be justified from all your sins? if so, obey the law of justification as revealed from heaven, and your sins shall all be blotted out. Do you desire to be sanctified and purified from all unrighteous and unholy desires? if so, seek to obtain the word of the Lord by new revelation, and after you have obtained it, either directly to yourself, or through others, be sure and obey it, and you shall be made pure and clean; but remember that after the word of the Lord has come unto

you and his will is revealed, and you refuse to obey, your situation will be much worse than those to whom the Lord has never spoken. "He that *knoweth* his master's will," through the medium of new revelation, "and doeth it not, the same shall be beaten with many stripes; but he that knoweth it not," that is, has never been favoured with a message or revelation from his master, and doeth things worthy of stripes, shall only be beaten with few stripes."

When the children of the kingdom pray, let them be careful not to use vain repetitions as the Church of England do in their "*Litany*," for they repeat the same thing over again on every Sunday, Wednesday, and Friday: the same things are asked for some fifty or sixty times on each of these days; so that in fifty years each member of that church repeats the same petition something like four hundred thousand times. The faithful Saints will avoid all such wicked mockery, for it is very displeasing to the true God to have such "*vain repetitions*" constantly sounding in his ears year after year. Where is there a sensible man in all the world that would not be disgusted with his own children, or with any other persons, who should constantly annoy him by asking for the same thing fifty times a day, for three days every week, and follow it up year after year? Such persons would be counted as insane, or unfit for the society of rational beings. How much more, then, will the true God be disgusted, and abhor such nonsense? Any being, except a *bodiless, passionless nonentity*, would treat such worshippers with contempt, and consider them a nuisance in all civilized society.

When the Saints pray, they should endeavour to find out what they want most, and then calmly, simply, and honestly ask for it, with an expectation of receiving it; for, says our Saviour, "If my words abide in you, and ye abide in me, ye shall ask what ye will, and it shall be given unto you." Do not think that you will be heard for much speaking, or for vain repetitions. If you fail in receiving any thing that would be for your benefit, or any thing that is promised, you may know that there is some cause for it: perhaps you may not have been as faithful as you ought; the fault, if any, must be in yourself; for God's promises are sure. Therefore seek to find out the reason why your prayer is not answered, and remove the cause, and then ask again, and if all is right on your part, you will receive an answer. Seek not to express your desires before the Lord in great swelling words, to be praised of men for your eloquence, neither convert your voice into some unnatural tone; but endeavour to speak to the Lord with the same degree of sincerity and confidence that a child has in asking its parents for food. When you desire any particular blessing, do not let your mind be wandering upon hundreds of other blessings which are foreign from the one which you more earnestly desire, lest your faith become divided, and you fail of receiving any answer. If a great multitude of things are asked for in the same prayer, the Saints are sometimes apt afterwards to forget some things which they have prayed for, and consequently do not look with earnest expectation for the answer, and because of this the blessing is withheld.

The great secret in obtaining favors from God, is to form, modify, and cultivate such characters and dispositions as will correspond in every respect with the teachings of the word and spirit of Christ. Condescend to men of low estate. Despise not the poor because of his poverty; and when you prepare a feast, invite in "*the poor, the halt, the maimed, and blind;* for they cannot recompense you again in this life, but you shall receive your recompense at the resurrection of the just." Feed the hungry —clothe the naked—administer to the widow and the fatherless in their afflictions—visit the sick. Let your love abound unto all men: endeavour to reclaim men from the error of their ways by telling them the plain unvarnished truth in meekness and with sobriety, remembering that you yourselves were once in gross darkness, because of the traditions and false religions with which you were surrounded; therefore have compassion upon the millions of deluded beings who have deceived themselves with the pomp and vain show of modern christianity. Be upright and honest before all men. Practice virtue and holiness continually. Such should be the disposition and character of all the children of God, in order to qualify themselves for usefulness in this world, and to inherit eternal life in the world to come.

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THE KINGDOM OF GOD.

PART IV.

BY ORSON PRATT.

ONE OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

In the preceding PARTS of this treatise, we have already illustrated FIVE important subjects relative to the kingdom of God. The next to be considered in the order of our arrangement is the

Sixth,—Namely, *The rights, privileges, and blessings enjoyed by the subjects in this life.*

The faithful subjects of the kingdom of God are entitled by promise to certain rights and privileges which are not granted to the citizens of any other kingdom. All the children of the kingdom have the right of offering up daily petitions to the King. This inestimable right or privilege is one with which the citizens of other governments are not favoured. It is not only granted as a privilege, but it is also enjoined as a duty upon all the inhabitants of the kingdom, to plainly make known all their wants, and represent all their grievances or wrongs which they may have endured from the citizens of other governments. Those petitions offered in righteousness, are always favourably received; and the blessings asked for in faith, if calculated to benefit the petitioner, are never withheld.

The blessings promised to the children of the kingdom in this life, are wisdom, knowledge, joy, healings, miracles, tongues, interpretations, revelations, visions, dreams, the ministry of angels, prophesyings, power to cast out devils, power against deadly poisons, and in fine, all the other gifts of the Holy Ghost as recorded in the scriptures of truth.

Many thousands of sincere honest inquirers have been exceedingly anxious to know whether they were really in the kingdom of God or not. This is an inquiry of infinite importance, and one upon which none should rest satisfied short of a certain knowledge. For the benefit of such inquirers, we here give them an infallible sign by which they may always know the kingdom of God from all other kingdoms. Wherever the miraculous gifts of the Holy Ghost are enjoyed, there the kingdom of God exists: wherever these gifts are not enjoyed, there the kingdom does not exist.

That believers might be distinguished from unbelievers throughout all the world, Jesus promised certain signs to the former. He said unto them, "These *signs* shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. Mark xvi. 17, 18, 19.) This promise has been supposed by many to have been limited to the apostles or to the official members of the Church of Christ; but it will be perceived from the context, that Jesus made this promise to every creature throughout all the world who would believe the gospel. In the 15th verse, He commanded the apostles to "go into all the world and preach the gospel to every creature." In the 16th verse, He promised salvation to every baptized believer, and damnation to every unbeliever. In the three following verses, He promises miraculous signs to the believer. The promise of miraculous signs was as unlimited in its nature as the promise of salvation. Where the one ceases, the other ceases also. Miraculous signs are a part of the gospel plan, as much as the remission of sins or the gift of the Holy Ghost.

The gospel plan embraces certain commands or ordinances to be believed and obeyed, and certain blessings to be received. To limit the blessings of the gospel

to the first age of Christianity, is to limit the gospel to that age; for all the blessings, including the signs, were to be received wherever the gospel was received.

Nothing can be more erroneous than to suppose that these signs were merely given to establish the truth of Christianity, and that when that was once established, they were no longer needed. The signs are as much included in the system of Christianity, as any other blessing that can be named. If the signs have ceased, true Christianity, of which the signs are a component part, has ceased. If signs have established the system of Christianity, why should they, as a part of the very system itself cease as unnecessary, while the other part of the system remains? Why not the *whole* system cease, as well as a *part?* Why tell the world that Christianity was established by miraculous signs, and then declare, that as soon as it was established, nearly all of its blessings ceased? If it be established, the whole system, signs and all, should continue in full force, as long as there is a soul on the earth to be saved.

If so great a portion of the gospel blessings were intended to cease as unnecessary, is it not exceedingly strange that no intimation should be given in the scriptures to that effect? When the commands, ordinances, and blessings of the system of Christianity have been once established in the earth, have we not every reason to believe, without the least shadow of a doubt, that they are intended to continue, unless something to the contrary is intimated in the word of God? After Jesus had promised miraculous signs to the believers in all the world, would he withhold the promised blessings from them in any part of the world, or in any age, without giving some reason for not fulfilling his promise? Every believer in all the world, and in every age, should seek after the miraculous signs with as much confidence and assurance as he would seek after any other promised blessing, until Jesus intimates in his word that he no longer intends bestowing them according to promise. Until our Lord declares that he will no longer bestow the promised signs upon believers, every church who are not in possession of these signs, may know that they are not true believers. If true believers fail in receiving the promised signs, they have no reason to suppose that they will receive the promised salvation. Modern Christians who do not enjoy the signs of believers, cannot expect to enjoy the salvation of believers.

One of two things is certainly true, either modern Christians who do not enjoy the miraculous signs, are not true believers, or else Jesus fails on his part to fulfil his promise. If they are not true believers, they will fail of salvation; if Jesus fails on his part to fulfil one promise, what confidence have they to suppose that he will fulfil the others? If true believers learn that Jesus withholds one promise without rendering any reason for so doing, what certainty have they that he will not also withhold every other promise? They can have no certainty at all. Nothing sure upon which to build their hopes of salvation. If one promise fails, all may fail. If the words of Jesus are not fulfilled in one thing, this is calculated to destroy all confidence in the rest of his sayings. Therefore, if they really are true believers, Jesus has refused to fulfil his promise, and give them the signs of true believers, and consequently they may expect that he will refuse to give them a glorious resurrection and an inheritance in his presence.

It may be argued that Jesus has nowhere in his word limited the promise of a glorious resurrection, and of salvation to the believers who should live in the first age of Christianity, and therefore, these promises may be claimed in all successive ages. So, likewise, it may be argued that, as Jesus has nowhere in his word limited the miraculous signs to the believers of the first age of Christianity, therefore they may be claimed by believers in all subsequent ages, as long as the earth should stand.

Jesus promised both the salvation and the signs: both were promised to every creature in all the world who should believe the gospel: both, so far as we can discover from the word of God, were intended for believers of all future generations. Modern believers assert that they have not obtained the promised signs. Why, then, do they assert that they shall obtain the promised salvation? Why suppose that Jesus will fulfil one promise, when he fails to fulfil the other? To illustrate this subject, we offer the following parable:—

A certain king, great and powerful, reigned over a numerous and happy people. His territories were situated in the most beautiful and delightful portions of the earth. The land abounded with the most valuable treasures, such as were unknown in any

other country. Nothing could exceed the order, peace, prosperity, and happiness diffused throughout all his dominions.

At a certain time the king sent forth ambassadors among all nations, to invite them to become subjects of his government, and in due time to emigrate to his happy country. These ambassadors were invested with power to legally administer the oath of allegiance, and all other laws and ordinances which the king had established for the purpose of adopting citizens into his own government. And the king said unto them, He that receiveth you and becomes an adopted citizen, shall, when he emigrates, receive an inheritance in my dominions: but he that is not adopted shall in nowise enter into my kingdom. These signs or tokens shall accompany the adopted citizens: in my name they shall carry a costly medal, enstamped with the great seal of my authority; they shall wear upon one of their fingers a choice jewel from my own dominions; they shall have a white stone upon which shall be engraved, in unknown characters, a new name known only to themselves. All these signs or tokens shall accompany them.

The ambassadors went forth as they were directed, and many thousands in all parts of the world received the ordinances of adoption; and the signs or tokens of their legal citizenship were abundantly manifested. When the adopted citizens received the promised signs, they were greatly confirmed, and believed with much assurance that they should, after emigration, receive the promised inheritance.

In process of time a great persecution arose. Many of these adopted citizens were put to death. Many others began, through carelessness, to lose the precious signs and tokens of their citizenship. At length persecution began to abate, and the proclamation of the king was received more favourably. Many, on account of its increasing popularity, assumed the authority to administer the oath of allegiance and the ordinances of adoption, without either seeing or hearing from the king. For fear the people would question their authority, they flattered them with the idea that the king would no longer call ambassadors by revealing any new commissions, and that the whole work of commissioning and authorizing was left entirely to their own wisdom. But it was soon found that the signs and tokens of citizenship were no longer granted, although many petitioned the king very earnestly to send them, but their petitions were unheeded. The reason of this was, because no one was authorized from the king to administer the oath of allegiance and adopt citizens legally. Therefore the king would not give the tokens of citizenship. But these unauthorized usurpers, who had already made the people believe that it was unnecessary to receive a commission by any new revelation, next actually persuaded the people to believe that the signs and tokens of citizenship were also unnecessary. Popularity and age soon established these false traditions, insomuch that the people almost universally believed, in direct opposition to the promise of the king, that the signs of citizenship were unnecessary.

They continued to emigrate in great numbers as was supposed to the promised land, where it was expected they would receive the promised inheritance. But as it was absurd, according to their traditions, to expect any communication from that land, they could not tell whether the emigrants were permitted to enter into the kingdom and receive their inheritance or not. Now the king was very angry with those who had usurped authority, and had administered the laws of adoption without being sent. He was also very angry with the people who had suffered themselves to be so grossly imposed upon, as to suppose that any could be sent without some communication from him. He, therefore, witheld from them the promised signs and also the promised inheritance, for none of them had been legally adopted. Though they obtained none of the tokens or signs, yet they vainly flattered themselves that they should get the inheritance. But as many as were found who had been deceived, and had not the promised signs of citizenship, were taken and bound as enemies and aliens, and cast into their own place; and great misery prevailed among them—weeping, and wailing, and gnashing of teeth.

And after a long time had passed away, the king sent forth from his dominions one mighty and strong, clothed with great power; and many other messengers were called and sent even according to the first pattern. And they were commanded to go unto every nation, kindred, tongue, and people, and to call upon all men to come forth and be legally adopted, and take the oath of allegiance from such as were

authorized to administer it, and from their hands to receive the ordinances of adoption. And the king again renewed his promise, and said that the signs and tokens of citizenship should again be enjoyed, and such should receive the promised inheritance.

Now these messengers went forth according to the commandments of the king, and those who received them were blessed with the signs, and had much assurance. Now these unauthorized usurpers who pretended to be the servants of the king, and those whom they had deceived, when they saw the signs and tokens of citizenship again made manifest, were exceedingly angry, and sent forth all manner of wicked accusations and lies against the king's messengers, and those who had received them; and by these wicked means the people were stirred up to greatly persecute them, destroying many, and driving others from place to place, and from city to city. At length they were driven forth a great distance from among the nations; and there they were nourished until they became exceedingly strong: the king himself greatly strengthened them by additional tokens of his goodness.

The king's messengers, notwithstanding the cruelties which they received from the people, continued to go from nation to nation, and the signs and tokens of citizenship began to shine forth with greater brilliancy, which enraged the pretended citizens who had not these tokens still more; and they gathered together in multitudes upon all the face of the earth to fight against those who had the signs of citizenship. In process of time, after passing through many tribulations, the lawful heirs went out from among the nations with power and great glory, and gathered themselves in one. And it came to pass that they built a great city unto the king, and he came with all the mighty ones of his dominions, and dwelt among them; and those who had fought against his messengers perished; and all the earth came under the dominion of the great king.

Let us now examine the use or benefit of these miraculous signs. Jesus said, "*These signs shall follow them that believe.*" If they were to be of no particular use or benefit to the believer, it is not reasonable to suppose that Jesus would have promised them. Modern christendom asserts that these signs were given, not so much for the benefit of believers, as for the convincing of unbelievers. The servants of God, it is said, wrought signs and wonders to establish the divine authenticity of their calling and message. Signs followed, they assert, that all people might know believers from unbelievers—the true church from every other church.

If these signs, as modern divines suppose, were given for these purposes, then we ask, Why should they be done away in succeeding ages, when there were millions of unbelievers upon the earth? How are people to determine at the present day which among all the modern churches is the Church of Christ? How shall they know believers from unbelievers? or the ministers of Christ from deceivers or impostors? We can distinguish them now, says modern christendom, by the word of God. But the word of God says, "signs shall follow them that believe." And as they deny signs in these days, the word of God would at once condemn them all as unbelievers. Not any of the Papists or Protestant sects can prove, by the word of God, to the unbelieving world, that they are the true church—that their ministry is authorized of God, and that they are true believers in Christ. The word of God condemns them all, because they have not the signs which Jesus said should follow the believers.

The Protestants denounce the Catholics as the Mother of Harlots—the most wicked and corrupt power on the earth. The Catholics denounce the Protestants as heretics and apostates from the true church. The word of God denounces them both as unbelievers, because they lack the signs. The infidel world denounces the word of God, because miraculous signs follow neither Catholics nor Protestants, who pretend to be believers. The sincere inquirer is almost distracted, because he is in great doubt whether to believe in Catholics, Protestants, Infidelity, or the Word of God. If signs then were given to distinguish the ministers of Christ from impostors, surely the present generation need them if ever they were needed.

In the midst of all these conflicting opinions, the humble servant of God comes forth and boldly declares that no church can be the true church, unless they obey the words of Christ, and enjoy the signs of believers. He testifies with authority that all the promises of Jesus will be fulfilled while there is one believer upon the face of the earth to be perfected and saved. He testifies that all who deny that signs

will follow them that believe, are unbelievers, who, according to the words of Christ must be damned.

It is very evident however, that these signs were not given merely for the purpose of convincing unbelievers. "In my name," says Jesus, "*they shall cast out devils.*" Although this power might, in certain cases convince the unbelieving world, yet it is by no means to be supposed that this was the principal design. Devils and unclean spirits frequently took possession of the human tabernacle, tormenting individuals in various ways. Jesus promised believers that they, in his name, should cast them out. Now one object which Jesus had in view in granting this power, was to benefit the one possessed. Another object was to confirm the believer, that they by having power over the devil in this life, might be more fully assured that they should obtain a complete victory and final triumph over him in the world to come. That person who cannot obtain power in the name of Jesus to cast out devils in this life, has great reason to fear lest the devil shall obtain power over him in the next life. What assurance has any one that he shall obtain a complete salvation from the power of the devil, when his spirit shall leave the body, if he cannot claim the promise of Jesus, and cast him out while his spirit dwells in the body? One of the purposes then which Jesus had in view in bestowing this blessing, was that believers might learn to prevail against the devil before they should enter the invisible world of spirits. And another purpose, as we have already named, was to deliver the unhappy demoniac from his miserable and wretched condition, and set him free from the grasp of this awful monster.

Now both of these purposes are just as essential for the good of mankind in this age as in the first age of Christianity. It would be equally as essential for a man who is possessed of devils in this age to be liberated, as it was in any former age. And it would also be equally as essential that a believer should learn to command the devil in the name of Jesus, that he might obtain a complete victory over him in all things, as it was for ancient believers. Therefore, as there is no Scripture to do away this promise, nor any reason to prove it unnecessary, it must be intended for believers of all ages until the devil is bound.

"*They shall speak in new tongues.*" The benefit of this miraculous sign is obvious to every one. If a servant of God were under the necessity of acquiring in the ordinary way a knowledge of languages, a large portion of his time would be unprofitably occupied. While he was spending years to learn the language of a people sufficiently accurate to preach the glad tidings of salvation unto them, thousands would be perishing for the want of the knowledge. If he could be endowed immediately by the power of the Holy Ghost to speak in any language necessary, how much laborious study would be avoided; how much time would be saved that could be occupied more usefully in the spread of the gospel; how much more accurately would principles be expressed, when, not only the ideas, but the language itself is given by the Holy Ghost. How vastly superior is God's plan of qualifying his servants to preach in different languages and tongues, to the plans adopted by modern divines! The servant of God is qualified in a moment, as it were, to preach by the inspiration of the Holy Spirit in the language of any people to whom he may be sent; while modern divines will throw away years in acquiring the knowledge of a language; and when they have acquired it, they cannot preach in it by the inspiration of the Holy Ghost, but are still dependent upon their own learning and wisdom.

In one day the unlearned fishermen of Galilee acquired a more extensive qualification for preaching in the different languages of the earth, than all the various grades and ranks of clergymen who have disgraced the name of Christianity on the eastern hemisphere for the last seventeen centuries. The gift of tongues was not confined to the ministers of Christ alone, but it was bestowed liberally upon the private members of the church. Indeed, it was one of the signs promised to believers throughout all the world. As soon as Paul baptized the Ephesians, he laid his hands upon them and they received the Holy Ghost, and immediately spake with tongues and prophesied. (See Acts xix. 6.) When the household of Cornelius received the Holy Spirit, they also spake with tongues and glorified God. (See Acts x. 46.) The Corinthian church were abundantly blessed with this gift. (See 1 Cor. xii., xiii., and xiv. chapters.)

That the principal use of this gift was to preach the gospel to people of different tongues and languages we presume no one will deny. And that there was another

benefit derived through the medium of this gift is also evident. The members of the church were confirmed and strengthened in their faith by the enjoyment of this gift. Jesus had promised this miraculous sign, among many others, to believers; if they had failed to receive the blessings, they would have had reason to doubt whether they were true believers; but when they received new tongues, together with all other promised blessings, they were no longer in doubt, but were assured, not only of the truth of the doctrine, but that they themselves were accepted of God.

The benefits to be derived from this gift are as essential in this age, as in the first age of Christianity. It is as necessary that people of different languages should hear the gospel now, as in early ages. It is also as important that believers should be confirmed by this gift now, as it ever was. Therefore, as there is no scripture to limit this gift to the early Christians, and no reason why believers should not enjoy it now, we are compelled to admit that this promise of Jesus is in full force yet, and that whenever and wherever we find a church of true believers in Christ, there we shall also find the signs of believers. And as the gift of tongues is not among the apostate churches now on the earth, we are compelled by the word of God to consider them all unbelievers. Indeed, they cannot be believers; for if they were they could speak with new tongues, as Jesus promised.

"*They shall take up serpents, or if they drink any deadly thing it shall not hurt them.*" This promise of our Great Redeemer was also made to every creature in all the world who should believe the gospel. The use of this miraculous gift was to preserve life, in case any believer should accidentally be bitten by a poisonous serpent as Paul was; (see Acts xxviii.;) or should unintentionally swallow a deadly poison, as the sons of the prophets did; (see 2 Kings iv). Jesus promised that it should not hurt them. When the Israelites were bitten by poisonous serpents, they were healed by simply looking at a brazen serpent which the Lord commanded Moses to raise up in the wilderness; so the believers in Christ can prevail against deadly poisons by simply looking to him in faith; for Jesus cannot fail to fulfil his promise to the believer.

"*They shall lay hands on the sick, and they shall recover.*" This also is one of the signs of believers. Sickness is a very prevalent calamity among the inhabitants of our fallen world. Any medical discoveries that will benefit the sick, are considered of inestimable value. Medicines are valued in proportion to their usefulness. Some medicines are useful in one disease, but of no benefit in any other; some will conquer a disease, but, at the same time, will leave a lasting injury upon the human constitution. Others have a more salutary effect; and are beneficial in numerous diseases; such, when their beneficial tendencies are thoroughly understood, are generally prized in preference to those of an inferior quality.

One of the most simple and harmless prescriptions for the sick, and one which is a certain cure for diseases and plagues of every description—is that prescribed by one of the most celebrated physicians that ever lived among men. The prescription is simply this—"THEY SHALL LAY HANDS UPON THE SICK, AND THEY SHALL RECOVER." There is no disease so violent in its nature—so deadly in its operations, but what this remedy, when properly attended to, will effect a complete cure, without in the least injuring the human system like many other prescriptions. This remedy is infinitely superior to all others, first because of its universal application to all diseases, plagues, and pestilences; secondly, because of the certainty with which it removes pain and every cause of disease; thirdly, because of the expeditious and immediate relief which it affords the patient; fourthly, because it does not prostrate the human system, and injure the constitution like many other powerful prescriptions, which frequently terminate in the worst of consequences; fifthly, because it can be obtained without money, or price, being within the reach of the poor as well as the rich; sixthly, because it does not require years of laborious study to acquire a knowledge of the nature of the disease or of the nature of its treatment like most other theories; and seventhly, because it can be obtained in all parts of the world where true believers are to be found.

Another prescription of equal value, and producing like effects is given by another celebrated author in these words:—"Is any sick among you? let him call for the Elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise them

up; and if he have committed sins, they shall be forgiven him." James v. 14, 15. The prayer of faith accompanied by the ordinances is the most universal, powerful, and effective remedy of any that has ever yet been discovered.

The great Physician, who has unfolded to the nations this infinitely valuable and all powerful remedy, has been jealous of his own glory, and has so prepared it that it can never be administered with the least effect only in his name by one that is authorized, that is by a true believer. This is an effectual preventative against all quacks and impostors who may undertake in his name to counterfeit the genuine; for in all cases, such will fail like the seven sons of Sceva. Acts xix. 13, 14, 15, 16.

The apostate churches for many centuries past have been destitute of this promised blessing of our Saviour. They have endeavoured to blind the eyes of mankind, by telling them that this blessing was not needed after the first age of Christianity. This false tradition, invented by a set of wicked impostors to hide their own unbelief and want of authority, has been handed down by successive false teachers, until the present day; and what is still more strange, there are millions of poor ignorant fanatics, who have been led away with the fatal delusion. It has been the study of the wicked impostors of modern times to persuade the people that the promised signs of the gospel are not needed now. In this thing there is great policy; for as they have so far apostatized as to be entirely destitute of the blessing themselves, if they could not succeed in deluding their followers to suppose that miraculous signs are not needed in these days, all people would at once discover, that they were not believers, but impostors, acting without authority, having a form of godliness, but destitute of its promised powers, pretending to be believers without the signs of believers.

If their deluded followers should, by any means, get the scales of priestcraft off from their eyes sufficiently to believe the promise of Jesus in preference to the traditionary impositions of their false, rotten-hearted, and corrupt ministers, away would go the popularity of long-established institutions, and down would tumble, with a tremendous crash, the long-loved salaries of a hireling priesthood, and they would stand forth as monuments of shame and disgrace before all men. To save themselves from this open disgrace, they have used all their cunning and ingenuity to deceive the people into the belief that the gift of healing, and the other promised signs of Jesus, are unnecessary now.

But are there any sick in these days? if so, would it not be just as beneficial for the sick to be relieved in these days as at any former time? Would it not confirm and establish believers to lay hands on the sick, and see them healed in these days, as much as it did ancient believers? If then, it would confirm believers and benefit the sick the same now as anciently, we have no reason to limit it to the early christians. Hence, both scripture and reason show that the promised signs are as unlimited as the promised salvation.

The affliction of devils,—the confusion of tongues,—deadly poisons,—and sickness, are all curses which have been introduced into the world by the wickedness of man. The blessings of the Gospel are bestowed to counteract these curses. Therefore, as long as these curses exist, the promised signs are needed to counteract their evil consequences. If Jesus had not intended, that the blessings should be as extensive and unlimited in point of time as the curses, he would have intimated something to that effect in his word. But when he makes a universal promise of certain powers, to enable every believer in the Gospel throughout the world to overcome certain curses, entailed upon man, because of wickedness, it would be the rankest kind of infidelity not to believe the promised blessings necessary, as long as the curses abound among men.

If these signs are necessary, why have they not existed among the churches for the last seventeen centuries? Because no true believers have existed among them during that time; for Jesus says, they shall follow the true believer; hence, if there had been any true believers, the signs would have been among them. But the very fact that the signs have ceased during that time, prove that true believers have ceased also. This is a sad picture of mankind, but it is none the less true. We say, let the promise of our blessed Redeemer be true, though it prove every man a liar or a hypocrite. The fault cannot be in Jesus, therefore it must be in man. The promises of Christ are as unchangeable as his own nature, and can never fail; but man is as changeable as the wind, and is very apt to fail in almost every respect.

Since the great apostacy, sincerity has characterized millions of professed christians, but none of them have obeyed the ancient Gospel, because no one was authorized to legally administer its ordinances to them; therefore, notwithstanding their sincerity, they could not obey the Gospel for the want of a legal administrator; hence, they could have no legal claim on the Gospel blessings. And, for this reason, they could not become legal or adopted believers; therefore, they could have no legal claim on the signs promised to believers; and this is one reason why the sincere, honest-hearted, professed Christians of modern times have not enjoyed these great blessings promised by our Saviour. Neither can they enjoy the promised salvation in all its fulness, but must be rewarded according to their works, and the opportunities they have enjoyed, in some of the mansions or kingdoms inferior in glory to the kingdom possessed by the ancient saints, who obeyed the law and enjoyed the promised blessings. And all who will not now repent, as the authority is once more restored to the earth, and come forth out of the corrupt apostate churches, and be legally adopted into the church of Christ, and earnestly seek after the blessings and miraculous gifts of the Gospel, shall be thrust down to hell, saith the Lord God of Hosts; for now they have no excuse for their belief; therefore, if they will not now repent, they shall be damned. This is the word of the Lord to priests and people of all churches, and of all nations.

We will now give a few examples to show the principle upon which the sick were generally healed. This was accomplished through faith in Jesus Christ. If the sick were capaple of exercising faith, then faith was required of them in order to obtain the blessing. The woman who had the issue of blood for twelve years said, "If I may touch but his clothes, I shall be whole." Jesus turned to her and said, "Daughter, thy *faith* hath made the whole." (Mark v.) When Jesus went over into the land of Gennesareth, and passed through their villages, cities, and countries, so great was their faith in him, that they brought their sick and laid them "in the streets, and besought him that they might touch, if it were but the border of his garment: and as many as touched him were made whole." (Mark vi.) Blind Bartimeus cried unto the Lord for mercy. "And Jesus said unto him, go thy way; thy *faith* hath made the whole." (Mark x.) When Jesus touched the eyes of two blind men that came into the house where he was, he said unto them, "according to your *faith* be it unto you." (Matthew ix. 29.) A certain cripple "heard Paul speak; who steadfastly beholding him, and perceiving that he had *faith* to be healed, said with a loud voice, stand upright on thy feet. And he leaped and walked." (Acts xiv. 9. 10.)

Many other examples might be given to show that the power of healing was manifested through *faith*. Sometimes the faith of others was exercised in behalf of the sick, as examples: A woman of Canaan sought a blessing for her daughter, who was greviously vexed with a devil. "Jesus answered, and said unto her, O woman, great is thy faith: be it unto thee, even as thou wilt." (Matthew xv.) A centurion exercised faith in behalf of his servant, who was sick of the palsy. "And Jesus said unto him, Go thy way; and as thou hast *believed*, so be it done unto thee. And his servant was healed in the self-same hour." (Matthew viii.) A certain man whose son had been tormented of the devil from a child, says to Jesus, "If thou canst do anything, have compassion on us and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe: help thou mine unbelief." (Mark ix.) The devil was rebuked, and his son was liberated. Jairus, whose daughter lay at the point of death, came to Jesus, and fell down before him, and requested him to go and lay his hands upon her, that she might be healed. While on the way to his house, one met them saying, "Thy daughter is dead; why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, he said unto the ruler of the synagogue, Be not afraid, only believe." (Mark v.) And Jesus restored his daughter to life again. Many other instances are recorded where friends exercised faith in behalf of the afflicted.

Therefore, it may be considered as a general law, that the sick and afflicted were healed, either through their own faith, or the faith of some of their friends. There may be some rare instances where the blessing is bestowed through the faith alone of the administrator.

It is the general opinion of modern churches that the principal object of miracles

was to do away unbelief. But when Jesus went into his own country, among his old acquaintances, he marvelled because of their unbelief. (See Mark vi. 5.) "And he did not many mighty works there because of their unbelief." (Matthew xiii.) But according to the ideas of the false teachers of modern times, he should have performed greater works there, than anywhere else. As they consider signs to be for the convincing of the unbeliever; therefore the greater the unbelief, the greater should be the signs. When he found his own countrymen so very unbelieving, he should, according to modern notions concerning the object of signs, have performed far more splendid and magnificent miracles there, than he did in any other region where their unbelief was not so great. But the facts of the case were directly the reverse. The greater the wickedness and unbelief of a people, the less were the mighty works performed among them. So among the christian churches, as their unbelief increased, the mighty works decreased. And when the people became hardened in apostacy and unbelief, all mighty works ceased, and the salvation ceased also.

Thus it will be seen, that the signs and blessings of the Gospel are enjoyed only by faith. The greater the faith, the greater will be the manifestations of the miraculous power of God. The miracles will decrease as faith decreases; and cease when faith ceases. The miraculous signs bestowed upon believers in this life, are blessings far inferior to the blessings of a glorious resurrection and eternal life. But he that has not faith sufficient to obtain the miraculous signs, or smaller blessings, how can he obtain faith sufficient to receive the greater blessings? If the smaller blessings are withheld for the want of faith, will not the greater blessings be withheld for a like reason? If a person has not means enough to buy himself a coat, how can he expect to purchase a splendid habitation? So likewise, if a person has not faith enough to obtain the miraculous signs promised, how can he expect to obtain a glorious mansion in the kingdom of God? If his faith is so weak that it will not procure for him the smaller blessings, he may be much more assured that the same weak faith will not procure for him the greater blessings.

Jesus said, as we have already quoted, that "*All things are possible to him that believeth.*" Jesus also said, "Have faith in God. For verily, I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore, I say unto you: What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them." (Mark xi. 22, 23, 24.) This promise was not confined to the apostles and early saints; for the term, "*whosoever,*" embraces all mankind who shall have faith in every age throughout the world. Who can read these precious promises of our Saviour, without perceiving in the plainest light, the awful apostate condition of the churches? They are without faith,—without any confidence in God. They despise those who are sincerely seeking after the ancient faith. Both from the pulpit and from the press they boldly avow their infidelity in the above promises, and say all manner of evil against those who do believe them. They will greatly praise up the faith of the ancient saints, and build synagogues and chapels to their memory; but for any person to teach that the same faith is necessary now, is, in their estimation, the highest blasphemy. O ye hypocrites! Why do you profess to be the followers of Christ, and yet deny his promises? O ye blind guides! Why do you deceive the people with a form of Godliness, and yet deny the promised powers? Why do you make void the promises of Jesus through your unbelief and wicked traditions? Why do you, through great swelling words of man's wisdom, pervert the truth, and deny the inspiration of the Holy Ghost and the gift of revelation and prophecy? Why do you preach for hire, and through coveteousness make merchandise of the people, while the poor and the needy are crying for bread? O ye wicked and corrupt teachers! Ye hirelings! Why do you, through your mock piety and cunning craftiness, not only close the gates of heaven upon yourselves, but hedge up the way of others who would know the truth and be saved? How can you escape the vengeance of eternal fire? How long will the Lord suffer you to practice your deceptions and wickedness? The hour of your judgment is nigh! Howl, ye apostate churches, for the miseries which shall come upon you! The day of fierce vengeance is at hand, and ye shall utterly perish from the earth!

The church of Christ is called the body of Christ. "Now ye are the body of Christ, and members in particular." (1 Cor. xii. 27.) We shall here give the names of the different members, composing the various parts of the body or church of Christ. "God hath set some in the church, first, *apostles;* secondarily, *prophets;* thirdly, *teachers;* after that *miracles;* then gifts of *healing, helps, governments,* diversities of *tongues.*" (Verse 28.) These members of the body were joined together upon one common principle which I have already explained in Part II. of this treatise. They were all introduced into the church through faith, repentance, and the ordinances. Paul says, "By one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit." (Verse 13.)

This one body into which all the members are baptized, is quickened and animated in all its parts by one spirit. The operations of the spirit in different parts of the body are various. "To one," says Paul, "is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will." (Verses, 8, 9, 10, 11.) Paul has here, so clearly described the church of Christ, that none need be at a loss when they have found it. Every faithful member of the body of Christ possesses some gift of the Spirit. Every church now on the earth can compare themselves with this scriptural pattern; if they do not resemble the pattern, they may know at once that they are not the body or church of Christ. If they have no apostles nor prophets—no officers that can receive the word of wisdom, and the word of knowledge by the inspiration of the Spirit—if they have no member possessing the gift of healing—no worker of miracles—no beholder of visions or discerner of spirits—no speaker in tongues—no interpreter of tongues—if they have none of these members of the body of Christ, then they have nothing that resembles the pattern, and, therefore, they cannot possibly be the church of Christ.

The body of Christ is wholly made up or constituted of the above named members. To do away the least member there mentioned would produce a schism in the body, and it would be imperfect like the human body, with one of its members lacking. The body, or church, like the human body, would become more and more imperfect and mutilated in proportion to the usefulness and number of the above members that are done away. And when all the members or parts of the body vanish, it ceases to exist on the earth. It is an admitted fact that the greater part, if not all of the members described by Paul are done away, and considered unnecessary at the present day. And as the body or church is *nothing,* separate and apart from its members; therefore, where they cease, the body must cease also.

There are many parts of the human body that are essential to its existence, and without which, the body must inevitably perish; such for examples, as the mouth—the heart—the lungs—the stomach—the liver—the bowels, and many others too numerous to mention. Deprive the body of either of these essential parts, and all other parts will perish also. Two of the most prominent parts or members of the body of Christ are, "First, *apostles;* secondly, *prophets.*" These may be considered the eyes and mouth-piece of the body. Take these away, and the body is left in total darkness without eyes to see with, or a mouth through which to receive the nourishment essential to its existence. If, therefore, only these two members were to cease, all the other members would speedily perish, and the church of Christ would cease to exist among men. The apostate churches have had neither of these members for upwards of seventeen centuries, therefore, during that time, they have had no eyes nor mouth through which they could receive light and nourishment.

If the mouth and eyes of the human body were to be destroyed, the human spirit would take its flight, and the body would soon become a mass of putrid corruption, sending forth a most offensive stench, engendering pestilence and disease, and affecting the health of all who should come within its nauseous influence. Such would be the fatal consequences attending the church should they so far depart from God as to lose inspired apostles and prophets, the first two essential and most important mem-

bers which God placed in the body. If these members were taken away, the Holy Spirit, which is the life of the church, would take its flight, even as the human spirit flees from the mortal body, when its essential parts are destroyed. When the Holy Spirit takes its departure, the body, or church, is left in a lifeless state; all the miraculous operations of the Spirit cease.

In ancient times, after apostles and prophets ceased, the other members of the body began immediately to die for want of nourishment; the member possessing the gift of healing—the worker of miracles—the speaker with tongues—the interpreter of tongues, and all other members, withered away and died, leaving a mass of putrid corruption whose nauseous stench and abominable filthiness have spread forth a deadly malaria among all nations.

It is in vain for the apostate churches to endeavor to prove themselves to be the body of Christ, by pretending that they have one or two of the members still in existence; for Paul enquires, "*If they were all one member, where were the body?*" (Verse 19.) If every part of our bodies were destroyed, except hands and feet, they could in no wise constitute a living body; so, likewise, if every member of the church were done away, except professed teachers, and some two or three other pretended members of different functions, these could no more constitute a living church, than hands, and arms, and feet, and legs, could constitute a living man. The Holy Spirit would no more dwell in these pretended fragments of the church, which are falsely said to still remain, than the human spirit would dwell in the hands, feet, or legs, after the rest of the body was gone.

Reader, would it not be marvellously strange to behold hands, feet, and legs moving, acting, and performing their accustomed functions after all the rest of the body was destroyed? Yet this would not be any more strange, than it is to see teachers and some few other pretended members, endeavoring to move, and act, and perform certain other functions, after nine-tenths of the most important and vital members of the church have been done away for centuries. As well might you undertake to retain life in an isolated human hand, as to retain life in teachers for centuries after apostles, prophets, workers of miracles, &c., have ceased.

Paul says, "The eye cannot say to the hand, I have no need of thee; nor again, the head to the feet, I have no need of you." (Verse 21.) But in direct opposition to this instruction, the apostate teachers of modern times say to the worker of miracles, I have no need of thee. And their pastors say to the speaker with tongues, and the interpreter of tongues, we have no need of you in the body. It matters not how feeble, or how much inferior in use some members are, when compared with others, yet none can be dispensed with. "Nay," says Paul, "much more, those members of the body, which seems to be more feeble, are necessary." (Verse 22.) If the speaker with tongues, or the interpreter of tongues, is considered a more feeble member, and not as useful as the prophets or apostles; yet Paul says expressly, that such "*are necessary.*" Therefore, for a teacher or pastor to say that they are *not* necessary, is to come out in direct opposition to the scriptures.

How superlatively ridiculous it would be for the hands and feet to rise up in rebellion against the eyes—the mouth—the heart—the lungs—the bowels—the breast—the neck, and say, we have no need of you: we can get along without your assistance; you are all useless appendages to us, hands and feet: we can feel and walk without your help. And yet as a parallel to this, the teachers and pastors of our day have arisen up in rebellion to Paul's words, and have said to apostles—prophets—the healer of the sick—the worker of miracles—the beholder or discerner of spirits—the speaker with tongues—the interpreter of tongues—we have no need of you: we can get along without your assistance, you are all unnecessary parts of the body: you are perfectly useless to us pastors and teachers: we can perform all the functions of our office without your aid. Such has been the state of the apostate churches for the last seventeen hundred years. And such is the awful darkness that now reigns in their midst.

It is in and through the body or church of Christ that the Spirit manifests itself: "The manifestation of the Spirit is given to every man to profit withal." (Verse 7.) It is, therefore, by these manifestations that every man in the church is profited. There is as much necessity for these various manifestations now as anciently. Paul mentions in this chapter nine different gifts or manifestations of the Spirit. All

churches which have not these miraculous manifestations have not the Holy Spirit; and without the Spirit they are none of Christ's.

The distinguishing characteristics between true and false churches are so evident that none need be mistaken. The one enjoys the Holy Spirit with all its gifts, as set forth in the word of God; the others profess to enjoy the Spirit, but have none of the gifts and operations ascribed to it. The only way by which we discover that the human body is animated by the human spirit, is by its operations; so likewise, the method by which we determine that a church enjoys the Holy Spirit is by its diversity of operations or manifestations. If these cease, we have every reason to believe that that the Holy Spirit has departed also.

Among all nations, and in all ages of the world, whenever the Holy Spirit has been given, it has exhibited itself in supernatural gifts. These gifts were given, not only for the benefit of the church in this life, but to prepare them for still greater blessings in the world to come. It is altogether a mistaken idea to suppose that these gifts were merely given for the convincing of unbelievers. Paul says expressly, that the gifts which were given by our Lord after his ascension were intended for other purposes. "When he (Christ) ascended up on high, he led captivity captive, and gave gifts unto men." (Eph. iv. 8.) "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." (Verse 11.) These, together with numerous other gifts, were given, not merely to establish the truth of Christianity, but as Paul says, "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." (Verses 12, 13, 14, 15, 16.)

By these declarations we discover the objects which the Lord has in view, by giving gifts unto men. One object is declared to be "*for the perfecting of the Saints.*" It is very evident from the whole tenor of scripture, that unless the Saints are perfected they can never enjoy a perfect salvation. The only plan which Jesus has devised for the accomplishment of this great object, is through the medium of the spiritual gifts. When the supernatural gifts of the Spirit cease, the Saints cease to be perfected, therefore they can have no hopes of obtaining a perfect salvation. To do away from the church, apostles, prophets, and other gifts, is to do away the great plan which heaven has devised for the perfection and final salvation of the righteous.

The author of the epistle to the Hebrews urges upon the Saints the necessity of "*going on unto perfection,*" (see chap. vi. 1), but this would be impossible for those churches who have no apostles, prophets, and other gifts which Jesus gave after his ascension. Such churches could not "go on unto perfection," for they have lost, and continue to do away the very gifts which were intended to accomplish that object.

Has Jesus anywhere in his word told us that his plan of perfecting the Saints should cease, and that mankind would introduce a better one? If not, why then should we not prefer our Saviour's plan in preference to all others? Why do away the powers and gifts of the Holy Ghost, which were intended, not merely for the convincing of unbelievers, but for the perfecting of believers? In every nation and age, where believers exist, there the gifts must exist to perfect them, otherwise they would be altogether unprepared for the reception of the still greater powers and glories of the eternal world. If there were no unbelievers on the earth, still there would be the same necessity for the miraculous gifts that there was among early Christians; for if the whole world were believers in Christ they could not possibly be perfected without these gifts, and hence they could not enter into the fulness of his glory.

It is, therefore, directly in opposition to the word of God for the apostate churches to declare that "the object of miraculous gifts was merely to establish the Christian religion, and that after that object was accomplished they were no longer necessary, and therefore ceased." The word of God declares they were "*for the perfecting of*

the saints;" and, therefore, wherever there are *saints*, there the gifts are needed, not merely to establish the truth by supernatural evidence, but to *perfect* those who already believe.

Another great object which the Lord has in view, in sending gifts unto men, is *"the work of the ministry."* Without these gifts the "work of the ministry" never could be carried on;—without inspired apostles and prophets the gifts of revelation and prophecy cease, and where these cease the work of the ministry ceases. The apostate churches have no more authority for taking away the gifts of apostles and prophets, than they have for taking away the gifts of pastors and teachers. There is precisely the same evidence for doing away the whole of the gifts, as there is for doing away a part and pretending to retain the others. "The work of the ministry" is clearly manifested in the scriptures. It is required to preach the gospel to all nations in the different tongues and languages of the earth. The ministry is required to receive revelations for the benefit of themselves and all the saints, reproving by revelation those who need reproof; comforting those who need comfort; forewarning the church of approaching judgments; pointing out by the spirit of revelation a way of escape; revealing doctrine and principle in relation to things both temporal and spiritual, and unfolding all things necessary for the perfection and eternal exaltation of the righteous. Besides this, the ministry are to lay on hands for the gift of the Holy Ghost, and for the healing of the sick, and administer all other ordinances of the church. Therefore, without the supernatural powers and gifts of the Holy Spirit the "work of the ministry" would cease, and when that ceases men cease to be saved.

Paul declares, as we have already quoted, that the gifts were given *"for the edifying of the body of Christ."* But the various bodies or apostate churches declare boldly, that the gifts are no longer necessary in this age of learning and refinement. Now, say they, we can be edified by learned divines who have become eminently qualified by a long course of study in our great theological institutions. Now, they exclaim, we have a glorious substitute in the stead of the inspiration of the Holy Spirit. In the first age of Christianity—in the days of ignorance and darkness, the gifts of the spirit were given to edify the church; but now, we have become so learned and enlightened, we need some better plan than the one devised in that day of ignorance; then they knew no better than to be edified through the gifts of the Spirit, but now we have sought out a plan far superior; then they had nothing but knowledge and certainty, and were all of one mind, but now we are blessed with the opinions and commentaries of uninspired men, all differing and contradicting one another, dividing us in our sentiments and doctrines. Oh, how great is the wisdom of our modern divines! How immensely superior are opinion and guess-work to certainty and knowledge! Then they had nothing but direct revelation—the spirit of prophecy, visions, and the ministry of angels to guide them into the truth, but now we have advanced to the high and exalted privilege of being taught by men who despise new revelation and the gifts of the Spirit, and favour us with their superior opinions, and creeds, and articles of religion. Great is the plan devised by human wisdom, for the edifying of the church; God's plan can be dispensed with now as unnecessary. This is the language of modern christendom if we are to judge from their opposition to the gifts which Paul says, were given for the "*edifying of the body of Christ.*

That no one need be mistaken, and suppose the gifts in the future ages of the church to be unnecessary, Paul says expressly, that they shall continue for the purposes which he specifies, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." This puts the subject beyond all doubt and controversy; all can see that the gifts were intended as long as there was a church of the saints that needed perfecting and edifying. If the modern churches of Christendom have not attained to the unity of the faith and knowledge—to all the perfection and fulness of Christ, they certainly need the gifts until they shall arrive at that state. The period when the saints shall attain to the perfection and fulness of Christ is very clearly and definitely unfolded by the apostle in his first epistle to the Corinthians. "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come,

then that which is in part shall be done away." (xiii., 8, 9, 10.) "For now we see through a glass darkly; but then face to face: now I know in part; but then I shall know even as also I am known," Verse 12.

Thus it will be seen that the gifts were not to cease until "that which is perfect is come"—until we see the Lord face to face—until we know as we are known. Then tongues will cease, and the heavenly glorified throng will all speak the same language. Then prophesying in part will be done away; for the knowledge of the future will be fully understood. Then knowledge in part shall vanish away, and the saints will know in full. Then the day of perfection will come, and all the saints shall enjoy the fulness of Christ, and see him no longer through a glass darkly, but face to face. Until that day of glory and perfection shall arrive, all the spiritual gifts will be indispensably necessary, without which the saints can never attain to that great salvation promised.

Another object for which the miraculous gifts are given unto men, is to keep them from delusion. They are given that the saints "henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." The very reason why the apostate churches have for the last seventeen centuries been carried about by the doctrines, creeds, and traditions of uninspired men who have craftily deceived them,—is because they lacked the gifts which Paul says were given as an effectual preventative against such winds of doctrine. All churches which have not the gifts, are already deceived and deluded. If it were possible, these popular and learned impostors would deceive the very elect; but this is impossible, for the elect enjoy the gifts which will detect with the most unerring certainty every imposition, however plausible and popular it may be.

The Papist and Protestant churches of modern times, notwithstanding the greatness of their numbers and their exceedingly great popularity,—are impositions, under the pious name of Christianity, of the most glaring and dangerous kind.

Their cunning, learned, arch-impostors, have multiplied their followers to millions, and flooded all Europe and America with their pernicious doctrines. Thousands of the honest and unwary are annually led away by these fatal delusions under the false and vain suppositions that they are embracing Christianity. Instead, however, of embracing the Christian religion of the New Testament, they have only embraced some traditional forms that bear but a faint resemblance to it, while its miraculous powers, gifts, and blessings are entirely unknown among them, and, indeed, are considered as altogether unnecessary. Oh, apostate Christianity! Oh, modern Christendom! Thou, that corruptest all nations with thine abominations, and makest merchandise of the souls of men! Oh! that thou didst but know the day of thy visitation,—the hour of God's judgments,—and wouldst awake from the awful slumber of ages! But alas! Thine eyes are closed, no more to be opened, until they are lifted up in torment, in the midst of lamentations, and woes, and miseries, and hopeless despair.

Seventh.—*The rights, privileges, and blessings, promised to the faithful obedient subjects in a future life.*

Eternal life is the greatest of all the gifts of God. It is a blessing promised to all the faithful subjects of his kingdom. The hopes of a future life of happiness that will never end, serve to comfort and cheer them through all the sorrows and tribulations of the present life. We shall endeavour to point out the nature of that eternal life, promised to the children of the kingdom. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John xvii. 3.) It is not enough merely to have a knowledge of the existence of the Father and Son; but to know them aright is to understand their character,—their attributes,—their glory,—and the nature of the laws which they have ordained for the government of all happy, glorified, and intelligent beings. Such knowledge, when once obtained, is eternal life Eternal life is not merely to *believe* on the testimony of others in the existence and attributes of God, but it is to obtain something more than a *belief;* it is to obtain a certain *knowledge.* Such knowledge can only be obtained by direct and immediate revelation. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the

Son, and he to whomsoever the Son will REVEAL him." (Matthew xi. 27.) All men can *believe* in the existence of God on the testimony of others; but no man can *know* God only by revelation.

Hear this, ye that deny new revelation, and, fear and tremble for yourselves; for you can in nowise inherit eternal life, without *knowing* "the only true God, and Jesus Christ whom he hath sent;" and you can in nowise know them without you receive a new revelation. Peter did not obtain his knowledge that Jesus was the Christ, only by a new revelation. Jesus said to Peter, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matthew xvi. 17.) No man can know God unless "the Son REVEAL him." Hence, we can perceive, that eternal life can only be enjoyed by a people who believe in, and receive new revelation. All others are in uncertainty and doubt, like the apostate churches, who do not believe in any later revelations than the New Testament, which plainly proves, that they have not attained to the *knowledge* of God, and therefore, eternal life is not among them.

But the children of the kingdom have a knowledge of both the Father and the Son through the medium of new revelation; therefore, eternal life is with them. Their happiness and joy in eternal life will increase as their knowledge of the glory, power, wisdom, and goodness of God increases; and this knowledge will increase only through the medium of new revelation. Hence the whole system of salvation and eternal life, and the increase of knowledge and happiness, are founded upon continued revelation to the children of the kingdom throughout all ages in this world, and in all worlds to come.

WE have in this treatise briefly touched upon some of the most important subjects conneeted with the kingdom of God. We shall now proceed to give a summary statement of some of the leading arguments contained in the foregoing.

1.—We have endeavoured to point out the nature and character of the great Supreme governing Power of the universe, consisting of the Father the Son, and the Holy Ghost. The person of the Father consisting of a most glorious substance, called Spirit, which we have shown must have extension and parts, and consequently must be material. Without these qualities no substance could exist.

The Son is in the express image of the Father, and is also a material being. The same material body that was crucified and laid in the tomb, arose again. The same flesh—the same bones were reanimated by the same material spirit. This glorious compound of flesh, and bones, and spirit—all material, ascended into heaven to dwell in the presence of the glorious personage of the Father, of whose express image and likeness he was the most perfect pattern. Therefore, from the description given of Jesus we are irresistibly led to the conclusion, that both he and the Father must appear, so far as it relates to form and size, very much like man. If then, both of these glorious personages are about the size of man, they must, like man, occupy a finite space of but a few cubic feet in dimension: and, according to the admitted truths of philosophy, no substance can be in two or more places at the same time, therefore neither the Father nor Son can, consistently with those truths, be in two places at once. Revealed truths never will contradict any other truths. The revealed truths contained in the bible, inform us that God is everywhere, sustaining and upholding all things, and that in him we live, and move, and have our being. How can these important truths of divine revelation be reconciled with other admitted truths of philosophy which are equally certain? They can be reconciled in no way only by admitting the omnipresence of the Holy Spirit. This all-powerful substance extends throughout the material universe, uniting and mingling with all other matter in a greater or less degree, not absolutely filling all space, for then there would be no room for other matter, but like the rays of light or heat, existing in different degrees of density in different parts of space. By it all things are governed in the most perfect order and wisdom, according to the will of the Father and the Son. This view of the subject does not necessarily do away a personal Spirit, acting in conjunction with the other two persons of the Godhead; for myriads of personal Spirits could be organized out of the inexhaustible quantities which exist, and still an abundance would

be left to govern and control the various departments of the universe where those personages could not always be present.

2.—We have clearly shown that apostles, prophets, and all other officers of the kingdom of God, must be called and ordained by the inspiration of the Holy Ghost; and that without new revelation these officers never could be qualified to perform the various duties of their calling. We have also proved that the officers of the kingdom have the authority to administer the word, the water, and the Spirit, according to certain conditions, and through certain ordinances in the name of Jesus.

3.—We have pointed out the great scriptural plan of salvation, and the conditions to be complied with on the part of man. These conditions are, faith, a humble repentance, an immersion in water for the remission of sins, the gift of the Holy Spirit through the laying on of hands, and a strict observance of every other requirement of heaven, even unto the end.

4.—We have proved from the dealings of God with his people in all ages, that continued revelation is absolutely necessary for the well-being of the church, and for its existence among men;—that new circumstances are constantly requiring new information from heaven, adapted to these circumstances; and that the church in one age never could learn its whole duty from revelations given to the church in a former age.

5.—We have urged the Saints to cultivate such a disposition and character as would best correspond with the word and spirit of Christ.

6.—We have clearly shown from the word of God that all the supernatural gifts of the Spirit, the miraculous signs promised to believers, and every blessing promised under the gospel dispensation, are all necessary in the church *now*, and should be earnestly sought after by all the faithful Saints;—and that no church have any reason or scripture by which they can possibly suppose themselves to be the church of Christ, unless they believe in and enjoy those miraculous powers.

7.—The word of God, promises to all who faithfully adhere to the laws and ordinances of the kingdom—a paradise of rest—a glorious resurrection—an eternal life of happiness—and an everlasting inheritance upon the new earth, where they shall reign as kings and priests for ever and ever. These are the subjects which we have endeavored to elucidate in this small treatise. They are subjects with which every man throughout the world should be well acquainted, however imperfect they may have been set forth in the foregoing pages, they are none the less important.

The Almighty has decreed to rend and break in pieces all earthly governments—to cast down their thrones—to turn and overturn, and break up the nations—to send forth his messengers, and make a way for the establishment of the everlasting kingdom to which all others must yield, or be prostrated never more to rise. Awake then, O ye nations, for with you, the Lord hath a controversy! His kingdom is now for the last time organized upon the earth—all nations are invited to become citizens—it is the only government of safety or refuge upon all the earth—it hath its seat in the everlasting mountains—its dreadful majesty shall strike terror to the hearts of kings in the day of his power! Awake, for troublous times are at hand! Nations shall no longer sit at ease! The troubled elements shall foment, and rage, and dash with tremendous fury! A voice is heard unto the ends of the earth! A sound of terror and dismay! A sound of nations rushing to battle—fierce and dreadful is the contest—mighty kingdoms and empires melt away! The destroyer has gone forth—the pestilence that walketh in darkness. The plagues of the last days are at hand, and who shall be able to escape? None but the righteous,—none but the upright in heart—none but the children of the kingdom. They shall be gathered out from among the nations—they shall stand in holy places, and not be moved! But among the wicked, men shall lift up their voices, and curse God because of his sore judgments, and die. And there shall be a voice of mourning and lamentation unto the ends of the earth; for the cup of the indignation of the Almighty shall be poured out without mixture of mercy, because they would not receive his messengers, but hardened their hearts against the warning proclamation—against the gospel of the kingdom—and against the great preparatory work for the universal reign of the King of kings and Lord of lords.

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No. 6

REMARKABLE VISIONS.

BY ORSON PRATT,

ONE OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

VISIONS OF JOSEPH SMITH—DISCOVERY OF GOLD PLATES, FILLED WITH EGYPTIAN CHARACTERS AND HIEROGLYPHICS—THEIR TRANSLATION INTO THE ENGLISH LANGUAGE BY THE AID OF THE URIM AND THUMMIM—THE SACRED HISTORY OF ANCIENT AMERICA, NOW CLEARLY REVEALED FROM THE EARLIEST AGES AFTER THE FLOOD, TO THE BEGINNING OF THE FIFTH CENTURY OF THE CHRISTIAN ERA—A SKETCH OF THE RISE, FAITH, AND DOCTRINE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

MR. JOSEPH SMITH, jun., who made the following important discovery, was born in the town of Sharon, Windsor county, Vermont, on the 23rd of December, A.D., 1805. When ten years old, his parents with their family, moved to Palmyra, New York, in the vicinity of which he resided for about eleven years, the latter part in the town of Manchester. He was a farmer by occupation. His advantages for acquiring scientific knowledge were exceedingly small, being limited to a slight acquaintance with two or three of the common branches of learning. He could read without much difficulty, and write a very imperfect hand; and had a very limited understanding of the elementary rules of arithmetic. These were his highest and only attainments; while the rest of those branches, so universally taught in the common schools throughout the United States, were entirely unknown to him.—When somewhere about fourteen or fifteen years old, he began seriously to reflect upon the necessity of being prepared for a future state of existence; but how, or in what way to prepare himself, was a question, as yet, undetermined in his own mind: he perceived that it was a question of infinite importance, and that the salvation of his soul depended upon a correct understanding of the same. He saw, that if he understood not the way, it would be impossible to walk in it, except by chance; and the thought of resting his hopes of eternal life upon chance or uncertainties, was more than he could endure. If he went to the religious denominations to seek information, each one pointed to his particular tenets, saying—"This is the way, walk ye in it;" while at the same time, the doctrines of each were, in many respects, in direct opposition to one another. It also occurred to his mind, that God was not the author of but one doctrine, and, therefore, could not acknowledge but one denomination as his church; and that such denomination must be a people who believe and teach that one doctrine (whatever it may be,) and build upon the same. He then reflected upon the immense number of doctrines now in the world, which had given rise to many hundreds of different denominations. The great question to be decided in his mind, was—if any one of these denominations be the Church of Christ, which one is it? Until he could become satisfied in relation to this question, he could not rest contented. To trust to the decisions of fallible man, and build his hopes upon the same, without any certainty and knowledge of his own, would not satisfy the anxious desires that pervaded his breast. To decide without any positive and definite evidence on which he could rely, upon a subject involving the future welfare of his soul, was re-

volting to his feelings. The only alternative that seemed left to him was, to read the scriptures, and endeavour to follow their directions. He accordingly commenced perusing the sacred pages of the Bible with sincerity, believing the things that he read. His mind soon caught hold of the following passage—"If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally and upbraideth not; and it shall be given him."—James i. 5. From this promise he learned that it was the privilege of all men to ask God for wisdom, with the sure and certain expectation of receiving liberally, without being upbraided for so doing. This was cheering information to him, tidings that gave him great joy. It was like a light shining forth in a dark place, to guide him to the path in which he should walk. He now saw that if he inquired of God, there was not only a possibility but a probability, yea more, a certainty, that he should obtain a knowledge which of all the doctrines was the doctrine of Christ, and which of all the churches was the Church of Christ. He, therefore, retired to a secret place, in a grove, but a short distance from his father's house, and knelt down and began to call upon the Lord. At first, he was severely tempted by the powers of darkness, which endeavoured to overcome him, but he continued to seek for deliverance, until darkness gave way from his mind, and he was enabled to pray in fervency of the spirit, and in faith; and while thus pouring out his soul, anxiously desiring an answer from God, he saw a very bright and glorious light in the heavens above, which at first seemed to be at a considerable distance. He continued praying, while the light appeared to be gradually descending towards him; and, as it drew nearer, it increased in brightness and magnitude, so that by the time that it reached the tops of the trees, the whole wilderness, for some distance around, was illuminated in a most glorious and brilliant manner. He expected to have seen the leaves and boughs of the trees consumed, as soon as the light came in contact with them; but perceiving that it did not produce that effect, he was encouraged with the hopes of being able to endure its presence. It continued descending slowly until it rested upon the earth, and he was enveloped in the midst of it. When it first came upon him, it produced a peculiar sensation throughout his whole system; and, immediately, his mind was caught away from the natural objects with which he was surrounded, and he was enwrapped in a heavenly vision, and saw two glorious personages, who exactly resembled each other in their features or likeness. He was informed that his sins were forgiven. He was also informed upon the subjects which had for some time previously agitated his mind, namely, that all religious denominations were believing in incorrect doctrines; and, consequently, that none of them was acknowledged of God as his church and kingdom. And he was expressly commanded to go not after them; and he received a promise that the true doctrine—the fulness of the gospel—should, at some future time, be made known to him; after which, the vision withdrew, leaving his mind in a state of calmness and peace indescribable. Some time after having received this glorious manifestation, being young, he was again entangled in the vanities of the world, of which he afterwards sincerely and truly repented.

And it pleased God, on the evening of the 21st of September, A.D., 1823, to again hear his prayers. For he had retired to rest as usual, only that his mind was drawn out in fervent prayer, and his soul was filled with the most earnest desire "to commune with some kind messenger who could communicate to him the desired information of his acceptance with God," and also unfold the principles of the doctrine of Christ, according to the promise which he had received in the former vision, while he thus continued to pour out his desires before the Father of all good, endeavouring to exercise faith in his precious promises, "on a sudden, a light like that of day, only of a purer and far more glorious appearance and brightness, burst into the room. Indeed, the first sight was as though the house was filled with consuming fire. This sudden appearance of a light so bright, as must naturally be expected, occasioned a shock or sensation visible to the extremities of the body. It was, however, followed with a calmness and serenity of mind, and an overwhelming rapture of joy, that surpassed understanding, and, in a moment, a personage stood before him."

Notwithstanding the brightness of the light which previously illuminated the room, "yet there seemed to be an additional glory surrounding or accompanying this personage, which shone with an increased degree of brilliancy, of which he was

in the midst; and though his countenance was as lightning, yet it was of a pleasing, innocent, and glorious appearance; so much so, that every fear was banished from the heart, and nothing but calmness pervaded the soul."

"The stature of this personage was a little above the common size of men in this age; his garment was perfectly white, and had the appearance of being without seam."

This glorious being declared himself to be an angel of God, sent forth by commandment, to communicate to him that his sins were forgiven, and that his prayers were heard; and also to bring the joyful tidings, that the covenant which God made with ancient Israel, concerning their posterity, was at hand to be fulfilled—that the great preparatory work for the second coming of the Messiah was speedily to commence—that the time was at hand for the gospel, in its fulness, to be preached in power unto all nations, that a people might be prepared with faith and righteousness for the Millennial reign of universal peace and joy.

He was informed that he was called and chosen to be an instrument in the hands of God, to bring about some of his marvellous purposes in this glorious dispensation. It was also made manifest to him, that the "American Indians" were a remnant of Israel; that when they first emigrated to America, they were an enlightened people, possessing a knowledge of the true God, enjoying his favour and peculiar blessings from his hand; that the prophets and inspired writers among them, were required to keep a sacred history of the most important events transpiring among them, which history was handed down for many generations, till at length they fell into great wickedness. The greatest part of them were destroyed, and the records (by commandment of God to one of the last prophets among them,) were safely deposited to preserve them from the hands of the wicked who sought to destroy them. He was informed that these records contained many sacred revelations pertaining to the gospel of the kingdom, as well as prophecies relating to the great events of the last days; and that to fulfil his promises to the ancients, who wrote the records, and to accomplish his purposes, in the restitution of their children, &c., they were to come forth to the knowledge of the people. If faithful he was to be the instrument who should be thus highly favoured in bringing these sacred things to light; at the same time being expressly informed, that it must be done with an eye single to the glory of God, that no one could be entrusted with those sacred writings, who should endeavour to aggrandize himself, by converting sacred things to unrighteous and speculative purposes. After giving him many instructions concerning things past and to come, which would be foreign to our purpose to mention here, he disappeared, and the light and glory of God withdrew, leaving his mind in perfect peace, while a calmness and serenity indescribable pervaded the soul. But before morning, the vision was twice renewed, instructing him further and still further concerning the great work of God about to be performed on the earth. In the morning he went out to his work as usual, but soon the vision was renewed—the angel again appeared, and having been informed by the previous visions of the night, concerning the place where those records were deposited, he was instructed to go immediately and view them.

Accordingly he repaired to the place, a brief description of which shall be given in the words of a gentleman named Oliver Cowdery, who has visited the spot.

"As you pass on the mail-road from Palmyra, Wayne county, to Canandaigua, Ontario county, New York, before arriving at the little village of Manchester, say from three to four, or about four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large, is because it is as large, perhaps, as any in that country.

"The north end rises quite suddenly until it assumes a level with the more southerly extremity, and, I think I may say, an elevation higher than at the south, a short distance, say half or three-fourths of a mile. As you pass towards Canandaigua it lessens gradually, until the surface assumes its common level, or is broken by other smaller hills or ridges, water-courses and ravines. I think I am justified in saying that this is the highest hill for some distance round, and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the

traveller as he passes by."—"The north end, (which has been described as rising suddenly from the plain,) forms a promontory without timber, but covered with grass. As you pass to the south you soon come to scattering timber, the surface having been cleared by art or wind; and a short distance further left, you are surrounded with the common forest of the country. It is necessary to observe, that even the part cleared, was only occupied for pasturage; its steep ascent and narrow summit not admitting the plough of the husbandman with any degree of ease or profit. It was at the second mentioned place, where the record was found to be deposited, on the west side of the hill, not far from the top down its side; and when myself visited the place in the year 1830, there were several trees standing—enough to cause a shade in summer, but not so much as to prevent the surface being covered with grass, which was also the case when the record was first found.

"How far below the surface these records were" anciently "placed, I am unable to say; but from the fact that they had been some fourteen hundred years buried, and that too, on the side of a hill so steep, one is ready to conclude that they were some feet below, as the earth would naturally wear, more or less, in that length of time. But being placed toward the top of the hill, the ground would not remove as much as at two-thirds, perhaps. Another circumstance would prevent a wearing of the earth; in all probability, as soon as timber had time to grow, the hill was covered, and the roots of the same would hold the surface. However, on this point, I shall leave every man to draw his own conclusion, and form his own speculation." But, suffice to say, "a hole of sufficient depth was dug. At the bottom of this was laid a stone of suitable size, the upper surface being smooth. At each edge, was placed a large quantity of cement, and into this cement, at the four edges of this stone, were placed erect four others; *their* bottom edges resting *in* the cement, at the outer edges of the first stone. The four last named, when placed erect, formed a box; the corners, or where the edges of the four came in contact, were also cemented so firmly, that the moisture from without was prevented from entering. It is to be observed, also, that the inner surfaces of the four erect or side stones were smooth. This box was sufficiently large to admit a breastplate, such as was used by the ancients to defend the chest, &c., from the arrows and weapons of their enemy. From the bottom of the box, or from the breastplate, arose three small pillars composed of the same description of cement used on the edges; and upon these three pillars were placed the records."—"This box, containing the records, was covered with another stone, the bottom surface being flat, and the upper crowning." When it was first visited by Mr. Smith, on the morning of the 22d of September, 1823, "a part of the crowning stone was visible above the surface, while the edges were concealed by the soil and grass." From which circumstance, it may be seen, "that however deep this box might have been placed at first, the time had been sufficient to wear the earth, so that it was easily discovered, when once directed, and yet not enough to make a perceivable difference to the passer by."—"After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box, and a light lever, brought to his natural vision its contents." While viewing and contemplating this sacred treasure with wonder and astonishment, behold! the angel of the Lord, who had previously visited him, again stood in his presence, and his soul was again enlightened as it was the evening before, and he was filled with the Holy Spirit, and the heavens were opened, and the glory of the Lord shone round about and rested upon him. While he thus stood gazing and admiring, the angel said, "Look!" And as he thus spake, he beheld the Prince of Darkness, surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said, "All this is shown, the good and the evil, the holy and impure, the glory of God, and the power of darkness, that you may know hereafter the two powers, and never be influenced or overcome by the wicked one. Behold, whatsoever enticeth and leadeth to good and to do good is of God, and whatsoever doth not is of that wicked one. It is he that filleth the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth that his ways are to destruction, but the way of holiness is peace and rest. You cannot at this time obtain this record, for the commandment of God is strict, and if ever these

sacred things are obtained, they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of accumulating gain and wealth for the glory of this world; they were sealed by the prayer of faith, and because of the knowledge which they contain; they are of no worth among the childern of men only for their knowledge. On them is contained the fulness of the gospel of Jesus Christ, as it was given to his people on this land; and when it shall be brought forth by the power of God, it shall be carried to the Gentiles, of whom many will receive it, and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also. Those who kept the commandments of the Lord on this land desired this at his hand, and through the prayer of faith obtained the promise, that if their descendants should transgress and fall away, that a record should be kept, and in the last days come to their children. These things are sacred and must be kept so, for the promise of the Lord concerning them must be fulfilled. No man can obtain them if his heart is impure, because they contain that which is sacred." * * * "By them will the Lord work a great and marvellous work; the wisdom of the wise shall become as nought, and the understanding of the prudent shall be hid, and because the power of God shall be displayed, those who profess to know the truth but walk in deceit shall tremble with anger; but with signs and with wonders, with gifts and with healings, with the manifestations of the power of God, and with the Holy Ghost, shall the hearts of the faithful be comforted. You have now beheld the power of God manifested and the power of Satan; you see that there is nothing desirable in the works of darkness; that they cannot bring happiness; that those who are overcome therewith are miserable; while, on the other hand, the righteous are blessed with a place in the kingdom of God, where joy unspeakable surrounds them. There they rest beyond the power of the enemy of truth, where no evil can disturb them. The glory of God crowns them, and they continually feast upon his goodness and enjoy his smiles. Behold, notwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass then know that the Lord is God, and that he will fulfil his purposes, and that the knowledge which this record contains will go to every nation, and kindred, and tongue, and people under the whole heaven. This is the sign: when these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow. They will circulate falsehoods to destroy your reputation, and also will seek to take your life; but remember this, if you are faithful and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will give you a commandment to come and take them. When they are interpreted, the Lord will give the holy priesthood to some, and they shall begin to proclaim this gospel and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of their hands. Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the Rock will seek to overthrow the church; but it will increase the more opposed, and spread father and father, increasing in knowledge till they shall be sanctified, and receive an inheritance where the glory of God will rest upon them; and when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled will be brought to pass that saying of the prophet,—'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.' But, notwithstanding the workers of iniquity shall seek your destruction, the arm of the Lord will be extended, and you will be borne off conqueror if you keep all his commandments. Your name shall be known among the nations, for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage; with the one it shall be had in honour, and with the other in reproach; yet with these it shall be a terror, because of the great and marvellous work which shall follow the coming forth of this fulness of the gospel. Now, go thy way, remembering what the Lord hath done for thee, and be diligent in keeping his commandments, and he will deliver thee from temptations and all the arts and devices of the wicked one. Forget not to pray, that thy mind may become strong, that when he shall manifest

unto thee thou mayest have power to escape the evil and obtain these precious things."

We here remark that the above quotation is an extract from a letter written by Elder Oliver Cowdery, which was published in one of the numbers of the "Latter-day Saints' Messenger and Advocate."

Although many more instructions were given by the mouth of the angel to Mr. Smith, which we do not write in this pamphlet, yet the most important items are contained in the foregoing relation. During the period of the four following years, he frequently received instructions from the mouth of the heavenly messenger. And on the morning of the 22d of September, A.D. 1827, the angel of the Lord delivered the records into his hands.

These records were engraved on plates, which had the appearance of gold. Each plate was not far from seven by eight inches in width and length, being not quite as thick as common tin. They were filled on both sides with engravings in Egyptian characters, and bound together in a volume as the leaves of a book, and fastened at one edge with three rings running through the whole. This volume was something near six inches in thickness, a part of which was sealed. The characters or letters upon the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, as well as much skill in the art of engraving. With the records was found "a curious instrument, called by the ancients the Urim and Thummim, which consisted of two transparent stones, clear as crystal, set in the two rims of a bow. This was in use in ancient times by persons called seers. It was an instrument, by the use of which they received revelation of things distant, or of things past or future."

In the mean time the inhabitants of that vicinity, having been informed that Mr. Smith had seen heavenly visions, and that he had discovered sacred records, began to ridicule and mock at those things. And after having obtained those sacred things, while proceeding home through the wilderness and fields, he was waylaid by two ruffians, who had secreted themselves for the purpose of robbing him of the records. One of them struck him with a club before he perceived them; but being a strong man and large in stature, with great exertion he cleared himself from them and ran towards home, being closely pursued until he came near his father's house, when his pursuers, for fear of being detected, turned and fled the other way.

Soon the news of his discoveries spread abroad throughout all those parts. False reports, misrepresentations, and base slanders, flew as if upon the wings of the wind in every direction. The house was frequently beset by mobs and evil designing persons. Several times he was shot at and very narrowly escaped. Every device was used to get the plates away from him. And being continually in danger of his life from a gang of abandoned wretches, he at length concluded to leave the place and go to Pennsylvania; and, accordingly, packed up his goods, putting the plates into a barrel of beans, and proceeded upon his journey. He had not gone far before he was overtaken by an officer with a search-warrant, who flattered himself with the idea that he should surely obtain the plates; after searching very diligently, he was sadly disappointed at not finding them. Mr. Smith then drove on, but before he got to his journey's end he was again overtaken by an officer on the same business, and after ransacking the wagon very carefully, he went his way as much chagrined as the first, at not being able to discover the object of his research. Without any further molestation he pursued his journey until he came into the northern part of Pennsylvania, near the Susquehanah river, in which part his father-in-law resided.

Having provided himself with a home, he commenced translating the record, by the gift and power of God, through the means of the Urim and Thummim; and being a poor writer, he was under the necessity of employing a scribe, to write the translation as it came from his mouth.

In the mean time a few of the original characters were accurately transcribed and translated by Mr. Smith, which, with the translation, were taken by a gentleman by the name of Martin Harris to the city of New York, where they were presented to a learned gentleman of the name of Anthon, who professed to be extensively acquainted with many languages, both ancient and modern. He examined

them; but was unable to decipher them correctly; but he presumed that if the original records could be brought, he could assist in translating them.

But to return. Mr. Smith continued the work of translation, as his pecuniary circumstances would permit, until he finished the unsealed part of the records. The part translated is entitled the "Book of Mormon," which contains nearly as much reading as the Old Testament.

In this important and most interesting book, we can read the history of ancient America, from its early settlement by a colony who came from the tower of Babel at the confusion of languages, to the beginning of the fifth century of the Christian era. By these records we are informed, that America, in ancient times, has been inhabited by two distinct races of people. The first, or more ancient race, came directly from the great tower, being called Jaredites. The second race came directly from the city of Jerusalem, about six hundred years before Christ, being Israelites, principally the descendants of Joseph. The first nation, or Jaredites, were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race, fell in battle towards the close of the fourth century. The remaining remnant, having dwindled into an uncivilized state, still continue to inhabit the land, although divided into a "multitude of nations," and are called by Europeans the "American Indians."

We learn from this very ancient history, that at the confusion of languages, when the Lord scattered the people upon all the face of the earth, the Jaredites, being a righteous people, obtained favour in the sight of the Lord, and were not confounded. And because of their righteousness, the Lord miraculously led them from the tower to the great ocean, where they were commanded to build vessels, in which they were marvellously brought across the great deep to the shores of North America.

And the Lord God promised to give them America, which was a very choice land in his sight, for an inheritance. And He swore unto them in his wrath, that whoso should possess this land of promise, from that time henceforth and for ever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them, and they were fully ripened in iniquity. Moreover, he promised to make them a great and powerful nation, so that there should be no greater nation upon all the face of the earth.

Accordingly, in process of time, they became a very numerous and powerful people, occupying principally North America; building large cities in all quarters of the land; being a civilized and enlightened nation. Agriculture and machinery were carried on to a great extent. Commercial and manufacturing business flourished on every hand; yet, in consequence of wickedness they were often visited with terrible judgments. Many prophets were raised up among them from generation to generation, who testified against the wickedness of the people, and prophesied of judgments and calamites which awaited them if they did not repent, &c. Sometimes they were visited by pestilence and plagues, and sometimes by famine and war, until at length (having occupied the land some fifteen or sixteen hundred years) their wickedness became so great, that the Lord threatened, by the mouth of his prophets, to utterly destroy them from the face of the land. But they gave no heed to these warnings; therefore the word of the Lord was fulfilled, and they were entirely destroyed; leaving their houses, their cities, and their land desolate; and their sacred records also, which were kept on gold plates, were left by one of their last prophets, whose name was Ether, in such a situation that they were discovered by the remnant of Joseph, who soon afterwards were brought from Jerusalem to inherit the land.

This remnant of Joseph were also led in a miraculous manner from Jerusalem, in the first year of the reign of Zedekiah, king of Judah. They were first led to the eastern borders of the Red Sea; then they journeyed for some time along the borders thereof, nearly in a south-east direction; after which they altered their course nearly eastward, until they came to the great waters, where, by the command of God, they built a vessel, in which they were safely brought across the great Pacific Ocean, and landed upon the western coast of South America.

In the eleventh year of the reign of Zedekiah, at the time the Jews were carried away captive into Babylon, another remnant were brought out of Jerusalem; some

of whom were descendants of Judah. They landed in North America; soon after which they emigrated into the northern parts of South America, at which place they were discovered by the remnant of Joseph, something like four hundred years after.

From these ancient records, we learn that this remnant of Joseph soon after they landed, separated themselves into two distinct nations. This division was caused by a certain portion of them being greatly persecuted, because of their righteousnes, by the remainder. The persecuted nation emigrated to the northern parts of South America, leaving the wicked nation in possession of the middle and southern parts of the same. The former were called Nephites, being led by a prophet whose name was Nephi. The latter were called Lamanites, being led by a very wicked man whose name was Laman. The Nephites had in their possession a copy of the Holy Scriptures, viz., the five books of Moses and the prophecies of the holy prophets, down to Jeremiah, in whose days they left Jerusalem. These Scriptures were engraved on plates of brass in the Egyptian language. They themselves also made plates soon after their landing, on which they began to engrave their own history, prophecies, visions, and revelations. All these sacred records were kept by holy and righteous men, who were inspired by the Holy Ghost, and were carefully preserved and handed down from generation to generation.

And the Lord gave unto them the whole continent for a land of promise, and he promised that they and their children after them should inherit it, on condition of their obedience to his commandments; but if they were disobedient they should be cut off from his presence. And the Nephites began to prosper in the land, according to their righteousness, and they multiplied and spread forth to the east, and west, and north; building large villages, cities, synagogues, and temples, together with forts, towers and fortifications, to defend themselves against their enemies. They cultivated the earth, and raised various kinds of grain in abundance. They also raised numerous flocks of domestic animals, and became a very wealthy people: having in abundance gold, silver, copper, tin, iron, &c. Arts and sciences flourished to a great extent. Various kinds of machinery were in use. Cloths of various kinds were manufactured; swords, cymeters, axes, and various implements of war were made, together with head-shields, arm-shields, and breastplates, to defend themselves in battle with their enemies. And in the days of their righteousness they were a civilised, enlightened, and happy people.

But, on the other hand, the Lamanites, because of the hardness of their hearts, brought down many judgments upon their own heads; nevertheless they were not destroyed as a nation; but the Lord God sent forth a curse upon them, and they became a dark, loathsome, and filthy people. Before their rebellion they were white and exceedingly fair, like the Nephites; but the Lord God cursed them in their complexions, and they were changed to a dark colour; and they became a wild, savage, and ferocious people; being great enemies to the Nephites, whom they sought by every means to destory, and many times came against them with their numerous hosts to battle, but were repulsed by the Nephites and driven back to their own possessions, not, however, generally speaking, without great loss on both sides; for tens of thousands were very frequently slain, after which they were piled together in great heaps upon the face of the ground, and covered with a shallow covering of earth, which will satisfactorily account for those ancient mounds, filled with human bones, so numerous at the present day, both in North and South America.

The second colony, which left Jerusalem eleven years after the remnant of Joseph left that city, landed in North America, and emigrated from thence to the northern parts of South America; and about four hundred years after, they were discovered by the Nephites, as we stated in the foregoing,

They were called the people of Zarahemla. They had been perplexed with many wars among themselves, and having brought no records with them, their language had become corrupted, and they denied the being of God; and at the time they were discovered by the Nephites, they were very numerous, and only in a partial state of civilization; but the Nephites united with them and taught them the Holy Scriptures, and they were restored to civilization and became one nation with them.

And in process of time, the Nephites began to build ships near the Isthmus of Darien and launch them forth into the western ocean, in which great numbers sailed a great distance to the northward, and began to colonize North America. Other colonies emigrated by land, and in a few centuries the whole continent became peopled. North America, at that time, was almost entirely destitute of timber, it having been cut off by the more ancient race, who came from the great tower at the confusion of languages; but the Nephites became very skilful in building houses of cement; also much timber was carried by the way of shipping from South to North America. They also planted groves and began to raise timber, that in time their wants might be supplied. Large cities were built in various parts of the continent, both among the Lamanites and Nephites. The law of Moses was observed by the latter. Numerous prophets were raised up from time to time throughout their generations. Many records, both historical and prophetical, which were of great size, were kept among them; some on plates of gold and other metals, and some on other materials. The sacred records, also, of the more ancient race who had been destroyed, were found by them. These were engraved on plates of gold. They translated them into their own language by the gift and power of God, through the means of the Urim and Thummim. They contained an historical account from the creation down to the Tower of Babel, and from that time down until they were destroyed, comprising a period of about thirty-four hundred, or thirty-five hundred years. They also contained many prophecies, great and marvellous, reaching forward to the final end and consumation of all things, and the creation of a new heaven and new earth.

The prophets also among the Nephites prophesied of great things. They opened the secrets of futurity—saw the coming of Messiah in the flesh—prophesied of the blessings to come upon their descendants in the latter times—made known the history of unborn generations—unfolded the grand events of ages to come—viewed the power, glory, and majesty of Messiah's second advent—beheld the establishment of the kindom of peace—gazed upon the glories of the day of righteousness—saw creation redeemed from the curse, and all the righteous filled with songs of everlasting joy.

The Nephites knew of the birth and crucifixion of Christ by certain celestial and terrestrial phenomena, which, at those times, were shown forth in fulfilment of the predictions of many of their prophets. Notwithstanding the many blessings they had received, they had fallen into great wickedness, and had cast out the saints and the prophets, and stoned and killed them. Therefore, at the time of the crucifixion of Christ, they were visited in great judgment. Thick darkness covered the whole continent. The earth was terribly convulsed. The rocks were rent into broken fragments, and afterwards found in seams and cracks upon all the face of the land. Mountains were sunk into valleys, and valleys raised into mountains. The highways and level roads were broken up and spoiled. Many cities were laid in ruins. Others were buried up in the depths of the earth, and mountains occupied their place; while others were sunk, and waters came up in their stead, and others still were burned by fire from heaven.

Thus, the predictions of their prophets were fulfilled upon their heads. Thus the more wicked part, both of the Nephites and Lamanites were destroyed. Thus, the Almighty executed vengeance and fury upon them, that the blood of the saints and prophets might no longer cry from the ground against them.

Those who survived these terrible judgments, were favoured with the personal ministry of Christ. For after He arose from the dead, finished his ministry at Jesusalem, and ascended to heaven, be descended in the presence of the Nephites, who were assembled round about their temple in the northern parts of South America. He exhibited to them his wounded hands, side, and feet; commanded the law of Moses to be abolished; introduced and established the Gospel in its stead; chose twelve disciples from among them to administer the same; instituted the sacrament; prayed for and blessed their little children; healed their sick, blind, lame, deaf, and those who were afflicted in any way; raised a man from the dead; showed forth his power in their midst; expounded the Scriptures, which had been given from the beginning down to that time; and made known unto them all things

which should take place down until He should come in his glory, and from that time down to the end, when all people, nations, and languages, should stand before God to be judged, and the heaven and the earth should pass away, and there should be a new heaven and a new earth. These teachings of Jesus were engraved upon plates, some of which are contained in the Book of Mormon; but the greater part are not revealed in that book, but hereafter are to be made manifest to the saints.

After Jesus had finished ministering unto them, he ascended into heaven; and the twelve disciples whom he had chosen, went forth upon all the face of the land, preaching the gospel; baptizing those who repented for the remission of sins, after which, they laid their hands upon them, that they might receive the Holy Spirit. Mighty miracles were wrote by them, and also by many of the church. The Nephites and and Lamanites were all converted unto the Lord, both in South and North America; and they dwelt in righteousness above three hundred years; but towards the close of the fourth century of the Christian era, they had so far apostatized from God, that he suffered great judgments to fall upon them. The Lamanites at that time dwelt in South America, and the Nephites in North America.

A great and terrible war commenced between them, which lasted for many years, and resulted in the complete overthrow and destruction of the Nephites. This war commenced at the Isthmus of Darien, and was very destructive to both nations for many years. At length, the Nephites were driven before their enemies, a great distance to the north and north-east; and having gathered their whole nation together, both men, women, and children, they encamped on and round about the hill Cumorah, where the records were found, which is in the State of New York, about two hundred miles west of the city of Albany. Here they were met by the numerous hosts of the Lamanites, and were slain, hewn down, and slaughtered, both male and female—the aged, middle aged, and children. Hundreds of thousands were slain on both sides; and the nation of the Nephites were destroyed, excepting a few who had deserted over to the Lamanites, and a few who escaped into the south country, and a few who fell wounded. and were left by the Lamanites on the field of battle for dead, among whom were Mormon and his son Moroni, who were righteous men.

Mormon had made an abridgement from the records of his forefathers upon plates, which abridgment he entitled the "Book of Mormon; and, (being commanded of God,) he hid up in the hill Cumorah, all the sacred records of his forefathers which were in his possession, except the abridgment called the "Book of Mormon," which he gave to his son Moroni to finish. Moroni survived his nation a few years, and continued the writings, in which he informs us that the Lamanites hunted those few Nephites who escaped the great and tremendous battle of Cumorah, until they were all destroyed, excepting those who were mingled with the Lamanites, and that he was left alone, and kept himself hid, for they sought to destroy every Nephite who would not deny the Christ. He furthermore states, that the Lamanites were at war one with another, and that the whole face of the land was one continual scene of murdering, robbing, and plundering. He continued the history until the four hundred and twentieth year of the Christian era, when (by the commandment of God) he hid up the records in the hill Cumorah, where they remained concealed until by the ministry of an angel they were discovered to Mr. Smith, who, by the gift and power of God, translated them into the English language by the means of the Urim and Thummim, as stated in the foregoing.

After the book was translated, the Lord raised up witnesses to bear testimony to the nations of its truth, who, at the close of the volume send forth their testimony, which reads as follows:—

TESTIMONY OF THREE WITNESSES.

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and

also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare, with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true, and it is marvellous in our eyes; nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honour be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS."

AND ALSO THE TESTIMONY OF EIGHT WITNESSES.

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, Jun., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work and of curious workmanship, And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we gives our names unto the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER,
JACOB WHITMER,
PETER WHITMER, JUN.,
JOHN WHITMER,
HIRAM PAGE,
JOSEPH SMITH, SEN.,
HYRUM SMITH,
SAMUEL H. SMITH."

Also, in the year 1829, Mr. Smith and Mr. Cowdery, having learned the correct mode of baptism from the teachings of the Saviour to the ancient Nephites, as recorded in the "Book of Mormon," had a desire to be baptized; but knowing that no one had authority to administer that sacred ordinance in any denomination, they were at a loss to know how the authority was to be restored, and while calling upon the Lord with a desire to be informed on the subject, a holy angel appeared and stood before them, and laid his hands upon their heads and ordained them, and commanded them to baptize each other, which they accordingly did.

In the year 1830, a large edition of the "Book of Mormon" first appeared in print. And, as some began to peruse its sacred pages, the spirit of the Lord bore record to them that it was true; and they were obedient to its requirements, by coming forth, humbly repenting before the Lord, and being immersed in water, for the remission of sins, after which, by the commandment of God, hands were laid upon them in the name of the Lord, for the gift of the Holy Spirit.

And on the sixth of April, in the year of our Lord one thousand eight hundred and thirty, the "Church of Jesus Christ, of Latter-day Saints" was organized in the town of Fayette, Seneca County, State of New York, North America. Some few were called and ordained by the spirit of revelation and prophecy, and began to preach and bear testimony, as the spirit gave them utterance; and, although they were the weak things of the earth, yet they were strengthened by the Holy Ghost, and gave forth their testimony in great power, by which means many were brought to repentance, and came forward with broken hearts and contrite spirits, and were immersed in water confessing their sins, and were filled with the Holy Ghost by the laying on of hands; and saw visions and prophesied. Devils were cast out, and the sick were healed by the prayer of faith, and the laying on of hands. Thus was the word confirmed unto the faithful by the signs following. Thus the Lord raised up witnesses to bear testimony of his name, and lay the foundation of his kingdom in the last days. And thus the hearts of the saints were comforted and filled with great joy. In the foregoing, we have related the most important facts concerning the visions and the ministry of the angel to Mr. Smith; the discovery of the records; their translation into the English language, and the witnesses raised up to bear testimony of the same.

We have also stated when and by whom they were written; that they contain the history of nearly one-half of the globe, from the earliest ages after the flood, until the beginning of the fifth century of the Christian era; that this history is interspersed with many important prophecies, which unfold the great events of the last days, and that in it also is recorded the gospel in its fulness and plainness as it was revealed by the personal ministry of Christ to the ancient Nephites. We have also given an account of the restoration of the authority in these days to administer in the ordinances of the gospel; and of the time of the organization of the church; and of the blessings poured out upon the same while yet in its infancy.

We now proceeed to give a sketch of the faith and doctrine of this Church.

First,—We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost, who bears record of them, the same throughout all ages and for ever.

We believe that all mankind, by the trangression of their first parents, and not by their own sins, were brought under the curse and penalty of that trangression, which consigned them to an eternal banishment from the presence of God, and their bodies to an endless sleep in the dust, never more to rise, and their spirits to endless misery under the power of Satan; and that, in this awful condition, they were utterly lost and fallen, and had no power of their own to extricate themselves therefrom.

We believe that through the sufferings, death, and atonement of Jesus Christ, all mankind, without one exception, are to be completely and fully redeemed, both body and spirit, from the endless banishment and curse to which they were consigned by Adam's trangression; and that this universal salvation and redemption of the whole human family from the endless penalty of the original sin, is effected without any conditions whatsoever on their part: that is, that they are not required to believe, or repent, or be baptized, or do anything else, in order to be redeemed from that penalty; for whether they believe or disbelieve, whether they repent or remain impenitent, whether they are baptized or unbaptized, whether they keep the commandments or break them, whether they are righteous or unrighteous, it will make no difference in relation to their redemption, both soul and body, from the penalty of Adam's transgression. The most righteous man that ever lived on the earth, and the most wicked wretch of the whole human family, were both placed under the same curse without any trangression or agency of their own, and they both alike will be redeemed from that curse, without any agency or conditions on their part. Paul says—Rom. v. 18—"Therefore, as by the offence of one, judgment came upon ALL *men* to condemnation; even so, by the righteousness of one,

the free gift came upon ALL *men* unto the justification of life." This is the reason why ALL *men* are redeemed from the grave This is the reason that the spirits of ALL *men* are restored to their bodies. This is the reason that ALL *men* are redeemed from their first banishment and restored into the presence of God. And this is the reason that the Saviour said, John xii. 32, "If I be lifted up from the earth I will draw ALL *men* unto me." After this full, complete, and universal redemption, restoration, and salvation of the whole of Adam's race, through the atonement of Jesus Christ, without faith, repentance, baptism, or any other works, then, all and every one of them will enjoy eternal life and happiness, never more to be banished from the presence of God IF *they themselves have committed no sin;* for the penalty of the original sin can have no more power over them at all, for Jesus hath destroyed its power, and broken the bands of the first death, and obtained the victory over the grave, and delivered all its captives, and restored them from their first banishment into the presence of his Father; hence eternal life will then be theirs, IF *they themselves are not found transgressors of some law.*

We believe that all mankind, in their infant state, are incapable of knowing good and evil, and of obeying or disobeying a law; and that, therefore, there is no law given to them, and that where there is no law there is no transgression; hence they are innocent, and if they should all die in their infant state, they would enjoy eternal life, not being transgressors themselves, neither accountable for Adam's sin.

We believe that all mankind, in consequence of the fall, after they grow up from their infant state and come to the years of understanding, know good and evil, and are capable of obeying or disobeying a law, and that a law is given against doing evil, and that the penalty affixed is a second banishment from the presence of God, both body and spirit, *after* they have been redeemed from the FIRST *banishment* and restored into his presence.

We believe that the penalty of this second law can have no effect upon persons who have not had the privilege, in this life, of becoming acquainted therewith; for although the light that is in them teaches them good and evil, yet that light does not teach them the law against doing evil, nor the penalty thereof. And although they have done things worthy of many stripes, yet the law cannot be brought to bear against them and its penalty be inflicted, because they can plead ignorance thereof. Therefore they will be judged, not by the revealed law which they have been ignorant of, but by the law of their conscience, the penalty thereof being a few stripes.

We believe that all who have done evil, having a knowledge of the law, or afterwards in this life coming to the knowledge thereof, are under its penalty, which is not inflicted in this world but in the world to come. Therefore such in this world are prisoners, shut up under the sentence of the law, awaiting with awful fear for the time of judgment, when the penalty shall be inflicted, consigning them to a *second banishment* from the presence of their Redeemer, who had redeemed them from the penalty of the FIRST law. But, enquires the sinner, is there no way for my escape? Is my case hopeless? Can I not devise some way by which I can extricate myself from the penalty of this SECOND *law* and escape this SECOND *banishment?* The answer is,—if thou canst hide thyself from the all-searching eye of an Omnipresent God, that he shall not find thee, or if thou canst prevail with him to deny justice its claim, or if thou canst clothe thyself with power, and contend with the Almighty, and prevent him from executing the sentence of the law, then thou canst escape. If thou canst cause repentance, or baptism in water, or any of thine own works, to *atone* for the least of thy transgressions, then thou canst deliver thyself from the awful penalty that awaits thee. But, be assured, O sinner, that thou canst not devise any way of thine own to escape, nor do anything that will *atone* for thy sins. Therefore, thy case is hopeless, unless God hath devised some way for thy deliverance; but do not let despair seize upon thee: for though thou art under the sentence of a broken law, and hast no power to atone for thy sins, and redeem thyself therefrom, yet, there is hope in thy case; for he who gave the law has devised a way for thy deliverance. That same Jesus, who hath atoned for the original sin, and will redeem all mankind from the penalty thereof, hath also atoned for thy sins, and offereth salvation and deliverance to thee, on certain conditions to be complied with on thy part.

We believe that the first condition to be complied with on the part of sinners is, to *believe* in God, and in the sufferings and death of his Son Jesus Christ, to atone for the sins of the whole world, and in his resurrection and ascension on high, to appear in the presence of his Father, to make intercession for the children of men, and in the Holy Ghost, which is given to all who obey the gospel.

That the second condition is, to *repent*, that is, all who believe, according to the first condition, are required to come humbly before God, and confess their sins with a broken heart and contrite spirit, and to turn away from them, and cease from all their *evil deeds*, and make restitution to all they have in any way injured, as far as it is in their power.

That the third condition is, to be *baptized* by immersion in water, in the name of the Father, Son, and Holy Ghost, *for remission of sins;* and that this ordinance is to be administered by one who is called and authorized of Jesus Christ to baptize, otherwise it is illegal, and of no advantage, and not accepted by him; and that it is to be administered only to those persons who believe and repent according to the two preceding conditions.

And that the fourth condition is, to receive the *laying on of hands* in the name of Jesus Christ, for the gift of the Holy Ghost; and that this ordinance is to be administered by the apostles or elders, whom the Lord Jesus hath called and authorized to lay on hands, otherwise, it is of no advantage, being illegal in the sight of God; and that it is to be administered only to those persons who believe, repent, and are baptized into this church, according to the three preceding conditions. These are the first conditions of the gospel. All who comply with them receive forgiveness of sins, and are made partakers of the Holy Ghost. Through these conditions, they become the adopted sons and daughters of God. Through this process, they are born again, first of water, and then of the spirit, and become children of the kingdom—heirs of God—saints of the most High—the church of the first born—the elect people, and heirs to a celestial inheritance eternal in the presence of God. After complying with these principles, their names are enrolled in the book of the names of the righteous.

They are then required to be humble, to be meek and lowly in heart, to watch and pray, to deal justly: and inasmuch as they have the riches of this world, to feed the hungry and clothe the naked, according to the dictates of wisdom and prudence; to comfort the afflicted, to bind up the broken-hearted, and to do all the good that is in their power; and besides all these things, they are required to meet together as often as circumstances will admit, and partake of bread and wine, in remembrance of the broken body and shed blood of the Lord Jesus; and, in short, to continue faithful to the end in all the duties enjoined upon them by the word and spirit of Christ.

"It is the duty and privilege of the saints thus organized upon the everlasting gospel, to believe in and enjoy all the gifts, powers, and blessings which flow from the Holy Spirit. Such, for instance, as the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by the laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints." We believe that inspired apostles and prophets, together with all the officers as mentioned in the New Testament, are necessary to be in the Church in these days.

We believe that there has been a general and awful apostacy from the religion of the New Testament, so that all the known world have been left for centuries without the Church of Christ among them; without a priesthood authorised of God to administer ordinances; that every one of the churches has perverted the gospel; some in one way and some in another. For instance, almost every church has done away "*immersion for remission of sins.*" Those few who have practised *it for remission of sins*, have done away the ordinance of the "*laying on of hands*" upon baptized believers for the gift of the Holy Ghost. Again, the few who have practised the last ordinance have perverted the first, or have done away the ancient gifts, powers, and blessings which flow from the Holy Spirit, or have said to inspired apostles and prophets, we have no need of you in the body in these days. Those few, again, who have believed in, and contended for the miraculous gifts and

powers of the Holy Spirit, have perverted the ordinances or done them away. Thus, all the churches preach false doctrines and pervert the gospel, and instead of having authority from God to administer its ordinances, they are under the curse of God for perverting it. Paul says, Gal. i. 8, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

We believe that there are a few sincere, honest, and humble persons who are striving to do according to the best of their understanding; but, in many respects, they err in doctrine because of false teachers and the precepts of men, and that they will receive the fulness of the gospel with gladness as soon as they hear it.

The gospel in the "Book of Mormon," is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel, to be preached as a witness to all nations, first to the Gentiles, and then to the Jews, then cometh the downfall of Babylon. Thus fulfilling the vision of John, which he beheld on the Isle of Patmos, Rev. xiv. 6, 7, 8, "And I saw," says John, "another angel fly in the midst of heaven, having the everlasting glory to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

Many revelations and prophecies have been given to this church since its rise, which have been printed and sent forth to the world. These also contain the gospel in great plainness, and instructions of infinite importance to the Saints. They also unfold the great events that await this generation; the terrible judgments to be poured forth upon the wicked, and the blessings and glories to be given to the righteous. We believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the saints are guided into all truth, that is, until they come in possession of all the truth there is in existence, and are made perfect in knowledge. So long, therefore, as they are ignorant of anything past, present, or to come, so long, we believe, they will enjoy the gift of revelation. And when in their immortal and perfect state—when they enjoy "the measure of the stature of the fulness of Christ"—when they are made perfect in one, and become like their Saviour, then they will be in possession of all knowledge, wisdom, and intelligence; then all things will be theirs, whether principalities or powers, thrones or dominions; and, in short, then they will be filled with all the fulness of God. And what more can they learn? What more can they know? What more can they enjoy? Then they will no longer need revelation.

We believe that wherever the people enjoy the religion of the New Testament, there they enjoy visions, revelations, the ministry of angels, &c. And that wherever these blessings cease to be enjoyed, there they also cease to enjoy the religion of the New Testament.

We believe that God has raised up this church, in order to prepare a people for his second coming in the clouds of heaven, in power, and great glory; and that then the saints who are asleep in their graves will be raised, and reign with him on earth a thousand years.

We believe that great and terrible judgments await the nations of the wicked, and, that after the message of the Book of Mormon has been sufficiently sounded in their ears, if they reject it, they will be overthrown and wasted away until the earth shall no longer be encumbered with them. New and unheard of plagues will sweep through the nations, baffling the skill of the most experienced and learned physicians, depopulating whole cities and towns, and carrying off millions of wretched beings in every quarter of our globe. Nations, no longer restrained by the Spirit of God which will cease striving in them, will rise against nations till the whole earth, comparatively speaking, shall be filled with blood and carnage. Thrones and empires shall be cast down—new governments will be erected but to meet with the same fate. Peace shall

be taken from among the nations, and it shall happen as with the Papists so with the Protestants, as with their ministers so with the people whom they have deceived—they shall all fall into the ditch and perish together because they reject the voice of the Lord from the heavens, and the voice of his servants whom he hath sent to testify against their wickedness, and prepare the way of the Lord for his second coming.

But the righteous shall escape, for the Lord shall gather them from all nations unto a land of peace, and his arms shall be stretched out over them, and his glory shall be upon them for a defence, and "they shall be the only people under heaven that shall not be at war one with another," for thus hath the Lord spoken.

We believe that in this generation a house of the Lord shall be built by the saints upon Mount Zion, and a cloud of glory shall rest upon it by day and the shining of a flaming fire by night, and that the face of the Lord will be unveiled, and the pure in heart shall see him and live. O Zion, how glorious are thy habitations, and how blessed are thy children! Many people shall come unto thee to be taught in the ways of the Lord and instructed in his paths; for out of thee shall proceed forth a perfect law which shall establish righteousness in the earth.

We believe that the ten tribes of Israel, with the dispersed of Judah shall soon be restored to their own lands, according to the covenants which God made with their ancient fathers, and that when this great work of restitution shall take place, the power of God shall be made manifest in signs, and wonders, and mighty deeds far exceeding anything that took place in their exodus from Egypt. Jerusalem will be rebuilt, together with a glorious temple, and the Lord shall visit them also, as well as his saints in Zion. In that day, the name of the Lord shall become great unto the ends of the earth, and all nations shall serve and obey him, for the wicked shall have perished out of the earth.

We believe that all persons who wish to escape the judgments of great Babylon, must come out from among both the Papists and Protestants, for they are the whore of all the earth, and have made the nations drunk with their abominations, and are to be burned by fire; therefore, wo unto that man or woman that shall stand in connexion with them, for the hour of their judgment is at hand.

And we now bear testimony to all, both small and great, that the Lord of Hosts hath sent us with a message of glad tidings—the everlasting gospel, to cry repentance to the nations, and prepare the way of his second coming. Therefore *repent*, O ye nations, both Gentiles and Jews, and cease from all your *evil deeds*, and come forth with broken hearts and contrite spirits, and be *baptized* in water, in the name of the Father, Son, and Holy Ghost, *for remission of sins*, and ye shall receive the gift of the Holy Spirit, by the *laying on of the hands* of the Apostles or Elders of this church; and signs shall follow them that believe, and if they continue faithful to the end they shall be saved. But wo unto them who hearken not to the message which God has now sent, for the day of vengeance and burning is at hand, and they shall not escape. Therefore, REMEMBER, O reader, and *perish not!*

15, *Wilton Street, Liverpool, December* 14*th*, 1848.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET, LIVERPOOL.

[No. 7.

NEW JERUSALEM;

OR,

The Fulfilment of Modern Prophecy.

BY ORSON PRATT,

ONE OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

About five weeks ago, we received the following letter of inquiry. The writer, as will be seen, manifests a sincere desire to be enlightened upon a subject which we consider to be of vast importance to the present and all future generations. We are happy to see a spirit of inquiry occasionally manifested by our fellow-men, and should be still more rejoiced could we behold this same spirit more generally diffused: for then we should have some hopes in their behalf. But alas! the nations are in a deep sleep! They are drunken with the abominations of great Babylon! Their cup of wickedness is nearly full! It will soon overflow! Then shall the day of their visitation come—a day of sorrow and mourning—a day of great distress—a day of peril and war! The hosts of the mighty shall fall! The strength of the nations shall cease, and their glory shall pass away! Their young men shall perish in battle, and those in high places shall be brought low! Thrones shall be cast down, and the Ancient of Days shall sit, and the body of the fourth beast (or Babylon) shall be given to the devouring flame, and then shall the remnant of the heathen know that the Lord is God, for they shall see and hear of his judgments, which he shall execute upon the corrupt powers of the earth under the name of modern Christianity, scripturally called "Babylon the Great"—"the whore of all the earth," with whom the nations for centuries have committed fornication, and have drank out of her filthy cup. O Babylon! thou hast decked thyself with costly ornaments! Thou has clothed thyself with the most gaudy apparel! Thy seminaries of learning, and thy theological institutions have been multiplied far and wide. Thy priests are polished with all the refinements of a profound and extensive education. Thy costly and magnificent churches have been erected in great numbers throughout all thy borders. The merchants of the earth have made themselves rich through the abundance of thy luxuries. The learned—the great—the mighty—the kings of the earth, have glorified themselves in thy grand and superb palaces. Thou hast indeed enrobed thyself in the royal splendors of a queen. Thine external appearance has excited the admiration of all nations. But internally thou art rotten with the filth of thy whoredoms. Thou hast presented thy golden cup to the lips of all people: they have drank the poisonous draught, and are reeling to and fro under its deadly influence. Thy priests and thy great men have heaped up treasures as the dust. Thou hast trampled upon the necks of the poor, and thou showest no pity to the distressed. While the hungry are crying for bread, thy priests are drawing from the half-famished labourer their thousands per annum, to support themselves in priestly splendor and affluence. Thou hast gathered the tares of the earth, and bound them in bundles, and made their bands strong, that they may be ready for the burning. O Babylon, thy cup is nearly full! Thine hour is close at hand! Thou shalt fall and not rise again!

Awake! O ye honorable among the nations! ye who desire righteousness, but know not where to find it! Awake from a deep sleep, and hear the voice of a

humble servant of God; for the day-star has dawned upon a benighted world; but its light shineth in darkness, and the darkness comprehendeth it not. Come, then, to the light that your path may be illuminated. He that walketh in darkness knoweth not whither he goeth, nor the dangers which await his footsteps. He that cometh to the light shall be guided in the straight path wherein he shall not stumble. That light which was from the beginning is again made manifest, and the power thereof, that those who receive it may have eternal life, and those who receive it not, may have the light which they are in possession of taken from them.

The keys of authority and power are once more committed unto the sons of men upon the earth; and they are sent forth by divine revelation to gather out the good and virtuous from among all nations, that they may be taught in all things pertaining to the kingdom of God, and be prepared for the revelation of the powers of heaven.

Woe unto the nations in that day that the righteous are gathered out of their midst, for they shall be as Sodom and Gomorrha, and shall speedily be consumed in their wickedness, for their sins cry aloud to the heavens for vengeance.

But we are aware that this great division between the wicked and the righteous is unlooked for by the slumbering nations. So great are the powers of darkness which now prevail that even many who desire to know the truth, do not, at first, because of the imperfection of their visual powers, clearly discern its bright and effulgent rays.

The author of the following letter apparently is of that number who is longing after the truth, but knows not where to find it. He has read our works extensively, and most cordially acquiesces with our theological views; but he finds some supposed discrepancies between the predictions recorded in the Book of Covenants, and the subsequent history of our church. Instead of rejecting the work, however, upon these slight evidences, he has, as every honest man should do, endeavoured to make further inquiries, and, if possible, arrive at some certainty upon a message purporting to be of so great a moment. We here give the letter of our correspondent in full.

Reverend Sir,—Permit me for a few moments to call your attention to a few remarks that I have to make to you, which I do with the greatest deference imaginable, hoping that you will give your candid and serious attention to the few problems that I submit for your philosophical mind to elucidate; in fact, from what I have learned of your deportment, I have no reason to hesitate. Without expatiating upon prefatory remarks, I will enter upon the subject at issue, believing that truth will prevail.

For a number of years my mind has been seriously affected with religious impressions, and my anxiety respecting a future state has been ineffably great; I have searched around me for the effulgent light of saving truth; but, alas! I am obliged to succumb for the present; and unless some bright meteor should start from its orbit and enlighten my dreary path, I must sink into unutterable despondency.

During my researches after truth, I have read a great number of your works both theological and apocalyptical. In your theological tenets I most cordially acquiesce, and your scriptural plan of salvation I regard as most admirable. But in perusing the apocalyptical section of it, there appears to my finite mind a many discrepancies which I cannot reconcile with Infinite Wisdom, and consequently remain a stumbling block.

Now, being conscious of your ability, and believing you to be the most efficient person in this country, induces me thus to appeal to you, and I hope and trust, that you will give me your elaborate and matured views upon these revealed portions which I select for your exposition. In the first place permit me to call your attention to the Book of Doctrine and Covenants—(see par. 7, last clause.) "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them *shall all be fulfilled*" ! ! !

Sir, after reading the latter clause, I am led to believe that all the prophecies and promises contained therein shall decidedly come to pass; but when I read section after section until I get through the book, many of the revelations, when compared with the subsequent history of the church, appear to have totally failed in their accomplishment, and exhibit Joseph Smith to my mind only as an enthusiast. If you can dispel this illusion, if it is an illusion, I shall ever feel grateful towards you. It is not my intention to give you the whole of the dissentaneous matter, which I think have failed in this particular; but select a few, as the aggregate would be superfluous and prolix.

Firstly, sec. 4, par. 1st, "A revelation of Jesus Christ unto his servant Joseph Smith, jun., and six Elders, as they united their hearts and lifted their voices on high, yea, the

word of the Lord concerning his church established in the last days, for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which *shall be the city new Jerusalem, which city shall be* BUILT, beginning at the temple lot, which is appointed by the finger of the Lord in the WESTERN BOUNDARIES of the STATE OF MISSOURI; and dedicated by the hand of Joseph Smith, jun. and others, with whom the Lord was well pleased."

Par. 2nd, "Verily this is the word of the Lord, that the *city New Jerusalem shall be built* by the gathering of the saints, beginning at this place, even the place of the temple, *which temple shall be reared in this generation;* for verily this generation shall not all pass away, until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord which shall fill the house."

Sec. 15, par. 13. "And it shall come to pass among the wicked, that every man that will not take his sword against his neighbonr must needs flee unto Zion for safety. And there shall be gathered unto it, out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked let us not go up to battle against Zion, for the inhabitants of Zion are terrible: wherefore we cannot stand."

Sec. 27, par. 1. "Hearken, O ye Elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, *in this land which is the land of* MISSOURI, *which is the land which I have appointed, and consecrated* for the gathering of the Saints; wherefore, *this is the land of promise,* and the place for the city of Zion. And thus saith the Lord your God, if you will receive wisdom, here is wisdom. Behold the place which is now called Independence, is the centre place and a spot for the temple is lying westward upon a lot which is not far from the court-house: wherefore, it is wisdom that the land should be purchased by the Saints, and also every tract lying westward, even unto the line running directly between Jew and Gentile: and also, every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, *that they may obtain it for an everlasting inheritance.*"

Without extracting any more, for the present, I think a few references will suffice, if you will have the kindness to notice them, viz.:—Sec. 28, par. 2nd, sec. 35, par. 3rd, sec. 101, pars. 2, 3, 4, sec. 103, par. 1, &c.

Now all these passages, according to my judgment, have a peculiar reference to the State of Missouri, and its future magnificence and perpetuity. But I find, if I mistake not, that in the year 1838, *the Saints were expelled from this promised land of Zion,* this place of refuge appointed (as its so said) by the immutable Jehovah, while his scourge should desolate the kingdoms of the world, and mete unto the inhabitants that retribution which shall be commensurate with their works

Now when you place the prophecies and promises, and the subsequent incidents of your church, in a juxtaposition, their heterogenousness appears obvious to a sagacious mind, and bears upon its characteristic features the appearance of a vain assumption.

Again, after the Saints were banished from this State, they found au asylum in Illinois, and the place of their location was called Nauvoo. It seems to me, that as the Lord's commandments could not be completed in the State of Missouri, its future magnificence and destiny was transferred to Illinois, upon whose soil should be gathered the Saints of the Lord out of every nation, tongue, and people, to possess it for ever and ever.

I should not wish to offer any remark that should be at all calculated to do violence to your feelings, but only to give expression to a few of my thoughts while musing upon this subject, in order that you might have the opportunity of refuting and dispelling them, so that my mind might be free, and my soul open to become obedient to the mandates of heaven.

If you should feel inclined to give your recognition to the foregoing remarks, and respond through your invaluable periodical, I should ever feel grateful towards you, as I have other matter to lay before you before I cease my correspondence.

With feelings of profound deference and gratitude, I remain your humble servant,

A LAYMAN.

NEW JERUSALEM.

Under this head we design to unfold some of the great purposes of Jehovah relating to this earth, and in so doing we hope to remove some of the objections of our correspondent. The New Jerusalem is the subject connected with those purposes which shall engage a good share of our attention in this article. It is a subject that will not admit of a philosophic elucidation. All that is known concerning the New Jerusalem is what is revealed in the revelations of God, both of ancient

and modern date. The most ancient prophecy which the Saints are now in possession of relating to the New Jerusalem was one delivered by Enoch, the seventh from Adam. This ancient prophecy was revealed anew to Joseph Smith in December, A. D. 1830. There are many great and important events predicted in this wonderful revelation, among which the gathering of the Saints, and the great preparatory work for the coming of Christ are clearly foretold. We make the following extract:—

"And the Lord said unto Enoch, As I live, even so will I come in the last days—in the days of wickedness and vengeance, to fulfil the oath which I have made unto you, concerniag the children of Noah; and the day shall come that the earth shall rest; but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulation shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven, and truth will I send forth out of the earth to bear testimony of mine only begotten,—his resurrection from the dead, yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth unto a place which I shall prepare—a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle; and it shall be called Zion—a NEW JERUSALEM."

From this extract, we learn the important fact that a holy city called ZION or NEW JERUSALEM, is to be built up on this earth preparatory to Christ's Second Advent; that it is to he built by the elect of God under his direction; that righteousness is to be sent down from heaven, and truth sent forth out of the earth for the purpose of gathering the people of God from among all nations. But this revelation does not tell in what part of the earth the New Jerusalem should be located.

The Book of Mormon, which the Lord has brought out of the earth, informs us that this holy city is to be built upon the continent of America, but it does not inform us upon what part of that vast country it should be built.

The most ancient prophecy in that book, concerning this city, was delivered by Ether, who lived about six hundred years before Christ; he was of the nation of the Jaredites, whom the Lord brought from the great tower, at the time he confounded the language and scattered the people abroad upon all the face of the earth, as recorded in Genesis xi. 9. Ether was raised up among a great and powerful nation at a time when wickedness prevailed among them to an alarming degree. He predicted many great and marvellous events; his nation, however, rejected his testimony, and he lived to behold their utter destruction. We here give the following short extract:

"And now I, Moroni, proceed to finish my record concerning the destruction of the people of whom I have been writing For behold, they rejected all the words of Ether; for he truly told them of all things, from the beginning of man; and that after the waters had receded from off the face of this land, it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that that all men should serve him who dwell upon the face thereof; and that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord. Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land: and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after it should be destroyed, it should be built up again a holy city unto the Lord; wherefore it could not be a New Jerusalem. for it had been in a time of old, but it should be built up again, and become a holy city of the Lord; and it should be built unto the house of Israel; and that a New Jerusalem should be built up upon this land unto the remnant of the seed of Joseph, for which things there has been a type; for as Joseph brought his father down into the land of Egypt, even so he died there: wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph, that he should perish not; wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away. And there shall be a new heaven

and a new earth; and they shall be like unto the old, save the old have passed away, and all things have become new. And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel. And then also cometh the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb: and they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries, and are partakers of the fulfilling of the covenant which God made with their father Abraham. And when these things come, bringeth to pass the Scripture which saith, "there are they who were first, who shall be last; and there are they who were last, who shall be first."

The next person of whom we have any knowledge, who, in the order of time, has said anything on the subject of the New Jerusalem, was our Lord Jesus Christ in his personal ministry to the Nephites, after his crucifixion. Jesus, speaking to the remnant of the tribe of Joseph, then inhabiting ancient America, says:

"Behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a NEW JERUSALEM. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you." Jesus informed the Nephites of all things which should befall them down to the great and last day. He told them of the blessings that awaited their posterity in the latter times, when the Gentiles should find their records and should bring forth the same unto them. He predicted the destruction and entire overthrow of the Gentiles, who should reject their records—the Book of Mormon after it should be brought forth out of the earth by his power. He left a promise to the Gentiles on condition that they should repent of their sins and embrace the message contained in the records of Joseph. This promise reads as follows:—

"But if they" (the Gentiles) "will repent" (in the day the Book of Mormon is brought forth unto them) "and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance; and they shall assist my people the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the NEW JERUSALEM; and then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the NEW JERUSALEM. And then shall the power of heaven come down among them: and I also will be in the midst."

The next writer to which we will refer is John. This apostle, while on the Isle of Patmos, saw Jesus, who commanded him to write to the church of Philadelphia, as follows:—

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, *which is* NEW JERUSALEM, which cometh down out of heaven from my God; and *I will write upon him* my new name."

This great apostle looked forward in the visions of God, and saw this same city descending from God out of heaven upon the new earth.—(See Rev. xxi. 2.)

In all the ancient revelations which we have as yet quoted, we have found none who have pointed out the precise spot for the location of this city. We learn positively from the Book of Mormon that it is to be built on the great western continent, but whether in North or South America that invaluable book does not tell us.

In September, 1830, Joseph Smith, that great prophet and seer of the last days, after having a few months previously organized the church of Christ, consisting only of six members,—received a revelation, from which I make the following extract:—

"Behold, I say unto you, that it is not revealed, and no man knoweth where the city shall be built, but it shall be given hereafter. Behold, I say unto you, that it shall be on the borders by the Lamanites."—(Doc. and Cov., sec. li. par. 3.)

By this revelation the few members of the Church, then in existence, learned the important fact, that the city was to be built somewhere in the western boundaries of the United States, some fifteen hundred miles west of the State of New York, where

the revelation was then given. But as to the particular spot they were still held in ignorance. During the same month the Lord informed the few Saints who had received the Book of Mormon as the word of the Lord, that he had made a certain decree concerning his elect. The revelation was given in the presence of six elders. The Lord said unto them:—

"Ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts; wherefore, the decree hath gone forth from the Father, that they shall be gathered in unto one place upon the face of this land, to prepare their hearts, and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked; for the hour is nigh and the day soon at hand when the earth is ripe; and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth."

In December, 1830, the Lord gave commandment unto the Saints in the State of New York, to remove to the State of Ohio.—(Sec. lviii, par. 2.) Shortly after this the church commenced fulfilling this requirement, and within the short space of a few months, the majority of them were comfortably situated in the northern portions of Ohio. In February, 1831, the Saints were commanded to ask the Lord, and he would in due time reveal unto them the place where the New Jerusalem should be built, and where the Saints should eventually be gathered in one.—(Sec. xiii, par. 3, 10, 17, 18.)

On the 7th of March, 1831, the Saints were commanded to gather up their riches with one heart and one mind, to purchase an inheritance which the Lord should point out to them. In this revelation there were many predictions of a very important nature revealed. The inheritance, which was to be pointed out to them, and which they were to purchase, was to be the place of the New Jerusalem or Zion.—(Sec, xv., par. 12, 13, 14; also sec. lxiv. par. 2.)

In June following the Lord commanded between twenty and thirty of the elders to journey westward two by two, preaching the word and building up branches of the church wherever the people would receive their testimony. These elders were to take different routes, and meet together in the capacity of a conference in the western parts of Missouri. In this revelation the Lord said, that inasmuch as his elders were faithful, the land of their inheritance should be made known unto them; and also informed them that it was then in possession of their enemies.—(Sec. lxvi, par. 1, 2, 9.)

In this same month a small branch of the church, called the Colesville branch, who had emigrated from the States of New York to Ohio, where they had been for a few weeks, were commanded to remove to the western borders of Missouri, near the Lamanites.—(Sec. lxviii, par. 2, 3.)

Joseph Smith and several of the elders arrived at Independence, Jackson county, Missouri, about the middle of July. Soon after their arrival, a revelation was given pointing out Independence as the central place for the city, and the place for the temple a short distance west of the court house.—(Sec. xxvii, par. 1.)

In this same revelation, the Saints were informed that it was wisdom to purchase the land throughout the country, that they might obtain it for an everlasting inheritance. Sidney Gilbert was appointed by revelation as an agent for the church, to receive money to buy land for the benefit of the Saints. Edward Partridge, who had previously been ordained a bishop with the assistance of his two counsellors, was commanded to divide to the Saints their inheritances according to their families. The bishop and the agent were also commanded to make preparations for the Colesville Saints, then on their way from the state of Ohio, that they might, upon thier arrival, be planted in their inheritances.—(See the whole of section xxvii.)

The following week the Colesville Saints arrived; and immediately upon their arrival, or on the 1st day of August, 1832, the word of the Lord came unto Joseph the Prophet, saying,—"Hearken, O ye elders of my church, and give ear to my word, and learn of me what I will concerning you, and also concerning this land unto which I have sent you: for verily I say unto you, blessed is he that keepeth my commandments, whether in life or death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven. Ye cannot behold with your

natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation. For after much tribulation cometh the blessings. Wherefore, the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand. Remember this, which I tell you before, that you may lay it to heart, and receive that which shall follow."—(See section xviii., pars. 1, 2, 3.)

Here it will be seen that immediately upon the arrival of a few of the Saints upon that choice land where the New Jerusalem is to be built, they were informed that the great glory and blessings to be received upon that land were not to be enjoyed until after they should pass through much tribulation. At this time, so far as outward circumstances were manifested, there was not the least appearance of any tribulation. They were about to be located in one of the most beautiful and delightful countries in the world. It was a country, whose richness and fertility of soil far surpassed anything which they had ever before seen. It was a country abounding with springs and rivulets of the purest kind of water, whose crystal streams flowed in luxuriant abundance in almost every grove and prairie. A great variety of the most excellent timber bordered upon the rivers and watercourses. These shady and delightful groves were from one to three miles in width, extending many miles in length, while the rich rolling prairies, covered with a gorgeous profusion of wild flowers of every varied hue, lay spread around among the intervening groves. Their grassy surfaces, extending for miles, presented the delightful appearance of a sea of meadows. It was a new country; but a few inhabitants had as yet formed settlements within its borders. These consisted principally of emigrants from the Southern States. The most of this choise land could be purchased of the United States government for about five shillings per acre.

It was here, then, in a country thinly inhabited, and that too by a people who were apparently friendly, that the Lord spake by the mouth of Joseph the Seer, and predicted "much tribulation" upon the Saints, before they could inherit the promised blessings.

The Saints, being inexperienced, could not, at that time, comprehend the nature of the tribulations with which they were to be visited. It was with them, as it was with the ancient apostles; their eyes were not opened to comprehend clearly the word of the Lord. Jesus, at several different times, intimated to his disciples, concerning his death, burial, and resurrection; but so great were their anxieties that he should be crowned king over Israel, and that they should be immediately exalted to high and important stations in his government, that they did not understand his sayings until they came to pass; so with the elders and saints in that glorious country, they saw from the revelations that a great and splendid city was to be built, and that the powers of heaven were to come down and dwell with the Saints; and now that they had learned the very spot where these great events should happen, and that they were the highly favoured people who were the first to receive their inheritance by revelation in the goodly land, they were exceedingly anxious to enter directly, or as soon as possible, into the enjoyment of the promised blessings. Therefore, when the Lord told them that much tribulation awaited them, they did not seem to understand it, or lay it to heart. So eager and intent were they to build the city and enjoy the glory, that the predicted tribulations seem to have almost passed away from their remembrance. They had their eye fixed upon the future glory of Zion, but not on the tribulations which were so precede her exaltation.

The Lord, as if to prepare them to stand steadfast when their tribulations should come, said unto them, "Remember this, which I tell you before, that you may lay it to heart, and receive that which shall follow."—(Par. 3.) It is well that the Lord did not reveal before hand all the horrible suffering which they were to receive from the hands of their wicked enemies; for it would have been more than they could have well endured. Many, no doubt, through their weakness and inexperience, would have shrunk back from the trial, and perhaps might through fear, have left the country, and thus the designs and purposes of God in relation to certain things would have been frustrated. But the Lord foretold enough to encourage and strengthen them when it was fulfilled, and yet not enough to frighten them away from the land. In this thing, then, we can behold the great wisdom of God.

After informing the elders of the great tribulations which should befall the Saints, and the glory that should follow, the Lord continues to instruct them upon the greatness of the work to be performed upon that land. He says—(par. 3.)

"Behold, verily I say unto you, for this cause I have sent you that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; and also that you might be honoured of laying the foundation, and of bearing record of the land upon which the Zion of God shall stand; and also that a feast of fat things might be prepared for the poor; yea, a feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; yea, a supper of the house of the Lord, well prepared, unto which all nations shall be invited. Firstly, the rich and the learned, the wise and the noble; and after that cometh the day of my power: then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come. Behold, I the Lord have spoken it."

From this paragraph it will be seen that the elders were sent to that land for several purposes.

First, that they might show their obedience to the commandments by performing the mission giving them while in the state of Ohio. Second, that they might be prepared to bear testimony of the things which were then in the future pertaining to that land. Third, that they might be honoured in laying the foundation, and of bearing record, as eye witnesses, of the choice "land upon which the Zion of God should stand." And fourth, that a feast of fat things, or a supper of the house of the Lord, might be well prepared, unto which all nations were to be invited previous to the coming of the bridegroom. O how blessed will be those servants who have kept the faith, who were thus highly honoured with so glorious and important a mission! The future generations of Zion, and all the nations of the righteous, shall call them blessed! They shall sit in the councils of the Holy One of Zion in the day of his power and glory!

In the seventh paragraph of this revelation, it will be perceived that a law was established, that all the Saints who should come to that land, should lay their money before the Bishop of the church, that lands might be purchased, and both poor and rich receive an inheritance.

An epistle was commanded to be sent to all the churches in the east, requiring them to appoint an agent to receive subscriptions to purchase land in Zion. And lest the churches should be negligent and slothful upon this subject, the Lord told them that it was his will that the disciples should "purchase the whole region of country, as soon as time would permit." "Behold here," saith the Lord, "is wisdom. Let them do this, lest they receive none inheritance save it be by the shedding of blood." (See paragraph 10 and 11.)

It would appear from this, that unless the "whole region" should be purchased by the Saints they were to receive "none inheritance" there; and at the same time an intimation was given, that unless the Saints were faithful and expeditious to do this, there would be a "shedding of blood." Thus we can perceive, that the Lord saw not as man sees: he saw that the inhabitants of the country, who were then apparently friendly, would become the enemies of the Saints, and shed their blood, and drive them from all their inheritances.

That the Saints might be forewarned, and be on their guard against giving any provocation, the Lord said unto them,

"Let no man break the laws of the land, for he that keepeth the laws of God, hath no need to break the laws of the land; wherefore, be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet. (Paragraph 5.)

In the 13th paragraph, Sidney Rigdon was commanded to consecrate and dedicate the land and spot of the temple unto the Lord.

On the second day of August, the foundation of the first house for the Colesville Saints, was laid in Kaw township, twelve miles west of Independence. This foundation was laid by twelve men, in honour of the twelve tribes of Israel. At the same time the land of Zion was consecrated and dedicated unto the Lord by prayer.

The next day the temple lot was dedicated unto the Lord, in the presence of eighteen men.

On August 4th the first conference was held in the land of Zion.

August 7th the first funeral was attended, and on the same day another revelation was given through Joseph the prophet, making known still further the duties of the Saints. (See Section xix.)

After receiving several other revelations, Mr. Smith returned to the churches in the east. Towards the last of August, he received another revelation in Kirtland, Ohio, on the great importance of speedily gathering up money to purchase the land in Jackson county. We make the following extract:—

"And now, behold this is the will of the Lord your God concerning his Saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence. Behold, the land of Zion, I, the Lord, hold it in mine own hands; nevertheless, I, the Lord, render unto Cæsar the things which are Cæsar's: wherefore I, the Lord, will that ye should purchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger; for Satan putteth it into their hearts to anger against you, and to the shedding of blood; wherefore the land of Zion shall not be obtained but by purchase or by blood, otherwise there is none inheritance for you. And if by purchase, behold you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance." (Section xx. paragraph 8.)

This remarkable prophecy, in conjunction with those to which we have before referred, was given, as we have already remarked, at a time when no human sagacity could have foreseen such events. No man, unless he were a prophet, could have so clearly portrayed the subsequent history of the church. Had it not been for these and other predictions of a like nature, no one would for a moment have supposed, that the people of that boasted land of freedom, would shed the blood of the Saints, and drive them from the lands which they had purchased, and persecute them from city to city, and from synagogue to synagogue. All other denominations had been tolerated for many years, and no such scenes of persecution had been known in the United States since their constitution was formed. Religious freedom was the boast of the whole nation. Yet in the midst of such universal freedom and religious liberty, the voice of a great prophet is heard, declaring the word of the Lord, and predicting events that no one looked for—events, that to all human appearance, were very unlikely to come to pass—events that have since been fulfilling to the letter, as both America and Great Britain well know.

On the 11th of September, another revelation was given, from which we make the following extract:—

"Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for, verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out." (Section xxi. par. 7.)

Here it is again expressly foretold that the rebellious, or those Saints who should transgress the law of God, were to be cut off out of the land—were to be sent away, and not inherit the land—were to be plucked out. Thus we see that the Lord did not intend to suffer a carelessness, or negligence, or wickedness on the part of his Saints who dwelt upon that holy and consecrated land. He had determined as he had expressly told them a few weeks previously that he would be obeyed. "Verily I say unto you, my law shall be kept on this land." (Section xviii., paragraph 4.) There was no alternative only for the Saints to keep the law of God, or else be "plucked out" of the land, and "be sent away."

In November, 1831, among the numerous revelations given about those days, the Lord spake the following to the prophet Joseph in the State of Ohio, concerning the Saints on the land of Zion in Missouri.

"Now, I, the Lord, am not well pleased with the Inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also

seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them: wherefore let my servant Oliver Cowdery, carry these sayings unto the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These things are true and faithful; wherefore transgress them not, neither take therefrom. Behold, I am Alpha and Omega, and I come quickly, Amen." (Section xxii., paragraph 4.)

In the following April, Joseph the seer again visited the land of Zion, and received the word of the Lord in their behalf, and more fully organized them according to the laws of God, after which he returned to his home among the eastern churches.

On the 22nd and 23rd of September, 1832, a revelation was given, informing the Saints that a temple should be built upon the consecrated spot in Jackson country before the generation then living should all pass away, and a cloud of glory should rest upon it. (See Section iv., paragraphs 1. 2. In this revelation which was given in Ohio, through the prophet, the Saints were sharply reproved, and a judgment predicted upon Zion. The Lord spake thus:—

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all: and they shall remain under this condemnation until they repent, and remember the new covenant, even the Book of Mormon, and the former commandments which I have given them, not only to say, but to do according to that which I have caused to be written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a *scourge* and a *judgment* to be poured out upon the children of Zion; for shall the children of the kingdom pollute my holy land? Verily, I say unto you, nay."

"Verily, I say unto all those to whom the kingdom has been given, from you it must be preached unto them, that they shall repent of their former evil works, for they are to be upbraided for their evil hearts of unbelief: and your brethren in Zion, for their rebellion against you at the time I sent you." (See paragraphs 8 and 12.)

The children of Zion had not hearkened diligently to the warnings which the prophet Joseph delivered a few months previously, or at the time he visited them; wherefore the Lord was displeased with them as manifested in the above revelation.

The inhabitants of Zion were faithfully warned of the judgments which awaited them, not only by direct revelation, but by letters. We make the following extracts from a letter written in Ohio, by Joseph Smith, and sent as a warning to the children of Zion in Missouri.

"*Kirtland, Ohio, January* 11*th*, 1833.

"Brother William W. Phelps,—I send you the olive leaf which we have plucked from the tree of paradise—the Lord's message of peace to us; (meaning by this, a lengthy revelation which he sent in company with the letter, given December 6th, 1832. See Section vi.,) for though our brethren in Zion indulge in feelings towards us, which are not according to the requirements of the new covenant; yet we have the satisfaction of knowing that the Lord approves of us, and has accepted us, and established his name in Kirtland for the salvation of the nations; for the Lord will have a place, from whence his word will go forth in these last days, in purity; for if Zion will not purify herself, so as to be approved of in all things, in his sight, he will seek another people; for his work will go on until Israel is gathered, and they who will not hear his voice, must expect to feel his wrath. Let me say unto you, seek to purify yourselves, and also all the inhabitants of Zion, lest the Lord's anger be kindled to fierceness. Repent, repent, is the voice of God to Zion; and yet, strange as it may appear, yet it is true, mankind will persist in self-justification until all their iniquity is exposed, and their charaeter past being redeemed, and that which is treasured up in their hearts be exposed to the gaze of all mankind. I say to you, (and what I say to you I say to all,) hear the warning voice of God, lest Zion fall, and the Lord swear in his wrath the inhabitants of Zion shall not enter into my rest. The brethren in Kirtland pray for you unceasingly, for knowing the terrors of the Lord, they greatly fear for you." * * * * * * * * *

"Our hearts are greatly grieved at the spirit which is breathed, both in your letter, and that of brother G******; the very spirit which is wasting the strength of Zion like a pestilence; and if it is not detected and driven from you, it will ripen Zion for the threatened judgments of God. Remember God sees the secret springs of human action, and knows the hearts of all living." * * * "All we can say by way of conclusion, is, if the fountain of our tears are not dried up, we will still weep for Zion. This from your brother who trembles for Zion, and for the wrath of heaven which awaits her if she repent not."

P.S. I am not in the habit of crying peace, when there is no peace, and knowing the threatened judgment of God; I say, "Woe unto them who are at ease in Zion; fearfulness will speedily lay hold of the hypocrite." * * * "We wish you to render the (evening and morning) STAR as interesting as possible, by setting forth the rise, progress, and faith of the church, as well as the doctrine; for if you do not render it more interesting than at present, it will fall, and the church suffer a great loss thereby."

JOSEPH SMITH, Jun.

That the inhabitants of Zion, in Jackson county, Missouri, were plainly and in the most definite terms forewarned of the judgments of heaven which would speedily overtake them, may be seen from the following letter, written by a council of twelve High Priests, in the state of Ohio, and sent to them.

Kirtland Mills, Geauga County, Ohio, January 14th, 1833.

From a conference of twelve High Priests, to the bishop, his council, and the inhabitants of Zion.

Orson Hyde and Hyrum Smith being appointed by the said conference, to write this epistle in obedience to the commandment given the 22nd and 23rd of September last, which says, "But verily I say unto all those to whom the kingdom has been given, from you it must be preached unto them, that they shall repent of their former evil works, for they are to be upbraided for their evil hearts of unbelief: and your brethren in Zion, for their rebellion against you at the time I sent you."

Brother Joseph, and certain others, have written to you on this all-important subject, but you have never been apprized of these things, by the united voice of a conference of those high priests that were present at the time this commandment was given.

We therefore, Orson and Hyrum, the committee appointed by said conference to write this epistle, having received the prayers of said conference that we might be enabled to write the mind and will of God upon this subject, now take up our pen to address you in the name of the conference, relying upon the arm of the great head of the church.

In the commandment above alluded to, the children of Zion were all, yea, even every one, under condemnation, and were to remain in that state until they repented and remembered the new covenant, even the Book of Mormon, and the former commandments, which the Lord had given them, not only to say but to do them, and bring forth fruit meet for the Father's kingdom; otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for shall the children of the kingdom pollute the holy land? I say unto you, nay!

The answers received from those letters, which have been sent to you upon this subject, have failed to bring to us that satisfactory confession and acknowledgment, which the spirit of our Master requires; we, therefore, feeling a deep interest for Zion, and knowing the judgments of God that will come upon her except she repent, resort to these last and most effectual means in our power, to bring her to a sense of her standing before the Most High.

At the time Joseph, Sidney and Newel left Zion, all matters of hardness and misunderstanding were settled and buried, (as they supposed) and you gave them the hand of fellowship; but, afterwards, you brought up all these things again, in a sensorious spirit, accusing Brother Joseph in rather an indirect way of seeking after monarchial power and authority. This came to us in Brother Carroll's letter of June 2nd. We are sensible that this is not the thing Brother Joseph is seeking after, but to magnify the high office and calling whereunto he has been called and appointed by

the command of God and the united voice of this church. It might not be amiss for you to call to mind the circumstances of the Nephites and the children of Israel rising up against their prophets, and accusing them of seeking after kingly power, &c., and see what befel them and take warning before it is too late.

Brother Gilbert's letter of December 10th, has been received and read attentively, and the low, dark, and blind insinuations, which were in it, were not received by us from the fountain of light, though his claims and pretensions to holiness were great. We are not unwilling to be chastened or rebuked for our faults, but we want to receive it in language that we can understand, as Nathan said to David, "Thou art the man." We are aware that brother G. is doing much, and a multitude of business on hand; but let him purge out all the old leaven, and do his business in the spirit of the Lord, and then the Lord will bless him, otherwise the frown of the Lord will remain upon him. There is manifestly an uneasiness in Brother Gilbert, and a fearfulness that God will not provide for his saints in these last days, and these fears lead him on to coveteousness. This ought not so to be: but let him do just as the Lord has commanded him, and the Lord will open his coffers, and his wants will be liberally supplied. But if this uneasy, covetous disposition be cherished by him, the Lord will bring him to poverty, shame, and disgrace.

Brother Phelp's letter is also received of December 15th, and carefully read, and it betrays a lightness of spirit that ill becomes a man placed in the important and responsible station that he is placed in. If you have fat beef and potatoes, eat them in singleness of heart, and boast not yourselves in these things. Think not, brethren, that we make a man an offender for a word; this is not the case; but we want to see a spirit in Zion, by which the Lord will build it up; that is the plain, solemn, and pure spirit in Christ. Brother Phelp's requested in his last letter that Brother Joseph should come to Zion; but we say that Brother Joseph will not settle in Zion until she repent and purify herself, and abide by the new covenant, and remember the commandments that have been given her, to do them as well as say them.

You may think it strange that we manifest no cheerfulness of heart upon the reception of your letter; you may think that our minds are prejudiced so much that we can see no good that comes from you; but rest assured, brethren, that this is not the case.

We have the best of feelings, and feelings of the greatest anxiety for the welfare of Zion; we feel more like weeping over Zion than we do like rejoicing over her, for we know the judgments of God hang over her, and will fall upon her except she repent, and purify herself before the Lord, and put away from her every foul spirit. We now say to Zion, this once, in the name of the Lord, repent! repent! awake, awake, put on thy beautiful garments, before you are made to feel the chastening rod of him, whose anger is kindled against you. Let not Satan tempt you to think we want to make you bow to us to domineer over you, for God knows this is not the case; our eyes are watered with tears, and our hearts are poured out to God in prayer for you, that he will spare you, and turn away his anger from you.

There are many things in the last letters from Brothers G. and P. that are good and we esteem them much. The idea of having "certain ones appointed to regulate Zion and travelling elders, has nothing to do with this part of the matter;" it is something we highly approbate, and you will doubtless know before this reaches you, why William E. M'Lellin opposed you in this move. We fear there was something in Brother Gilbert, when he returned to this place from New York, last fall, in relation to his Brother William that was not right; for Brother Gilbert was asked two or three times about his Brother William, but gave evasive answers, and at the same time he knew that William was in Cleveland; but the Lord has taken him. We merely mention this, that all may take warning to work in the light, for God will bring every secret thing to light.

We now close our epistle by saying unto you, the Lord has commanded us to purify ourselves, to wash our hands and our feet, that he may testify to his Father and our Father—to his God and our God, that we are clean from the blood of this generation, and before we could wash our hands and our feet, we were constrained to write this letter. Therefore, with the feelings of inexpressible anxiety for your welfare, we say again, repent, repent, or Zion must suffer, for the scourge and judgment must come upon her.

Let the bishop read this to the elders, that they may warn the members of the scourge that is coming, except they repent. Tell them to read the Book of Mormon and obey it; read the commandments that are printed and obey them: yea, humble yourselves under the mighty hand of God, that peradventure he may turn away his anger from you. Tell them that they have not come up to Zion to sit down in idleness, neglecting the things of God, but they are to be diligent and faithful in obeying the new covenant.

There is one clause in Brother Joseph's letter which you may not understand; that is this, "if the people of Zion did not repent, the Lord would seek another place and another people." Zion is the place where the temple will be built, and the people gathered, but all people upon that holy land being under condemnation, the Lord will cut off if they repent not, and bring another race upon it that will serve him. The Lord will seek another place to bring forth and prepare his word to go forth to the nations, and as we said before so say we again, Brother Joseph will not settle in Zion, except she repent and serve God, and obey the new covenant. With this explanation the conference sanctions Brother Joseph's letter.

Brethren, the conference meets again this evening to hear this letter read, and if it meets their minds, we have all agreed to kneel down before the Lord and cry unto him with all our hearts that this epistle, and brother Joseph's, and the revelations also, may have their desired effect, and accomplish the thing whereunto they are sent, and that they may stimulate you to cleanse Zion, that she mourn not. Therefore, when you get this, know ye that a conference of twelve High Priests have cried unto the Lord for you, and are still crying, saying, spare thy people, O Lord, and give not thy heritage to reproach. We now feel that our garments are clean from you and all men, when we have washed our feet and hands according to the commandments.

We have written plain at this time, but we believe not harsh. Plainness is what the Lord requires, and we should not feel ourselves clear, unless we had done so; and if the things we have told you be not attended to, you will not long have occasion to say, or to think rather, that we may be wrong in what we have stated. Your unworthy brethren are determined to pray unto the Lord for Zion as long as we can shed the sympathetic tear, or feel any spirit to supplicate a throne of grace in her behalf.

The school of the prophets will commence, if the Lord will, in two or three days. It is a general time of health with us. The cause of God seems to be rapidly advancing in the eastern country; the gifts are beginning to break forth so as to astonish the world, and even believers marvel at the power and goodness of God. Thanks be rendered to his holy name for what he is doing. We are your unworthy brethren in the Lord, and may the Lord help us to all do his will, that we may at last be saved in his kingdom.

ORSON HYDE.
HYRUM SMITH.

After the inhabitants of Zion had received these numerous and pointed prophetic warnings, some of them began to repent; and in the month of March, 1833, the word of the Lord came unto Joseph the Seer, saying,—

"Behold I say unto you, that your brethren in Zion begin to repent, and the angels rejoice over them; nevertheless, I am not well pleased with many things; and I am not well pleased with my servant William E. M'Lellin, neither with my servant Sidney Gilbert; and the bishop also, and others have many things to repent of; but verily I say unto you, that I, the Lord, will contend with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before me; for she shall not be removed out of her place. I, the Lord, have spoken it.—Amen." (Section lxxxv, par. 8.)

Notwithstanding the repentance manifested on the part of some, there were others with whom the Lord was not well pleased; hence they were still threatened with chastisements. In the month of August, 1833, the word of the Lord came again unto his servant Joseph, in the town of Kirtland, in the northern part of Ohio. This revelation seems to have been given in order to prepare the minds of the Saints, that they might know how to act in relation to their enemies who were shortly to fall

upon them, as wolves upon their defenceless prey. (See the whole of Section lxxxvi.) In this revelation the Lord said,

"Whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal; therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy; for if you will not abide in my covenant, ye are not worthy of me; therefore renounce war, and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children; and again the hearts of the Jews unto the prophets, and the prophets unto the Jews, lest I come and smite the whole earth with a curse, and all flesh be consumed before me." (Par. 3.)

From this extract it will be seen, that the Lord decreed to try and prove the Saints in all things, even unto death. How could this decree be fulfilled unless he suffered their enemies to persecute them unto death?

In the month of November, 1833, our enemies in Jackson County—sectarian priests and people,—professors of religion and non-professors, arose *en masse* against men, women and children of the Saints, and expelled them from the county. Some of the Saints were shot, some were tied up and whipped until their bowels gushed out; many perished by exposure to hunger and cold, being driven from their own firesides and from all their hard earnings. Over two hundred of their houses were burned, their fences and crops destroyed, their cattle and horses plundered; their household furniture, beds, bedding, goods, chattels, &c., were either destroyed or robbed from them, and they were driven across the Missouri river into a county north, where the most of them found a temporary shelter from the inclemency of the weather. For the particulars concerning this dreadful persecution, and the horrid cruelties inflicted upon the Saints, see P. P. Pratt's history of the Missouri persecutions, and also many of the periodicals published by the Saints soon afterwards.

Here then was the commencement of our tribulations as foretold by the word of the Lord, months and years before it came to pass. We ask our readers to reflect for a few moments upon the vast number of prophetic warnings which we have already quoted, and then again reflect upon their literal and speedy fulfilment. Is it possible for any honest man, free from bigotry and prejudice, to read these important prophecies and their exact fulfilment, without being irresistibly convinced that Joseph Smith was a great prophet of God?

When the Saints first located upon that land, did not the Lord, by the mouth of Joseph, foretel that they should have "much tribulation" before they should inherit the great blessings promised on that land? Did he not foretel that their enemies should be stirred up to *bloodshed* against them? Did he not foretel, that unless they did as he commanded they "should be plucked up out of the land and sent away?" Did he not tell them over and over again that a "a scourge and a judgment" awaited them? Did he not tell them that he would *chasten* them, and *contend* with them, and *plead* with them until they overcame and were made clean? Did he not *decree* that he would *try* them and *prove* them in all things even unto *death?* Did he not say that if they would not do as he commanded, they should be "persecuted from city to city, and from synagogue to synagogue, and but few" of those who were then on that choice land "should stand to receive an inheritance?" Was not letter after letter, as well as revelations sent to them, telling them if they did not repent, that great judgments awaited them? With all these thrilling fearful warnings, the children of Zion only manifested a partial repentance, and the predicted scourges and judgments came, and the Saints were made to feel to their sorrow and great distress that the word of the Lord had not been spoken in vain.

When the Saints were driven from their houses and lay in the open prairies, and in the cold dreary wilderness, a remarkable phenomenon appeared in the heavens, which was seen by many millions for thousands of miles over our globe, viz., the METEORIC SHOWER, or shooting stars, which created quite a panic among the persecutors of the Saints who were then in the act of driving, plundering and destroying them and their property. This was one of the great signs in the heavens, manifested in the last days. Many others, still more marvellous, are yet to appear.

After the Saints had procured comfortable homes in Clay County, they were

again menaced by mobs and forced to leave and form a settlement in a new portion of the state, where they remained until the year 1838, when then they were driven by their merciless persecutors into the State of Illinois, and founded the city called Nauvoo, upon the eastern bank of the Mississippi.

That our readers may form some idea of these cold-blooded persecutions, we here insert a memorial of the city council of the city of Nauvoo to the Congress of the United States.

AMERICAN EXILES' MEMORIAL TO CONGRESS.

To the Honorable Senators and Representatives of the United States of America, in Congress Assembled.

We, the uudersigned members of the city council of the city of Nauvoo, citizens of Hancock county, Illinois, and exiles from the State of Missouri, being in council assembled, unanimously, and respectfully, for ourselves and in behalf of many thousands of other exiles, memorialize the honorable Senators and Representatives of our nation upon the subject of the unparalleled persecutions and cruelties inflicted upon us and upon our constituents, by the constituted authoritities of the State of Missouri, and likewise upon the subject of the present unfortunate circumstances in which we are placed in the land of our exile. As a history of the Missouri outrages has been extensively published, both in this country and in Europe, it is deemed unnecessary to particularize all of the wrongs and grievances inflicted upon us in this memorial; as there is an abundance of well-attested documents to which your honorable body can at any time refer; hence we only embody the following important items for your consideration:—

First. Your memorialists, as free-born citizens of this great Republic, relying with the utmost confidence upon the sacred "Articles of the Constitution" by which the several States are bound together, and considering ourselves entitled to all the privileges and immunities of free citizens in what State soever we desired to locate ourselves, commenced a settlement in the county of Jackson, on the western frontiers of the State of Missouri in the summer of 1831. There we purchased lands from government; erected several hundred houses; made extensive improvements; and shortly the wild and lonely prairies and stately forests were converted into well-cultivated and fruitful fields. There we expected to spend our days in the enjoyment of all the rights and liberties bequeathed to us by the sufferings and blood of our noble ancestors. But alas! our expectations were vain. Two years had scarcely elapsed before we were unlawfully and unconstitutionally assailed by an organized mob, consisting of the highest officers in the county, both civil and military, who boldly and openly avowed their determination, in a written circular, to drive us from said county. As a specimen of their treasonable and cruel designs, your honourable body are referred to said circular, of which the following is but a short extract, namely, 'We, the undersigned citizens of Jackson county, believing that an important crisis is at hand as regards our civil society, in consequence of a pretended religious sect of people that have settled and are still settling in our county, styling themselves Mormons, and intending, as we do, to rid our society, 'peaceably,' if we can—'forcibly' if we must; and believing, as we do, that the arm of the civil law does not afford us a guarantee, or at least a sufficient one, against the evils which are now inflicted upon us, and seem to be increasing by the said religious sect, deem it expedient and of the highest importance to form ourselves into a company for the better and easier accomplishment of our purpose. This document was closed in the following words:—'We therefore agree, after timely warning and receiving an adequate compensation for what little property they cannot take with them, they refuse to leave us in peace as they found us, we agree to use such means as may be sufficient to remove them, and to that end we each pledge to each other our bodily powers, our lives, fortunes, and sacred honors.'

To this unconstitutional document were attached the names of nearly every officer in the county, together with the names of hundreds of others. It was by this band of murderers that your memorialists, in the year 1833, were plundered of their property, and robbed of their peaceable homes. It was by them their fields were laid waste, their houses burned, and their men, women, and children, to the num-

ber of about twelve hundred persons, banished as exiles from the county, while others were cruelly murdered by their hands.

Second. After our expulsion from Jackson county we settled in Clay county, on the opposite side of the Missouri river, where we purchased lands both from the old settlers and from the land office; but soon we were again violently threatened by mobs, and obliged to leave our homes and seek out a new location.

Third. Our next settlement was in Caldwell county, where we purchased the most of the lands in said county, besides a part of the lands in Davis and Carroll counties. These counties were almost entirely in a wild and uncultivated state, but by the persevering industry of our citizens, large and extensive farms were opened in every direction, well stocked with numerous flocks and herds. We also commenced settlements in several other counties of the State, and once more confidently hoped to enjoy the hard earned fruits of our labour unmolested; but our hopes were soon blasted. The cruel and murderous spirit which first began to manifest itself in the constituted authorities and inhabitants of Jackson county, and afterwards in Clay and the surrounding counties, receiving no check either from the civil or military power of the State, had, in the mean time, taken courage, and boldly and fearlessly spread its contaminating and treasonable influence into every department of the government of said State. Lieutenant Governor Boggs, a resident of Jackson county, who acted a conspicuous part in our expulsion from said county, instead of being tried for treason and rebellion against the constitution, and suffering the just penalty of his crimes, was actually elected Governor and placed in the executive chair. Thus the inhabitants of the State were greatly encouraged to renew with redoubled fury their unlawful attack upon our defenceless settlements. Men, women, and children were driven in every direction before their merciless persecutors. Robbed of their possessions, their property, their provisions, and their all; cast forth upon the bleak snowy prairies, houseless and unprotected, many sunk down and expired under their acumulated sufferings, while others, after enduring hunger and the severities of the season, suffering all but death, arrived in Caldwell county, to which place they were driven from all the surrounding counties only to witness a still more heart-rending scene. In vain had we appealed to the constituted authorities of Missouri for protection and redress of our former grievances: in vain we now stretched out our hands, and appealed, as the citizens of this great Republic, to the sympathies—to the justice and magnanimity of those in power; in vain we implored, again and again, at the feet of Governor Boggs, our former persecutor, aid and protection against the ravages and murders now inflicted upon our defenceless and unoffending citizens. The cry of American citizens, already twice driven and deprived of liberty, could not penetrate their adamantine hearts. The Governor, instead of sending us aid, issued a proclamation for our EXTERMINATION and BANISHMENT; ordered out the forces of the State, placed them under the command of General Clarke, who, to execute these exterminating orders, marched several thousand troops into our settlements in Caldwell county, where, unrestrained by fear of law or justice, and urged on by the highest authority of the State, they laid waste our fields of corn, shot down our cattle and hogs for sport, burned our dwellings, inhumanly butchered some eighteen or twenty defenceless citizens, dragged from their hiding places little children, and, placing the muzzles of their guns to their heads, shot them with the most horrid oaths and imprecations. An aged hero and patriot of the revolution, who served under General Washington, while in the act of pleading for quarters, was cruelly murdered and hewed in pieces with an old corn-cutter; and in addition to all these savage acts of barbarity, they forcibly dragged virtuous and inoffensive females from their dwellings, bound them upon benches used for public worship, where they, in great numbers, ravished them in a most brutal manner. Some fifty or sixty of the citizens were thrust into prisons and dungeons, where, bound in chains, they were fed on human flesh, while their families and some fifteen thousand others, were, at the point of the bayonet, forcibly expelled from the State. In the mean time, to pay the expenses of these horrid outrages, they confiscated our property and robbed us of all our possessions. Before our final expulsion, with a faint and lingering hope we petitioned the Sate Legislature, then in session. Unwilling to believe that American citizens

could appeal in vain for a restoration of liberty, cruelly wrested from them by cruel tyrants. But in the language of our noble ancestors " our repeated petitions were only answered by repeated injuries." The Legislature, instead of hearing the cries of 15,000 suffering, bleeding, unoffending citizens, sanctioned and sealed the unconstitutional acts of the Governor and his troops, by appropriating 200,000 dollars to defray the expenses of exterminating us from the State.

No friendly arm was stretched out to protect us. The last ray of hope for redress in that State was now entirely extinguished. We saw no other alternative but to bow down our necks, and wear the cruel yoke of oppression, and quietly and submissively suffer ourselves to be banished as exiles from our possessions, our property, and our sacred homes ; or otherwise, see our wives and children coldly murdered and butchered by tyrants in power.

Fourth. Our next permanent settlement was in the land of our exile, the State of Illinois, in the spring of 1839. But even here we are not secure from our relentless persecutor, the State of Missouri. Not satisfied in having drenched her soil in the blood of innocence, and expelling us from her borders, she pursues her unfortunate victims into banishment, seizing upon and kidnapping them in their defenceless moments, dragging them across the Mississippi river upon their inhospitable shores, where they are tortured, whipped, immured in dungeons, and hung by the neck without any legal process whatever. We have memorialized the former executive of this state, Governor Carlin, upon these lawless outrages committed upon our citizens, but he rendered us no protection. Missouri, receiving no check in her murderous career, continues her depredations, again and again kidnapping our citizens, and robbing us of our property; while others, who fortunately survived the execution of her bloody edicts, are again and again demanded by the executive of that state, on pretence of some crime, said to have been committed by them during the exterminating expedition against our people. As an instance, General Joseph Smith, one of your memorialists, has been three times demanded, tried, and acquitted by the courts of this state, upon investigation under writs of Habeas Corpus, once by the United States court for the district of Illinois, again by the Circuit court of the State of Illinois, and lastly, by the municipal court of the city of Nauvoo, when at the same time a *nulle prosequi* had been entered by the courts of Missouri, upon all the cases of that State against Joseph Smith and others. Thus the said Joseph Smith has been several times tried for the same alleged offence, put in jeopardy of life and limb, contrary to the fifth article of the amendments to the Constitution of these United States; and thus we have been continually harassed and robbed of our money to defray the expenses of those vexatious prosecutions. And what at the present time seems to be still more alarming, is the hostility manifested by some of the authorities and citizens of this State. Conventions have been called ; inflammatory speeches made ; and many unlawful and unconstitutional resolutions adopted, to deprive us of our rights, our liberties, and the peaceable enjoyment of our possessions. From the present hostile aspect, and from bitter experience in the State of Missouri, it is greatly feared that the barbarous scenes acted in that State will be reacted in this. If Missouri goes unpunished, others will be greatly encouraged to follow her murderous examples. The afflictions of your memorialists have already been overwhelming, too much for humanity, too much for American citizens to endure without complaint. We have groaned under the iron hand of tyranny and oppression these many years. We have been robbed of our property to the amount of about two millions of dollars. We have been hunted as the wild beasts of the forest. We have seen our aged fathers who fought in the Revolution, and our innocent children, alike slaughtered by our persecutors. We have seen the fair daughters of American citizens insulted and abused in the most inhuman manner, and finally we have seen fifteen thousand souls, men, women, and children, driven by force of arms, during the severities of winter, from their sacred homes and fire-sides, to a land of strangers, penniless and unprotected. Under all these afflicting circumstances, we imploringly stretch forth our hands towards the highest councils of our nation, and humbly appeal to the illustrious Senators and Representatives of a great and free people for redress and protection.

Hear, O hear the petitioning voice of many thousands of American citizens who

now groan in exile on Columbia's free soil. Hear, O hear the weeping and bitter lamentations of widows and orphans, whose husbands and fathers have been cruelly martyred in the land where the proud eagle exultingly floats. Let it not be recorded in the archives of the nations, that Columbia's exiles sought protection and redress at your hands, but sought it in vain. It is in your power to save us, our wives, and our children, from a repetition of the blood-thirsty scenes of Missouri, and thus greatly relieve the fears of a persecuted and injured people, and your petitioners will ever pray."

The names of the members of the city council, as petitioners, are omitted for want of room.

The foregoing memorial was presented to Congress in the spring of 1844, making the third time that those horrid scenes of murder have been laid before them since the beginning of our exile, but all to no purpose. Our petitions are unheeded or treated with contempt. And thousands of American citizens must linger out a life of wretched exile, deprived of the use of their own lands, and of the sacred rights of American Liberty.

From the year 1839 to 1846 the Saints dwelt in Nauvoo and vicinity. During the latter part of their residence in that country, they were much persecuted by mobs, who destroyed much property and many lives of the Saints, among whom Joseph, the prophet, and his brother Hyrum fell as martyrs. The persecutions at length became so violent, that the Saints were forced to leave their comfortable homes in the cold dreary months of February and March, and seek refuge in the wild desolate prairies of Iowa, which were mostly uninhabited.

Having received nothing but one continued series of persecutions since the rise of the church, the Saints were determined to seek out a location far distant from the inhuman, blood-thirsty savages, who dwelt in the United States under the pious name of Christians. They accordingly sent nearly 200 men to explore the great interior of North America, who, being directed by the Spirit of God, found a suitable location in the Great Basin of Upper California, near the southern shore of the Great Salt Lake. In this retired place the Saints began to gather by thousands. This settlement is upwards of one thousand miles from the extreme western frontiers of the United States. It is separated from Western California, or the gold regions, not only by large and extensive deserts, but by the high and lofty range of the Siera Nevada; while on the east the snow-capped ridge of the Rocky Mountains, forms a natural boundary between it and the immense plains, bordering, like a vast ocean, upon their eastern base. This is now one of the most wild, romantic and retired countries on the great western hemisphere. It is there that the Saints hope to rest for a season from the fury of the oppressor, and strengthen themselves in the Lord. It is there that they intend gathering from the various nations of the earth, until the Lord, by revelation or his providence, shall direct otherwise.

But where is the spot where the city of Zion or the New Jerusalem shall stand? We answer, in Jackson County, State of Missouri, on the western frontiers of the United States. It is there that the city of Zion shall be built. All the other cities that have been built by the gathering of the Saints are called, not Zion, but "STAKES" of Zion.*

The term "ZION" in the scriptures is frequently applied to the people of God who should live on the earth in the last days. Isaiah, when beholding the great events which were to precede the coming of the "Lord God with a strong hand," commands the people of God in the following language:—*O Zion, that bringest good tidings, get thee up into the high mountain.*"† It will at once be admitted that a city, called Zion, could not fulfil this prophetic command of Isaiah, therefore he must have addressed this prediction to a people instead of a city. The people, called Zion, who were to bring good tidings, were required to "Get up into the high mountain." This prophecy the Saints are now fulfilling: they are moving by thousands from various parts of the globe into the "*high places of the earth*,"

* See Section lxxxiv. par. 1. Section ciii. par. 1. Section xcviii. par. 4.

† Isaiah xl, 9.

among the Rocky Mountains, where they are forming a prosperous settlement, elevated over four thousand feet above the level of the sea. This prediction of Isaiah never has been fulfilled in former days: indeed it is a prediction to be fulfilled immediately before the great day of the coming of the Lord God, as will be seen by the context. "Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."*

It may appear strange unto many, that the Saints should go out from the midst of the United States, and settle in the interior wilds of North America, in a country uninhabited except by roving tribes of Indians. But it will be reollected that the church were forced to do this, or else see their wives and children butchered by Gentile christians. But all this has been done that the Book of Mormon might be fulfilled. In that sacred book Jesus utters the following prediction:—

"Wo, saith the Father, unto the unbelieving of the Gentiles, (meaning the people of the United States who should disbelieve in the Book of Mormon,) for notwithstanding they have come forth upon the face of this land, and have scattered my people, who are of the house of Israel, (meaning the Indians;) and my people who are of the house of Israel, have been cast out from among them, and have been trodden under feet by them; and because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon my people who are of the house of Israel, verily, verily, I say unto you, that after all this, and I have caused my people who are of the house of Israel, to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a bye-word among them. And thus commandeth the Father that I should say unto you, at that day when the Gentiles (the people of the United States) shall sin against my gospel (contained in the Book of Mormon,) and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they should do all those things, and shall reject the fulness of my gospel (meaning the Book of Mormon,) behold, saith the Father, *I will bring the fulness of my gospel from among them;* and then will I remember my covenant which I have made unto my people, O house of Israel (meaning the Indians,) and I will bring my gospel unto them; and I will show unto thee, O house of Israel, that the Gentiles shall not have power over you, but I will remember my covenant unto you O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel."†

It will be recollected that this prediction was in print in the Book of Mormon before the church of the Saints was organized, and about sixteen years afterwards it began to be fulfilled. The Lord began to bring the fulness of his gospel from among that persecuting nation of Gentiles, in the year 1846. Then the children of Zion began by thousands to depart out of their midst, carrying with them the fulness of the gospel, which includes the keys, authority, powers, and blessings of the everlasting priesthood. Since that time, Zion has located herself according to the prediction of Isaiah "in the high mountain," (4,300 feet above the sea level;) and the fulness of the gospel with its heavenly powers and blessings, is now in the midst of many powerful tribes or nations of Israel or Indians; and thus has the prophecy of Jesus been in part fulfilled. The remainder of this great prophecy will soon come to pass, and then many of the Indian nations will become a civilized and christian people, after which the Indians, who are the remnant of Joseph will build the city called the New Jerusalem or Zion, being assisted by the Gentile Saints.

If the Gentile Saints had built up the city of Zion in Jackson county, Missouri, before the gospel had been taken from among that nation, and before many of the Indian nations became converted, it would have falsified the prediction of Jesus in the Book of Mormon.‡

The converted remnants of Joseph are to be the principal actors in the great work

* Isaiah xl. 10, 11. † Book of Mormon, second English edition, page 466.

‡ Ibid., page 479.

of the building up of the city of Zion; after which the Indian nations will be gathered in one to the city of Zion and the surrounding country; then the powers of heaven will be revealed, and Jesus will descend in his glory and dwell in the midst of Zion. This is what is predicted in the Book of Mormon, and it will not take place in any other way.

Not only the Book of Mormon predicts the building up of Zion, before the coming of the Lord, but many of the Jewish prophets. The Psalmist says, "When the Lord shall build up Zion, he shall appear in his glory."* He appears in his glory "to declare the name of the Lord in Zion, and his praise in Jerusalem, when the people are gathered together, and the kingdoms to serve the Lord" (verses 21, 22.) When the Lord arises, and has mercy upon Zion, and shows favour unto her (see verse 13), then "the heathen shall fear the name of the Lord, and all the kings of the earth his glory." (verse 15.)

"The Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord."† Zion must first be built, and Jacob must in some measure be turned from transgression before the Redeemer comes to Zion. Paul says, "blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: as it is written, "there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins."‡ Now unless Zion be built up by a part of Israel, who shall turn from transgression, these prophecies never could be fulfilled. Isaiah says, "the Redeemer shall come to Zion." Paul says, "the Deliverer shall come out of Zion." Isaiah says that he shall come to those who "turn from transgression in Jacob." Paul says, he shall "come out of Zion to turn away ungodliness from Jacob." Both of these writers speak of these events as still in the future. Now, how could "the Deliverer come out of Zion" unless he first "come to Zion?" and how could he come to Zion unless he first built up Zion? and how could he build up Zion unless he gave commandments and revelations to his saints, designating the time when, the place where, and the pattern after which he would have it built?

If the building up of the city of Zion must assuredly take place before the Lord appears in his glory, then there must assuredly be more revelation given to accomplish so important a work. No uninspired man would know when to commence such a work; neither would he know the place where the Most High would have such a city; neither would he know any thing of the order of architecture which would be the most pleasing in the sight of Jehovah; neither would he know any thing of the size or pattern of the sanctuary and tabernacle which, according to the scriptures, must be built in Zion. An uninspired man would be in total ignorance in regard to every thing connected with this preparatory city for the coming of the Lord. Hence the great necessity for more revelation and inspired prophets in the last days.

Unless Zion be built up, there can be no salvation for Israel, for the Lord says, "I will place salvation in Zion for Israel my glory."§ The Psalmist, when contemplating this great work, exclaims, "Oh, that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad."‖ Therefore, Israel may look in vain for restoration and salvation only from Zion. It is in Zion that the kingdom of God will exist in its glory and beauty; it is in Zion that salvation and the keys of authority for the deliverance of the Saints and of Israel will be placed. "Saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lords."¶

Because Zion, in ancient times existed at Jerusalem, in Palestine, many have supposed that the Zion of the last days, so frequently the subject of prophecy, will also exist at Jerusalem. But when we compare the events which are to transpire at Jerusalem, with those which will take place in Zion, we are constrained to believe them to be two different places and cities, separated from each other, and inhabited by people in circumstances quite different from each other. It is very evident from the scriptural prophecies, that a large portion of the Jews who assemble at Jerusalem, before the coming of Christ, will be unbelievers in the true Messiah, whom

* Psalm cii. 16. † Isaiah lix. 20. ‡ Romans xi. 25, 26, 27. § Isaiah xlvi. 13.
‖ Psalm xiv. 7. ¶ Obadiah 21.

their fathers crucified. They will gather with the expectation that the Messiah is yet to come in great glory with the clouds of heaven, as predicted by Daniel the prophet. Both the Jews and the Christians believe alike in the glory and power of the Messiah which is to come: they both expect him to come as a great king to reign over Israel in great splendor, and that "all people, nations, and languages," that escape his vengeance, "will serve him," and that Israel at that time will be delivered from all their enemies, and become the head among the nations; but the Jews do not believe that this glorious personage will be Jesus of Nazareth; whereas the Christians believe that the crucified Messiah will be the great king who will come and reign in glory among Israel. The Jews and Christians only differ as to the personage, and not in relation to the grand events which that personage is to perform. A portion of the Jewish nation will sincerely remain in error in regard to the *personage* until he descends with all his saints, and stands his feet upon the mount of Olives, and destroys the assembled nations who will, at that time, be in the very act of taking Jerusalem. After this grand and powerful deliverance of their nation, they will look more attentively upon this mighty deliverer, and what will be their astonishment when they behold his wounded side and hands! Some of them, not once mistrusting that he is the poor despised Nazarene whom their fathers put to death, will "say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."* "They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon, in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families, every family apart, and their wives apart."† This mourning will not be the mourning of despair, but of love and affection which they will have for Jesus when they recognize him by the wounds of his hands and side, and reflect upon their own iniquities in so long rejecting him, and the cruelty of their fathers in putting him to death. That it is not the mourning of despair is evident from the fact, that he then "will pour upon the house of David, and upon the inhabitants of Jerusalem, *the spirit of grace and supplications.*" (Verse 10.) This mourning is compared to the mourning once manifested in the valley of Megiddon. Josiah, king of Israel, having been slain in that valley, "all Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel."‡ The mourning and lamentations of the Jews, because their fathers put to death their king, will be, in some respects, of a similar nature.

Notwithstanding the stubbornness of the Jews in rejecting Jesus of Nazareth until the very time of his coming, yet, upon their sincere repentance, he will have mercy upon them. They will be brought down very humble, because of the sore judgments and great calamities which will befal them immediately before the coming of the Messiah; for all nations will come against them to battle, and will succeed in taking one half of their city, and half of the Jews will become captives or prisoners,—their houses will be rifled, and their women ravished;§ in the midst of these overwhelming calamities, the Jews will humble themselves exceedingly, and will call upon the God of their fathers to deliver them, and they will be willing to say, "blessed is he that cometh in the name of the Lord;" they will be humble enough to receive any deliverer that will come in his name, and extricate them from their sore troubles. At length a deliverer comes, which they afterwards find to their astonishment, is the very Jesus that was crucified: then come their great mourning and repentance, immediately after which they will embrace the gospel or the ordinance of baptism "for remission of their sins." This is evident from the fact, that after Zechariah has described their mourning, he proceeds, in the next verse, to say, that "In that day there shall be a

* Zechariah xiii. 6. † Zechariah xii. 10, 11, 12, 13, 14. ‡ 2 Chron. xxxv. 24, 25.
§ Zechariah xiv. 2.

fountain opened to the house of David, and to the inhabitants of Jerusalem, *for sin and uncleanness.*"* This fountain is described in the fourteenth chapter. "And it shall be in that day, that living waters shall go out from Jerusalem, half of them towards the former sea, and half of them towards the hinder sea: in summer and in winter shall it be."† This same fountain will break out from under the threshold of the temple, on its eastern side; and but a short distance from its source, eastward, it becomes a river of considerable magnitude, that cannot be forded.‡ As this fountain is opened to the inhabitants of Jerusalem for sin and uncleanness, it will no doubt be the water in which they will be baptized for remission of sins. "Then shall Jerusalem be holy, and there shall no strangers pass through her any more."§

We shall now point out some of the peculiarities which will distinguish Zion from Jerusalem.

1.—Zion is called a "WILDERNESS," but "Jerusalem a DESOLATION."‖

2.—Zion is to be called "SOUGHT OUT," "A CITY NOT FORSAKEN,"¶ Jerusalem was not sought out, but was a city inhabited before Israel came out of Egypt. Jerusalem has also been *forsaken* for many generations.

3.—The light of Zion is to come, and the glory of the Lord is to arise upon her, before wickedness is destroyed from among the nations; whereas Jerusalem is not to become holy, and the glory of God is not to arise upon her, until the Lord comes and destroys wickedness, and converts the Jews. That great darkness will reign among the nations, while Zion will be in the light, is clearly predicted by Isaiah, who addresses her in the following beautiful and prophetic language, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee."** The nature of the light and glory which will be seen upon Zion, is described as follows:—"And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a *cloud* and *smoke* by day, and the shining of a *flaming fire* by night."†† When the Lord builds up Zion, and she begins to shine, Isaiah says, "The Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."‡‡ Zion will be distinguished from Jerusalem by her people being all righteous, as Isaiah says, "Thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified."§§

4.—Zion is to "get up into a high mountain," before the coming of the Lord, while Jerusalem is required to do no such thing.

5.—"The redeemed of the Lord shall return, and come with singing unto Zion,"‖‖ but the Jews will not be redeemed from their sins and uncleanness until after they have rebuilt their city and temple. The first are redeemed before they return to Zion, the latter are redeemed after the Messiah comes.

6.—When the redeemed return to Zion, everlasting joy shall be upon their head; they shall obtain gladness and joy; and SORROW and MOURNING shall flee away," but Jerusalem is to have much SORROW and MOURNING after the Jews return.

7.—"The Lord shall comfort Zion: he will comfort all her waste places; and he will make her WILDERNESS like Eden, and her DESERT like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody,"¶¶ but Jerusalem is not called a *wilderness*, neither a *desert*.

8.—"Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great king. God is known in her palaces for a refuge. For, lo! the kings were assembled, they passed by

* Zechariah xiii. 1. † Zechariah xiv. 8. ‡ See Ezekiel xlvii. 1—12. Also Joel iii. 18.
§ Joel iii. 17. ‖ Isaiah lxiv. 10. ¶ Isaiah lxii. 12. ** Isaiah lx. 1—2.
†† Isaiah iv. 5. ‡‡ Isaiah lx. 4—5. §§ Isaiah lx. 21. ‖‖ Isaiah li. 11.
¶¶ Isaiah li. 3.

together. They saw it, and so they marvelled, they were troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail." * The glory of Zion is to strike terror to the heart of kings, insomuch that when they pass by and see it, they will haste away, but no such terror and fear will seize upon them when they come up to Jerusalem and commence taking it, rifling the houses and ravishing the woman, consequently, the cloud and smoke by day, and the shining of the flaming fire by night, will be for a defence unto Zion, that the kings of the nations will not dare wage war against it, but Jerusalem will not have any such glorious appendage to strike terror to the nations, and to cause their kings to haste away with great fear, like a woman in travail.

9.—"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that RIGHT EARLY. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us." † The city of God or Zion is to be helped *right early*, notwithstanding the raging of the heathen; but Jerusalem will not be helped and delivered until the Lord comes with all his saints.

10.—"The mighty God, even the Lord hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice." ‡ Zion is represented as "the perfection of beauty," and God will shine out of it before he comes, and the saints, (not Jews) are to be gathered unto the Lord; for this purpose a proclamation of gathering is to be given both to the heavens and to the earth. All these things are very different from what is to transpire at Jerusalem.

11.—"O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands from the east, and from the west, from the north, and from the south. They wandered in the wilderness, in a solitary way, they found no city to dwell in. Hungry and thirsty their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation." "He turneth the wilderness into a standing water, and dry ground into water-springs, and there he maketh the hungry to dwell, that they may prepare a city for habitation, and sow the fields, and plant vineyards which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly, and suffered not their cattle to decrease." § These events cannot have reference to the gathering of the Jews, for they will not wander in a solitary way in the wilderness, being hungry and thirsty, and being led by the Lord to a place where they can prepare a city for habitation. This, therefore, has reference to another people, and to another place separate from Jerusalem. The people who are to "wander in the wilderness in a solitary way," are to be the "redeemed of the Lord," gathered from the east, west, north, and south. The Lord himself is to lead them, and perform miracles in causing springs of water to break out in the desert, and in the wilderness, and from the dry ground, for the benefit of his redeemed. "The wilderness and the solitary place shall be glad for them, the desert shall rejoice and blossom as the rose." ‖ The Jews will not be thus led when returning to Jerusalem.

12.—Even the house of Israel, or the ten tribes, will not return to Jerusalem and permanently inherit the land until the house of Judah have been gathered, and well scourged by the nations who will gather against them. But, instead of going to Jerusalem to be scourged and chastened with the Jews, they will first come to Zion. "For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, and praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather

* Psalm xlviii. 1—6. † Psalm xlvi. 4—7. ‡ Psalm l. 1—6. § Psalm cvii. 1—8, 31—39.
‖ Isaiah xxxv. 1—7.—xliii. 18, 19, 20.

them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travelleth with child together, a great company shall return thither. They shall come with weeping, and with supplications will I lead them. I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-born. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, he that scattereth Israel will gather him, and keep him as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore, they shall come and sing in the *height of Zion*, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all."*

Here it will be seen that the house of Israel will be in a very different condition from the Jews. The ten tribes will believe in Christ, so much so, that he will lead them, while on their return from the north country, and they will come and "sing in the height of Zion," and "they will not sorrow any more at all:" whereas the Jews will have no such favours shown unto them on their return from the nations, but will have great distress and sorrow, and mourning, after they get back to Jerusalem. The ten tribes are redeemed from their afflictions before the Jews, consequently they first come to Zion among the redeemed saints, and partake with them in all the glory of Zion, until the Jews and Jerusalem shall also be redeemed, when they shall return to Jerusalem, and receive their inheritance in the land of Palestine, according to the divisions of that land in Ezekiel's prophecy, and become one nation with the Jews, "in the land upon the mountains of Israel." †

Both Zion and Jerusalem will remain on the earth during the Millennial reign of Christ; both will be preserved when the present heaven and earth pass away: both will come down out of heaven upon the new earth; and both will have place upon the new earth for ever and ever—the eternal abode of the righteous.

The Psalmist says, "The Lord hath chosen Zion; he hath desired it for his habitation. This is my rest FOR EVER." ‡ The city of Zion, therefore must remainfor ever as the Lord's rest, and will he caught up into heaven and preserved while the earth passes away.

The same is true of old Jerusalem also. Jeremiah says, concerning the city after it is rebuilt by the gathering of the Jews. "It shall not be plucked up, nor thrown down ANY MORE EOR EVER." § Consequently it also will be taken up into heaven, and be preserved while all things are being made new. John saw both of these cities descend upon the New Earth. He saw the New Jerusalem descend first, and afterwards was carried away in the spirit to a high mountain, and saw that great city, the holy Jerusalem, descend. ‖ Hence this earth renewed will be the eternal inheritance of the Saints, and the Old and New Jerusalems will for ever remain upon it, as the eternal abode of glorified immortal beings.

* Jeremiah xxxi. 7—14.
† See Ezekiel xxxvii. 21, 22, 25—also xlvii. chapter.
‡ Psalm cxxxii. 13, 14.
§ Jeremiah xxxi. 40.
‖ Revelation xxi, 2—10.

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[No. 1.

DIVINE AUTHENTICITY

OF THE

BOOK OF MORMON.

BY ORSON PRATT,

ONE OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

INTRODUCTION.—TO EXPECT MORE REVELATION IS NOT UNSCRIPTURAL.—TO EXPECT MORE REVELATION IS NOT UNREASONABLE.

INTRODUCTION.

THE Book of Mormon claims to be a divinely inspired record, written by a succession of prophets who inhabited Ancient America. It professes to be revealed to the present generation for the salvation of all who will receive it, and for the overthrow and damnation of all nations who reject it.

This book must be either *true* or *false*. If true, it is one of the most important messages ever sent from God to man, affecting both the temporal and eternal interests of every people under heaven to the same extent and in the same degree that the message of Noah affected the inhabitants of the old world. If false, it is one of the most cunning, wicked, bold, deep-laid impositions ever palmed upon the world, calculated to deceive and ruin millions who will sincerely receive it as the word of God, and will suppose themselves securely built upon the rock of truth until they are plunged with their families into hopeless despair.

The nature of the message in the Book of Mormon is such, that if true, no one can possibly be saved and reject it; if false, no one can possibly be saved and receive it. Therefore, every soul in all the world is equally interested in ascertaining its truth or falsity. In a matter of such infinite importance no person should rest satisfied with the conjectures or opinions of others: he should use every exertion himself to become acquainted with the nature of the message: he should carefully examine the evidences on which it is offered to the world: he should, with all patience and perseverance, seek to acquire a certain knowledge as to whether it be of God or not. Without such an investigation in the most careful, candid, and impartial manner, he cannot safely judge without greatly hazarding his future and eternal welfare.

If, after a rigid examination, it be found an imposition, it should be extensively published to the world as such; the evidences and arguments on which the imposture was detected, should be clearly and logically stated, that those who have been sincerely yet unfortunately deceived, may perceive the nature of the deception, and be reclaimed, and that those who continue to publish the delusion, may be exposed and silenced, not by physical force, neither by persecutions, bare assertions, nor ridicule, but by strong and powerful arguments—by evidences adduced from scripture and reason. Such, and such only, should be the weapons employed to detect and overthrow false doctrines—to reclaim mankind from their errors—to expose religious enthusiasm—and to put to silence base and wicked impostors.

But on the other hand, if investigation should prove the Book of Mormon true and of divine origin, then the importance of the message is so great, and the consequences of receiving or rejecting it so overwhelming, that the American and English nations—to whom it is now sent, and in whose language it is now published, (being the

first in these latter times who have been so highly favored as to receive a preparatory message for the second advent of the Son of God,)—should speedily repent of all their sins, and renounce all the wicked traditions of their fathers, as they are imperatively commanded to do in the message: they should utterly reject both the Popish and Protestant ministry, together with all the churches which have been built up by them or that have sprung from them, as being entirely destitute of authority: they should turn away from all the priestcrafts and abominations practised by these apostate churches, (falsely called Christian,) and bring forth fruits meet for repentance in all things: they should be immersed in water by one having authority, and receive a a remission of their sins, and be filled with the Holy Spirit. After thus being baptized into the kingdom of God, they should seek to translate the Book of Mormon into every written language of the earth, and to send it forth by millions of copies to every nation, and not cease their exertions until all people have heard the glad tidings. Every synagogue, church, and place of public worship should be thrown open to the servants of God. Presidents, governors, and rulers,—kings, lords, and nobles, and all in authority, should set the example before the mass of the people, by receiving with all meekness and humility this great revelation of modern times. Every periodical throughout their dominions should devote its columns to disseminating, far and near, among all classes, the evidences, arguments, and reasons, which establish the divine authenticity of so great and important a work. These are some of the present duties of both the United States and Great Britain, if this message be true.

The great majority of the world, however, reject the Book of Mormon without the least examination as to its claims. They have heard there was such a book, but they know nothing of its contents, only that it claims to be a divine revelation. They at once reject it as an imposture. Is this method of judging justifiable? Has God ever authorised his creatures to judge, without investigation, a matter that professes to involve their eternal salvation? Has he ever informed the world that they have enough revelation, or that he will never give them any more? All who have read the Bible know that he has given no intimations of the kind. He has given no grounds whatever for supposing that there is to be no more revelation. Why, then, should the world be so presumptuous as to reject a professed revelation as false without investigation? This method of judging is not only unjustifiable, but fearful in its consequences. As long as there is a possibility that man may receive more, he is in danger of losing his salvation, by rejecting indiscriminately all that comes. By this rash and unjustifiable method of judging, he is not only in danger, but he is sure to lose his salvation if God should condescend to give more.

The conduct of millions in relation to the Book of Mormon goes to show that they would reject all true revelation as well as false ones: they are determined to reject, at all hazards, without the least inquiry, every thing under the name of new revelation. They seem to be absolutely certain, as their conduct abundantly indicates, that God will never favor man with another communication of his will concerning them.

To expose this popular, though fatal error, invented by priestcraft in the early ages of the apostacy, and transferred to succeeding generations, will be the object of the present series of pamphlets. In the first, it will be shown that *to expect more revelation is neither* UNSCRIPTURAL *nor* UNREASONABLE, and in those which follow, it will be further shown, that the doctrine of *continued* revelation in the church of God, is one that rests upon the most *infallible testimony*, being necessary for the salvation of man, connected with which, the DIVINE AUTHENTICITY OF THE BOOK OF MORMON WILL BE DEMONSTRATED.

TO EXPECT MORE REVELATION IS NOT UNSCRIPTURAL.

1.—If it could be proven from scripture that God had revealed to man all that he ever intended to reveal, then a professed revelation would not require investigation; for it would be known at once, that every thing of the kind was an imposition. It would be folly in the extreme to enquire whether a professed new revelation were true or false; for if God had declared in his word that no more was to be given, all writings or books purporting to be a new revelation could not be otherwise than false.

2.—If the books in the English translations of the Old and New Testaments be the only ones which are to be received as divine revelation, then why do we not find some intimations in those books to that effect? If God saw that man had enough, why did he not tell him so? His mind would then have been relieved from all dubiety on the subject. Then, all nations and generations would have known that the canon of scripture was complete and full: then, there would not have been the least possible chance of palming upon the world any more: then, it would have been known that all possible communications between God and man were, from thenceforth, cut off—that the heavens were to be sealed up, and the mouth of the Deity to be closed in a deep, profound, and perpetual silence throughout all future generations.

3.—If God never intended to speak to man after the first century of the Christian era, it certainly would have been a great blessing to the human family, and saved many millions of them from delusion to have told them of so important a matter. But as God has failed to give any such notice, learned divines have concluded to give the notice themselves: hence they have invented "*Articles of Faith*," in which their followers are required to reject, under the penalty of excommunication, all books professing to be of divine origin, except those named in their "Articles," or those few which human wisdom has selected and compiled into a Bible. This is as much as to say, that the Bible contains all that God ever has given or ever will give unto man, and you must not receive any more; and thus the whole Protestant world are circumscribed and limited, and bound down by their "Articles of Faith,"—their "Creeds,"—and their "Disciplines." It matters not how important a message may be sent, nor how great its accompanying evidences, they are positively forbidden to receive it, because it does not happen to be bound up with the rest of the books of the Bible.

4.—The learned and popular false teachers of modern times who have so presumptuously rejected all revelation except the few books of the Bible named in their "Articles," have endeavoured to make their deluded followers believe that it was contrary to scripture for any more books to be added to the Bible, or for God to give any additional revelation to man. As their strongest proof upon the subject they quote the following text, spoken to John on the Isle of Patmos, when in the act of finishing his manuscript. "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. xxii. 18, 19.) Here, it is supposed, is proof, that the Bible is for ever closed, and that the addition of any other revelation is forbidden under the penalty of great plagues. But every man who has read this text, knows that there is not the least intimation given in it about the Bible's being closed. Such a book as the Bible did not then exist in its compiled state. The gathering together of the few scattered manuscripts which compose what is now termed the Bible, was the work of uninspired man which took place centuries after John finished his manuscript. Among the vast number of professedly inspired manuscripts, scattered through the world, man, poor, weak, ignorant man, assumed the authority to select a few, which, according to his frail judgment, he believed or conjectured were of God, but the balance not agreeing, perhaps, with his peculiar notions of divine inspiration, were rejected as spurious. The few, selected from the abundance, were finally arranged into one volume, divided into chapter and verse, and named the Bible. Afterwards a set of cunning wicked impostors, under the name of Protestant ministers, make their appearance, who finding themselves entirely destitute of the spirit of prophecy, of visions, of revelations, and of every other power and gift which always characterised the ministers of Christ, have endeavoured to invent some cunning, crafty arguments, to hide from the people their powerless, apostate condition, and make their deluded followers think that they are really genuine ministers of Christ. The best scheme to carry out their corrupt purposes and deceive the people, is, in their estimation, to tell them that God did not intend to reveal anything more—that the Bible contains all—that the caution not to add to the words of John's prophecy, means not to add to the Bible. Thus the consciences of the common people become quieted, and they sincerely begin to think that

the Bible contains all the sacred books ever given to man, and they at length become willing to subscribe to a set of cunningly devised "Articles of Faith," requiring them to renounce all others as spurious.

5.—How do the Protestant world know that the compilers of the Bible, in hunting up the sacred manuscripts which were widely scattered over the world, one in one place and another in another,—found all that were of divine origin? How do they know that the compilers of the Bible found even the one hundredth part of the manuscripts that were sacred? And as the compilers rejected many that they did find how do they know but what some of the rejected books were equally sacred with those received into the collection? Would not the prophecy of Enoch with which the Apostle Jude was familiar, and from which he makes a quotation relative to the second coming of Christ,—be as sacred as any other prophecy of the Bible? Would not the book of Iddo the seer—the book of Nathan the prophet—together with some twelve or fifteen other books and epistles, written by inspired prophets, seers, and apostles, and referred to in scripture, be as worthy of a place in the Bible as any that human wisdom have already compiled? Would it have been any more a violation of the caution not to add to the words of John's prophecy, for the compilers to have added the book of Gad the seer, with the collection called the Bible, than it was for them to add to the volume the book of Ezekiel—the book of Solomon's Songs—the book of Matthew—the book of James, or any other book of the collection? If the book of John's prophecy mean the Bible, as these false teachers assert, and if the Bible mean a collection of all the sacred books written by inspired men, and if the adding and diminishing to the words of John's prophecy mean adding and diminishing to the Bible, then the whole Protestant world are under the curse for diminishing many sacred books from the Bible which are certainly referred to as being written by inspired men, but which they in their "Articles of Faith" absolutely exclude and diminish from the Bible by prohibiting their deluded followers from receiving only such as happens to be compiled. Should any of these sacred manuscripts hereafter be found, the "Articles" and "Creeds" of men prohibit their reception. If they had happened to have been found by the compilers of the Bible, they would have been sacred, but to be found afterwards renders them false. For men a few centuries ago to hunt up a few scattered manuscripts, and compile them into a Bible, was considered a very laudable undertaking, but for any man to find a sacred book since that time is considered the highest blasphemy.

6.—If the caution about adding and diminishing means that there is to be no more revelation after the caution is given, then all books purporting to be a revelation, and given after such caution, must be false. Now such caution was given as early as the days of Moses. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." (Deut. iv. 2.) The caution in John's book must mean the same thing as the caution in the book of Moses; if the one means that there is to be no more revelation, the other means the same. Therefore, according to the arguments of modern divines, all the Old and New Testaments which have been added since Moses gave the caution must be false, and consequently, they and all their followers must be under the curse for believing in and advocating sixty-two other books as divine revelation, which they know were all given after the caution by Moses. Thus it will be seen, that if their application of these texts be correct, they are under a double curse; first, they are cursed in John's revelations for diminishing some fifteen or twenty books from the compilation of the Bible; and, secondly, they are cursed in Deuteronomy for receiving sixty-two books which were added after the caution was given by Moses. If modern divines, rather than subject themselves to a double curse should be willing to give up their perverted applications of these texts, then what becomes of their scriptural arguments against receiving more revelation? There is certainly no other application of these passages that forbids additional revelation.

7.—To add to the words of the book of John's prophecy, means nothing more nor less than to add words or sentences of our own to his book, so as to alter the meaning, and to publish such additions as the words of John. For Isaiah to have added to the words of the books of Moses, so as to alter their meaning, and to have represented Moses as the author of these altered writings, would have subjected him to a curse. But to receive, as he did, a separate and independent revelation was no more adding

to the words of Moses, than a deed conveying an estate in America would be adding to the laws of England. If ten thousand new revelations were to be given, it would be no more adding to the words of John's book than a message of the president of the United States would be adding to the words of a proclamation by Queen Victoria. No revelations given from God need any alterations, additions, or diminutions, by the wisdom of man. If they need altering, God alone has the right to alter them, or to add to them, as he did in the case of a revelation which he gave to Jeremiah, which was burned by the king of Judah, but afterwards Jeremiah was commanded to write all the words again, "and there were added besides unto them many like words." (Jer. xxxvi. 32). God has never prohibited himself from given revelation as often as he pleases, neither has he prohibited himself from adding or diminishing words in case he sees it necessary. But woe unto that man who pretends to give a revelation, and is a deceiver, who adds, or diminishes, or alters a revelation which God has given; such cannot escape the threatened judgments of the Almighty.

8.—We have now shown by the most conclusive arguments that the passages concerning, adding, and diminishing, so often referred to by the new-revelation denier, —does not contain the most distant intimation that the day of revelation is gone by. They never would have resorted to such a perverted application of these passages if they had any better evidence in the scriptures to sustain themselves. The very fact that they so often pervert these passages from their evident meaning, shows most conclusively the weakness of their position. No other passages are susceptible of being so grossly misapplied. It is under this shallow covering that they endeavour to hide their apostacy and deceive mankind.

9.—In their zeal to oppose every thing under the name of new revelation, some of the more ignorant have assumed that when Christ was lifted upon the cross, and cried, "*it is finished,*" it put an end to all further revelation. If this assumption be correct, then all the books of the New Testament, written years after, must be false. If Christ finished the work of revelation, when he exclaimed, "it is finished," then the apostles must have been base impostors for pretending to receive revelation scores of years after this exclamation. All, therefore, who reject new revelation upon these grounds, are required by their own application of this saying, to reject all the writings of the New Testament: thus, in their heated zeal to oppose new revelation, they not unfrequently destroy the very books which they profess to believe.

10.—A saying of Paul to Timothy is sometimes referred to by the enemies of new revelation, and applied in the most deceptive manner, in order to strengthen the world in the fatal delusion, that God will no more speak with man: it reads as follows,—"From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation." (2 Timothy iii. 15.) The objector to new revelation argues, from this passage, that the scriptures with which Timothy was acquainted in his childhood, were abundantly sufficient to make him wise unto salvation, and consequently *there was no need of any more.* If this conclusion be correct, it would do away with all the scriptures of the New Testament; for Timothy when a child was only acquainted with the scriptures of the Old Testament, the scriptures of the New Testament not being yet written. Thus, again, the enemy of new revelation in his fanatical zeal to close up the volume of inspiration, has done away the very scriptures which he pretends so firmly to believe.

11.—Modern false teachers, in order to sustain their impositions, sometimes quote the following:—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii., 16, 17.) They assert that this passage means that "*enough*" scripture has been given to perfect the man of God—that "*enough*" has been given to thoroughly furnish him unto all good works; but the word ENOUGH is not found in the passage: it reads, "ALL SCRIPTURE is given, &c." The righteous man has no authority from this passage to assume that he has enough, but he should continue to seek for "line upon line, precept upon precept, here a little, and there a little;" and if he gives heed unto "*all scripture*" which God may condescend to reveal, it will perfect him, and thoroughly furnish him unto all good works. This passage, therefore, leaves the man of God to be perfected by "*all* scripture" which God has given by inspiration,

in early ages, or which he may give in latter times. He is not limited to any particular number of books which uninspired man has happened to find and compile into a Bible. Indeed, if the assertions of these false teachers be true, then there are several books of the New Testament which must be rejected; for if the man of God had *enough* scripture at the time Paul wrote his epistle to Timothy, then the book of Revelations given on Patmos some years after, together with the book of John's Gospel, and several of the epistles, must be excluded from the Bible.

12.—Well educated and learned divines have been so utterly at a loss to find any scripture to sustain them in denying immediate revelation, that they have not hesitated to pervert, in the most glaring manner, not only the foregoing passages, but some few others of a similar nature which they have culled from the Bible, and which they, and all persons with the least reflection, know have not the most distant bearing upon the subject. They tell their flocks that no more revelation is to be expected, because St. Paul, in addressing the elders of the church at Ephesus, says, "I kept back nothing that was profitable unto you. I have not shunned to declare unto you all the counsel of God." (Acts xx., 20, 27.) "All the counsel of God" having been imparted by St. Paul to the Ephesians, it is presumed that all further revelation was unnecessary. If this presumption be correct, it would, like the former presumptions, not only cut off from the Bible several of the epistles, but the book of John's Gospel, and the great revelation given on Patmos, all of which were certainly written years after Paul declared "all the counsel of God" to the elders of Ephesus. Paul, no doubt, had previously declared all the counsels which God had manifested to him in relation to their welfare, but this did not prohibit the Lord from revealing afterwards other counsels as the future circumstances of the Ephesians might require. Indeed, notwithstanding this saying of Paul, the Lord did, a long time after, give further revelations and counsels to this same church, through His servant John, on Patmos. (See Rev. ii., 1—8.)

13.—It has been furthermore presumed that revelation would cease when the "seventy weeks" mentioned in Daniel had passed away. The Angel Gabriel said to Daniel, "Understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon the Holy City, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to annoint the Most Holy." (Daniel ix., 23, 24.) Here the enemies of new revelation assert, that as soon as the Messiah came, and was annointed, and the seventy weeks had elapsed, "the vision and prophecy were sealed up." But we ask, what vision and prophecy were sealed up? They reply, that all new revelation by vision and prophecy was then to come to an end. If this wild conjecture be correct, then all the visions, and prophecies, and revelations, and books of the New Testament, given from fifty to a hundred years after the seventy weeks had ended, must be false. The vision and prophecy which God had given to Daniel, and which the angel commanded him to consider, no doubt were the ones which were to be sealed up, or to have their fulfilment at the time therein specified. But to suppose that God was to give no more visions and prophecies after that time is contradicted by the fact that abundance of heavenly manifestations were given during the whole of the first century of the Christian era, all of which new-revelation deniers must exclude from the Bible, or give up their perverted application of this text.

14.—Another passage is often quoted by objectors to new revelation,—namely, the declaration of Paul in relation to the cessation of some of the spiritual gifts. He says, "Charity never faileth; *but whether there be prophecies, they shall fail;* whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." (1 Corinthians, xiii., 8.) Modern ministers will read to their followers this passage, and very gravely tell them that the time when prophecies were to fail arrived upwards of seventeen centuries ago; but they are very careful not to read the two following verses, lest their hearers should find out the true meaning of the passage, and learn the very time when this event should happen. Paul, as if fearful that false teachers would take the advantage of his saying, and undertake to do away prophesying and tongues from the church, says, in the next sentence, "For we know in part, and we prophesy in part; but when that which is perfect

is come, then that which is in part shall be done away." These gifts, then, which were only given in part, were to cease and to be done away as unnecessary, not seventeen centuries ago, as false teachers assert, but "when that which is perfect is come." In the 12th verse he describes the condition of the church, when that time shall come. He says, "Now, we see through a glass darkly; but then, face to face: now, I know in part; but then shall I know even as also I am known." Here we learn that the time when these gifts are to cease is not to be here in this world, but in the next state of existence, where the church shall no longer "see through a glass darkly, but see the Lord face to face," and "know as they are known:" then "that which is perfect" will have come; then "tongues will cease;" then "prophecy in part," and "knowledge in part" will be done away; till then, all these gifts are necessary. Therefore these sayings of the apostle, instead of favouring the groundless deceptions of new-revelation deniers, are evidences of the most positive kind in favour of continued revelation.

15.—The church in its militant and imperfect state, compared with its triumphant, immortal, and perfect state, is, in the 11th verse, represented by the two very different states of childhood and manhood. "When," says St. Paul, "I was a child, I spake as a child; I understood as a child; I thought as a child; but when I became a man, I put away childish things." In the various stages of education from childhood to manhood, certain indispensable rules, and diagrams, and scientific instruments are employed for the use and benefit of the pupil, that he may acquire a correct knowledge of the sciences, and be perfected in his studies. When the principles have been once acquired, and the student has been perfected in every branch of education, he can dispense with many of his maps, charts, globes, books, diagrams, &c., as being, like childish things, no longer necessary; they were useful before his education was perfected in imparting the desired knowledge, but, having fulfilled their purposes, he no longer needs their assistance. For instance, the chemist, before sufficient experiments have been made, cannot predict in full the result of the union of several different elements. It is true, that from former imperfect experiments he may know in part, and prophesy in part, what will be the nature and properties of the resulting compound. But when he has, through the medium of a good chemical apparatus, determined, by a perfect experiment, all the results, laws, and proportions of the combination of the elements under consideration, knowledge in part, in relation to the results, is done away, and he knows in full; he no longer prophesies in part how these elements will act, and what will be the nature and properties of the compound, for his knowledge is perfect concerning it; he no longer needs to give an imperfect prediction concerning that which he has fully seen, and known, and comprehended; he no longer looks through a glass darkly, as he formerly did, but he sees the principle as he is seen, having learned it through an experiment; he can now do away the apparatus, and still retain the knowledge that he formerly gained by it. So it is with the church in relation to spiritual gifts. While in this state of existence it is represented as a child; prophecy, revelations, tongues, and other spiritual gifts, are the instruments of education. The child or church can no more be perfected in its education without the aid of these gifts as instruments, than the chemist could in his researches if he were deprived of the necessary apparatus for experiments. As the chemist needs his laboratory for experiments, as long as there remains any undiscovered truths in relation to the elements and compounds of our globes; so does the church need the great laboratory of spiritual knowledge—namely, revelation and prophecy, as long as it knows only in part. Without this heavenly treasure, the child can never progress to perfection—can never become "a perfect man in Christ Jesus"—can never "see as it is seen," and "know as it is known"—can never attain "to the measure of the stature of the fulness of Christ"—can never dwell in that perfect state of society where they see the Lord face to face—where fulness of knowledge, glory, and happiness pervades every soul. As a human being, when a child, speaks as a child, understands as a child, and thinks as a child; so does the church in this state of existence know only in part: but as the child, when it becomes a man, puts away childish things; so will the church put away such childish things as "prophecy in part," "knowledge in part," and seeing in part, when it grows up, through the aid of these things, to a perfect man in Christ

Jesus: that which is in part will be done away or immerged into the greater fulness of knowledge which there reigns. Perfection will then swallow up imperfection; the healing power will then be done away, for no sickness will be there; tongues and interpretations will then cease, for one pure language alone will be spoken; the casting out of devils and power against deadly poisons will not then be needed, for in Heaven circumstances will render them unnecessary.

16.—But charity, which is the pure love of God, never faileth; it will sit enthroned in the midst of the glorified throng, clothed in all the glory and splendour of its native heaven. As charity, then, never fails, we can say, with the Apostle Paul, "Follow after charity, and desire spiritual gifts, but rather that you may prophesy;" for all these things, with faith and hope, should be the companions of charity in this world, though circumstances will require some of them to part, "when that which is perfect is come;" but while travelling in this world of imperfection, let them be friends. And as God has joined them together in happy wedlock during this state of existence, let no man put them asunder. That habitation that will not admit them all as occupants, cannot retain either singly. Faith, Hope, and Charity, will not abide where their dear friend Immediate Revelation is rejected. Though Christendom may pass bills of divorcement, and try to separate them, yet they will not be separated. Wherever they are unitedly received, they impart salvation and eternal life; wherever either is rejected, death—eternal death—is sure to be the result.

17.—New-revelation deniers, to sustain their false position, sometimes refer to the saying of our Saviour, "For all the prophets and the law prophesied until John." (Matthew xi., 13.) From this they draw the conclusion that John was to be the last prophet of the human race with which our world were to be favoured; and to strengthen this conclusion they connect this saying with the following prediction of Zechariah: "And it shall come to pass in that day, saith the Lord of Hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land. And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him: Thou shalt not live; for thou speakest lies in the name of the Lord; and his father and his mother that begat him shall thrust him through when he prophesieth. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision when he hath prophesied; neither shall they wear a rough garment to deceive." (Zechariah xiii., 2, 3, 4.) It is said that the prophets were until John, after which the Lord caused the prophets to pass out of the land, as no longer necessary. If this conclusion be correct, then the "book of John's prophecy," revealed some sixty-five years after John the Baptist's death, must be false. If there were to be no more prophets after John, then Paul must have been entirely mistaken when he says to the Ephesians, that God, "by revelation, made known unto me the mystery which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and PROPHETS." (Eph. iii., 3, 5.) If Paul's word be credited, instead of the words of the false teachers of latter times, then there must have been *prophets* connected with the apostles after the days of John, and prophets, too, who received greater mysteries by revelation than the prophets of other ages. This agrees with another saying of Paul, that "God hath set some in the church,—first, apostles; secondarily, PROPHETS; thirdly, teachers," &c. (1 Corinthians, xii., 28.) In accordance with this, we read of certain *prophets* in the Christian church at Antioch, to whom the Holy Ghost spake and gave directions concerning the calling and missions of Paul and Barnabas. (See Acts xiii.) After the days of John the Baptist, we read of Agabus the prophet, who prophesied of a great famine which came to pass in the days of Claudius Cæsar; and also the four daughters of Philip the Evangelist, who prophesied of the persecutions which awaited Paul at Jerusalem. (See Acts.) To reject prophets from the Christian church would be one of the greatest perversions of God's word.

18.—The prediction of Zechariah to which we have referred has not yet had its fulfilment; for "the idols" and the "unclean spirit" there spoken of have not yet passed away out of the land; they are not yet "no more remembered," as is said in this prediction. That the prophets which the Lord should cause to pass away were to be *false* prophets, and not *true* ones, is evident from their being connected with

the idols and unclean spirit which were all to pass away together. These prophets are, no doubt, the same characters which are spoken of in another place of his prophecy, "For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off; neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still; but he shall eat the flesh of the fat, and tear their claws in pieces. Woe to the idol shepherd that leaveth the flock!—the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened." (Zechariah xi., 16, 17.) When the Lord cuts off the the names of the idols out of the land, he will then cause the sword to be upon "the arm" and upon "the right eye" of the "idol shepherd;" or, in other words, the prophets and unclean spirit, who tear, and devour, and destroy the flock, and eat the fat thereof, he will, in very deed, cause them "to pass away out of the land." This destruction of idol shepherds, false prophets, &c., will take place at the time, or a little after, the Saviour's second coming. "In that day," says Zechariah, "the Lord shall be king over all the earth," and "there shall be one Lord and his name one," the names of the idols having passed away, being no more remembered. This will be after he comes with all his saints and stands upon the Mount of Olives, as is predicted in this same connection. Therefore these passages have not the most distant allusion to the doing away of prophets from the Christian church, as many reverend false teachers assert. None but the most ignorant and unreflecting could ever be deceived by such barefaced and glaring perversions of those passages by modern divines. Were it not to cover up their apostacy, ministers of modern Christendom never would have resorted to such wilful and awfully wicked perversions of God's word—perversions, too, which, if admitted, would destroy many of the very books of the Bible which they pretend to believe.

19.—As the foregoing are the only passages referred to by those who reject new revelation, we conclude that there are no others that have, in their estimation, any bearing upon the subject; and as we have clearly shown that these passages contain not the slightest intimation that God has revealed all that he ever intended to give to man. Therefore the proposition containing the subject matter of these paragraphs is fully established, and it can be asserted, with the greatest assurance, and without fear of contradiction, that *it is not unscriptural to expect more revelation.*

TO EXPECT MORE REVELATION IS NOT UNREASONABLE.

1.—In the foregoing we have shown that in so far as the enemies of new revelation have undertaken to prove their position by scripture, they have utterly failed. We shall now proceed to examine the *reasons* offered by the world for rejecting new revelation. If it can be demonstrated that the giving of more revelation would be unreasonable, then all professed revelation should be rejected at once without investigation, for it could not be otherwise than false.

2.—It is said that God revealed enough to save man in ancient days, and it is concluded that the revelations which saved the ancients, will save men in all future generations, and, therefore, it is argued that it is unreasonable to expect any more. Now we most freely admit that God revealed enough to save man in ancient times, but that these were sufficient for future generations, we deny. No one will for a moment dispute but that the revelations given to Abel were sufficient to save him; but to argue that Abel's revelations were sufficient for all future generations, would be the very height of absurdity. The revealed will of God to Abel, though sufficient to save him, was altogether insufficient to guide Noah and his family; nothing short of a new revelation could unfold to him the awful judgment that awaited the world by a universal deluge: nothing short of a new revelation could point out to him a way of escape. But new revelation was as unpopular to the antediluvians as it is now to the apostate churches of the nineteenth century. They, without doubt, considered Noah an impostor for offering to them a new revelation, when Abel and Enoch had enough to save them. In vain did Noah urge upon them the necessity of believing in his message; in vain did he portray the awful consequences of rejecting it; they considered the revelations of their forefathers all-sufficient without any additional ones; and thus the whole world, except eight persons, were carried away with the fatal delusion that new revelation

was unnecessary, and the whole mass of deluded fanatics perished together as a fearful warning to all the enemies of new revelation who should live after them.

3.—Lot, though a righteous man, could not have been saved from the shower of fire and brimstone about to be poured upon the cities of the plain, had he not believed in new revelation, pointing out to him his only course of safety. In vain did he plead with his kindred to believe in new revelation, and depart out of Sodom to escape the threatened judgment; he seemed to them as one that mocked. They doubtless thought, like modern divines, that the old revelations that saved their fathers would also save them; they persisted in their strong delusions until overwhelmed by a shower of fire; and as it was with these cities of the plain, so shall it also be with the multitude of all nations who are enemies to new revelation in the days of the coming of the Son of man: they shall become as stubble in the midst of the devouring flame, and shall, like Sodom and Gomorrha, be punished with the vengeance of eternal fire.

4.—When Jesus offered to the Jews a new revelation they immediately appealed to the old ones, saying, "We have Moses and the prophets, but as for this man Christ Jesus, we know not whence he is," The devil had put it into their hearts to suppose that the revelations of their forefathers were sufficient, and for any person to offer them a new one was considered an imposition; they continued to reject every thing of the kind, until they brought upon themselves and their beloved city swift destruction.

5.—The apostate Gentile churches of the present century are following in the same dangerous path. The cunning arch impostors of modern times, under the name of Popish and Protestant ministers, have persuaded millions of their deluded votaries to reject every thing under the name of new revelation, and to receive only such ancient books as they have named in their "Articles of Religion." If this wicked imposition had only deceived here and there a few, there would be some hopes of mankind; but alas! the delusion is as popular as it was in the days of Noah. Learned and unlearned —rulers and ruled—philosophers and the ignorant—the great and the small—the high and the low, and in fine, all nations and people, have fallen into this whirlpool of delusion—this vortex of destruction, that has swallowed up nations and generations of ancient times, and left a sad but fearful warning to those who should live in after ages.

6.—Nothing can be more erroneous than to suppose that the revelations given to one individual, people, or generation, are sufficient to fully develope the duties of another individual, people, or generation. That there are many duties which are common to all mankind in every generation, is a truth that no one can dispute. It is equally clear that there are many duties which are limited in their nature, and only required of such as God may name or designate under existing circumstances. Those *general laws* which are universal in their application, though revealed ever so often, are always the same; they are as unchangeable as the great Law Giver in whom they originated; while those individual or circumstantial laws which are limited to the individuals for whom they are given, are changeable in their nature. New circumstances require new laws which must continue to change in order to suit the condition of the people. No man, either in ancient or modern times, has ever yet learned his whole duty from the general laws which God has revealed. Without new revelation adapted to the peculiar condition of himself as an individual, and varied at sundry times, according to the change of circumstances, he will for ever remain ignorant of a part of his duty.

7.—As the present generation are so universally in error, in supposing that the ancient revelations are sufficient for all present purposes, we shall point out still further the absurdity of this supposition, by shewing the distinction between general and circumstantial laws, as revealed to govern the actions of men, and by pointing out the absolute necessity of continued revelation, growing out of the nature of the varied circumstances in which man is placed. *General laws*, given to regulate the actions of all men, are those which prohibit them from doing that which in its very nature is evil; and which enjoin upon them to do that which in its very nature is good. *Circumstantial laws* are those which prohibit man from doing that which in its nature is not evil, but which, if done, circumstances would render evil; and which enjoin upon him to do that which in its nature is neither good nor evil, but which, if done, circumstances would render good.

8.—The first class of laws are termed general because of their universal adaptation to the conditions of all men in all generations and ages, and under every dispensation of God to man. There are many things which are naturally evil, and no change of circumstances can render them otherwise than evil: they are recognised as evil by all men, whether in a civilised or savage state: there is but one law of conscience in regard to them, independent of all revealed law. That which tends to unjustly injure another in his person or character is naturally an evil: the law of conscience tells all men that it is evil: the revealed law of God coincides with that of conscience, and proclaims it an evil, and forbids mankind under a heavy penalty to unjustly injure one another. To bear false witness against a neighbour is an evil in its very nature. It is not the revealed law of God which makes it an evil, but it is clearly perceived to be an evil where the revealed law is unknown. To take the advantage of a good man and cheat him out of his property—to rob, or steal, or wantonly waste, or destroy it—is an evil, recognised by the consciences of all men: it is not necessary for the revealed law to proclaim these things as evil in order that man may perceive them as such; for the savage, as well as the sage, readily perceives, by the aid of his conscience alone, that the inherent nature of these things is vicious. To murder or shed innocent blood is distinguished by all men to be a great evil: there is something in the nature of the act that proclaims loudly that it is one of the greatest of evils. If God had never revealed it an evil in written words, yet mankind would be none the less assured of its evil nature. The object of the revealed law is, not merely to show that these acts are evil and vicious, but to show the penalty and consequences of such acts;—to show that judgment and misery must necessarily result from a vicious course of life. We have now given a few items of evil that are in their nature evil, and against which God has enacted *general laws* to govern men in all ages.

9.—We shall next point out some things which in their very nature are good, and which the consciences of all men, at once perceive to be good. To show pity to the poor—to feed the hungry and clothe the naked—to administer relief to the sick and afflicted—to do unto our neighbours that which we, in like circumstances, would consider they ought to do for us—and in fine, to love them, and seek to benefit them, and make them happy, are things which are inherently good: it is not a command to do these things which renders them good: they were good before any revealed law enjoined mankind to do them; they were good independent of all revealed law; they were good from the beginning in their very nature; and man is so constituted that he cannot look upon them otherwise than as being inherently good. These are the virtuous acts which the revealed law has enjoined upon men to perform. It is not the object of the revealed law, merely to point out that these acts are good and virtuous, for this was already understood, but the object was to enjoin upon man the importance of doing good,—to make known to him the reward which should be received for every virtuous act, and the happy results which should follow a virtuous course of life. We have now given a few items of good that are in and of themselves naturally good, concerning which God has enacted general laws to govern man in every age and dispensation.

10.—These items of good and evil, together with all others of like nature, are the principal items embodied in a code of laws which are intended to be general in their application. Those who violate them, though they are not acquainted with the revealed law concerning them, yet they will be judged by the law of their consciences so far as they were able to perceive the nature of right and wrong, but not being acquainted with the penalty annexed to these laws, they will only be punished with a few stripes; while those who have, not only the law of conscience, but also the revealed law, and shall violate its sacred commands, will be beaten with many stripes.

11.—There are many things which are not naturally evil, but which become evil circumstantially; for instance, God having finished this creation in six days, rested on the seventh, and from this circumstance, he ordained the sabbath as a day of rest, and commanded that man should not labour on that day. Now a man unacquainted with this revealed law, would be as likely to labour on the sabbath as on any other day: there would be nothing in the nature of this act, nor in the nature of anything connected with it, that would indicate to him that he was doing an evil. Those things which are naturally evil are the only ones which are perceptible to the conscience as

such, without the light of revelation; and consequently, God will neither judge, condemn, nor punish a man who has ignorantly transgressed and done an evil which his conscience could not possibly detect as such, and unto whom he has never sent the revealed law. To labour on the sabbath day, therefore, is only an evil, *because it is forbidden;* there is nothing in the nature of it that is evil: not so with stealing, bearing false witness, committing adultery, murdering, and such like crimes; they are all evils by nature, though they were not forbidden; for the conscience of the savage, as well as the civilised man, regards them as such.

12.—Incorporated in the code of general laws, concerning good and evil, are many other laws of a circumstantial nature which are also binding upon all people to whom they are sent with proper authority; such, for instance, as the law of baptism—the laying on of hands in confirmation, in ordination, and in healing the sick—the anointing of the sick with oil in the name of the Lord with prayer—the Lord's supper, and the keeping of the sabbath day holy. These are duties revealed in ancient times to be perpetuated among all people to whom they should be sent with divine authority. But these general laws of good and evil, including all the annexed ordinances and institutions, intended to be perpetuated, unfold but a very small portion of the individual duties of man, arising from the circumstances with which he is surrounded. Indeed, no code of laws which were intended to be generally applicable could, from their nature, possibly unfold the vast variety of constantly changing duties required even of one man. Much more impossible would it be for such a code to make manifest the multifarious duties of some fifteen thousand millions of the human race who have lived since the days of the apostles.

13.—We shall now point out a few specimens of revelation which were not intended to be perpetuated, being confined to a very limited period of time, and only intended for the benefit of those for whom they were given; these may be termed *peculiar* or *circumstantial* revelations, and are as necessary to fulfil the purposes of God for the well being of man, as those of a higher order or of a more general nature. Circumstances required a peculiar revelation to be given to Noah in relation to building an ark. The peculiarity of this revelation will be seen from the fact, that Noah was required to do a work altogether different from what had been required of any man anterior to his day. If the objector should say, that this revelation to Noah, having reference to temporal salvation, was of minor importance, compared with those great revelations on moral subjects, and should conclude that it was not a matter of much consequence whether such a revelation was given or not. We reply, that the all-wise Creator who knows what is for the good of man, does not give revelation upon subjects of no importance: but every thing connected with revelation, is of great importance, and intended not only for the temporal, but for the eternal good of man. For man to reject a command of God in relation to temporal things, or temporal salvation, would have a serious bearing upon his future state, and deprive him of future salvation. Therefore all things which God commands a person to do, however unimportant they may appear to finite creatures, are nevertheless of infinite importance, and will most assuredly influence his eternal destiny.

14.—Peculiar revelations were given to Abraham: he was commanded to depart out of Chaldea, his native country, and go to a land wherein he was a stranger. This command was not general, but individual, in its application. Abraham and his household seem to be the only persons required to obey it. Here, then, was a duty which they never could have learned from any general laws: new revelation alone could make it manifest. If we read the short history of Abraham's life, we find a great variety of duties made known to him which he must for ever have remained in ignorance of, had it not been for new revelation. At one time he was commanded to circumcise all the males of his household; at another, to walk through the land of Canaan, in the length of it and in the breadth of it; at another, to lift up his eyes eastward, westward, northward, and southward, with a promise that all the land over which he travelled, and which his eyes beheld, should be given to him and his posterity for an everlasting possession; at another time he was commanded to offer as a sacrifice different kinds of animals and fowls; at another, to offer his only son Isaac as a burnt offering upon a mountain; at another, to stay his hand, and not destroy the child. Now, all these were duties which could not be learned from

ancient revelation, from the fact that no other people had been previously commanded to do these things. They were duties that could not be incorporated in a system of laws that were intended to be general in their application, and for this very reason Abraham considered new revelation indispensably necessary; it was the only possible way to learn the whole of his duty. O! how different were the feelings and views of this good old patriarch from those entertained by modern enemies to new revelation! The one saw the impossibility of learning the whole will of God from previous revelation; the others consider that a few ancient books called the Bible reveal the whole will of God to all nations and generations for the last seventeen centuries. O! the impenetrable darkness of apostate Christianity! It is heart-sickening to every man of God! Who among the saints of ancient times could have supposed that a race of people would arise professing to believe in the revelations of old time, but considering that all new ones were entirely unnecessary? The worshippers of Baal were far more consistent than apostate Christendom; for they had a faint hope that Baal would hear and answer them; but modern divines have no expectation that their God will say anything to them or to their followers. Baal's followers cried from morning until evening for him to give unto them a miraculous manifestation, in the presence of Elijah; but to even expect a supernatural manifestation or revelation now is considered, by modern religionists, as the greatest absurdity. Baal's worshippers, therefore, with all their absurdities, approached nearer the religion of heaven, in some of their expectations, than those who falsely call themselves Christians.

15.—The history of the people of God, from the earliest ages, shows that *continued revelation* was the only way that they could possibly learn all their duties, or God's will concerning themselves. They never once thought that the revelations given to previous generations were sufficient to guide them into every duty. A doctrine which rejects new revelation is a new doctrine, invented by the devil and his agents during the second century after Christ; it is a doctrine in direct opposition to the one believed in and enjoyed by the saints in all ages. Now, to subvert and do away a doctrine four thousand years old, and introduce a new one in its stead, can only be done by *divine authority*. But have the propagators of this new doctrine, at any period since its invention, established its authority either by scripture, reason, miracles, or any other way? If not, how dare they to break in upon the long-established order of God, and invent a new doctrine, excluding all further revelation? How dare they to promulgate a doctrine so entirely different from what the ancient saints ever believed or thought of? How dare they assume and teach that God will no more speak with man, when he never had failed, in any instance, to converse with his saints in every previous generation? How dare they call themselves the people of God, and yet reject the great, fundamental, and infinitely important doctrine of *continued revelation*, which always distinguished the people of God from every other people? None but the most blind and determined enemies to new revelation could for a moment believe the Bible, and at the same time believe that the ancient saints and the apostate churches of Christendom were both the people of God: the one class believed in a doctrine of continued revelation, established not only by several thousand years' experience, but by a continued series of miracles during that long period of time; while the other class have entirely excluded this heavenly doctrine from their midst, and, as a substitute, have invented, through the aid of uninspired men, "Articles of Religion," "Creeds," "Disciplines," "Commentaries," &c. Who, then, with a knowledge of these two systems of religion, so widely different and opposed to each other, would have the hardihood or wicked presumption to call the latter Christians or the Church of God?

16.—As the doctrine, then, of continued revelation is one that was always believed by the saints, it ought not to be required of any man to prove the necessity of the continuation of such a doctrine. If it were a new doctrine never before introduced into the world, it would become necessary to establish its divine origin; but, inasmuch as it is only a continuation of an old doctrine, established thousands of years ago, and which has never ceased to be believed and enjoyed by the saints, it would be the greatest presumption to call it in question at this late period; and hence it would seem almost superfluous to undertake to prove the necessity of its continuance.

Instead of being required to do this, all people have the right to call upon all the new-revelation deniers of the last seventeen centuries to bring forward their strong reasonings and testimonies for breaking in upon the long-established order of heaven, and introducing a new doctrine so entirely different from the old. If they wish their new doctrine to be believed, let them demonstrate it to be of divine origin, or else all people will be justified in rejecting it, and in still cleaving to the old. When Jesus came and did away the old law of Moses, and introduced a new system of religion, he established the divine origin of the new by the most incontrovertible testimony; the most splendid miracles were wrought both by himself and his followers. Now, if the new-revelation deniers will bring as much testimony as Jesus and his followers did to establish their new doctrine, then they may, with some little propriety, call upon mankind to believe in it; but as yet they have given the world no evidence whatever only their own conjectures. We are called upon to reject a doctrine much older than the law of Moses, and of far greater importance, and to receive in its stead the doctrines of uninspired men, excluding all new communications from heaven; and as yet not one testimony has been offered the world in confirmation of this newly-invented religion. How strange that any one should ever have been deceived with such absurdities! How incomprehensibly more strange that millions should still cling to the awful delusion!

17.—When a doctrine has been originated by divine authority, and has been believed and enjoyed by the people of God, without an exception, in all ages, it is not unreasonable to expect the continuance of such doctrine among the saints in all future ages, unless some cause can be shown for its discontinuance: for instance, the doctrine of *Faith, Repentance,* and *Remission of Sins,* was originated and taught by divine authority immediately after the fall, and, like the doctrine of continual revelation, was embraced and enjoyed by every people of God until the apostles fell asleep. Now, if a people had arisen in the second century of the Christian era who excluded from their religion any of these principles, would not such a newly-invented religion have been considered as a gross imposition, and all its originators as the basest of impostors? At least, would not the inventors of such a religion have been required to show some authority or cause for thus discontinuing a doctrine which even they themselves continued to admit was necessary in all previous ages? If Faith, Repentance, Remission of Sins, and Continued Revelation, were necessary for four thousand years, what reason can be shown that any one of these heavenly principles should ever afterwards become unnecessary? If the second century were chosen as the memorable period for the discontinuance of an essential and long-established principle of religion, and for the introduction of a new religion diverse from what the people of God ever before enjoyed, then, indeed, it must be a period of great importance in the history of man. But the great and infinitely important question is, how shall mankind know that this sudden and unexpected change in the religion of heaven was produced by divine authority? Have its propagators ever established its divine authenticity in any way? If not, then they must be the vilest and most dangerous impostors that ever disgraced our earth, deceiving, not a few only, but their thousands of millions, and corrupting all nations with their abominable and soul-destroying apostacy.

18.—A doctrine or principle established by divine authority will require divine authority to do it away. That which is established by a Superior Power cannot be abolished by an inferior power. This may be beautifully illustrated by the kingdoms, governments, and powers of the earth. Each has its law-making department: this power is sometimes invested in a legislative body, and sometimes in the king, queen, or emperor. Whenever any of these departments enacts laws for the welfare of the people, they are considered to be in force and binding upon all citizens until the law-making department shall repeal them, and notify the people of such repeal. Private citizens or inferior councils could never repeal that which was enacted and ordained by higher powers. If the king ordained the law, then none but the king can repeal it. If the people should undertake to abrogate or do away the law, it would be considered an act of rebellion against the government. So if the king should ordain certain rights or privileges to be enjoyed by his subjects, no inferior power would have a right to disannul such legal grants—none would have a right to say that the privi-

leges, ordained by the king in behalf of his subjects, were done away. The power that ordains rights and privileges, can alone disannul them. The subjects have no right to suppose that any law or privilege is done away, unless the law-making department has notified the people to that effect. So it is with the kingdom of God. God is the King; he is the legal Law-Giver to all the children of the kingdom; he has ordained certain rights and privileges to be enjoyed by them all; he has given to them all the right of petition, with a sure and certain promise that he will hear and answer. These rights and privileges were enjoyed for about four thousand years by all the subjects of his government; they petitioned the King, to show them by revelation many great and glorious things, which he, according to his promise, granted. Among the promised rights and blessings, granted by the great and unchangeable Law-Giver, may be enumerated, the privilege of conversing with him and with his angels, and to receive knowledge by visions, by dreams, by the revelations of the Holy Spirit, and by prophecy. After having enjoyed those chartered rights for many thousand years, the people all at once assumed the authority to disannul them, and thus came out in open rebellion against the government of the Almighty. Oh, what a fearful responsibility rests upon those who have thus dared to repeal and disannul that which God had established!

19.—What would be the consequences, if a portion of the inhabitants of Great Britain were to rise up against some of the dearest and most precious rights which had been granted by the law-making department, and which had been enjoyed by the subjects for many generations? Would they not be considered in a state of rebellion? Would they not be taken and tried before the proper tribunals, and condemned and punished, as guilty of treason? How much sorer punishment, then, must the world of Christendom receive! For their crime is of much greater magnitude. They have not rebelled against the governments of the earth, but against the government of Heaven; they have repealed, disannulled, and rebelled against some of the most sacred rights granted by the King of kings. If such a rebellion against the laws of earthly governments will subject the person to death, what must be the punishment of those who rebel against heavenly governments! Oh, Christendom! what hast thou done? Thou hast closed the door of Heaven upon thyself, and upon the nations of the earth! Thou hast made the windows of Heaven as brass that cannot easily be penetrated! Thou hast rejected the key of revelation, and thus cut off all communications from the heavenly worlds! Thou hast repealed and made void the chartered privileges, and most sacred rights, ordained of God, for the comforting, teaching, and perfecting of his Saints! Thou hast veiled the heavens in darkness, and shrouded the earth with the black mantle of error! Oh, Christendom, what wilt thou do! And whither wilt thou hide thyself in the day of thy visitation—in the day of the fierce anger of the Almighty! The mountains and rocks will not cover thy shame, nor hide thy guilt from the eye of Him who searcheth all things! Repent, then, of thy great wickedness, oh, thou destroyer of souls! no longer lift thy voice against the glorious gift of revelation; no longer deny the chartered rights of the people of God; no longer rebel against the ministry of angels, and the enjoyments of the gifts of vision and prophecy; no longer seek to repeal that which Heaven has ordained, and which the children of God enjoyed for four thousand years. Remember that divine gifts and divine laws can only be repealed by divine authority.

20.—We are told by the ministers of Christendom, that God has repealed the gift of revelation, as no longer necessary. But they have utterly failed up to this day to point out the revelation that contains this repeal. The Old Testament does not contain it—the New Testamant does not contain it. As the repeal act is not found in the Bible, where shall it be found? This is a question of great importance! If there be such an *Act of Repeal*, it must be somewhere, or how could these ministers have known it? We call upon Christendom to bring forward out of their sacred archives the REPEAL LAW. Let us search it;—let us see what God has said about the world's having revelation enough. Let us see what time the Repeal was passed, when it came in force,—how long it is to continue in force,—and whether there is any probability of a restoration of the former privileges! None can consider this call for the repeal law unreasonable. If God has ordained such a law it is reasonable that we should know it. The ministers say they know it. Why not let the people see the law that they

may know it also? Why keep them in the dark—if such a law exist, bring it forward. You cannot say that it is a law of not much importance; for surely, if God has passed a law repealing the gift of revelation—the gift of prophecy—the gift of visions and dreams by the spirit—the ministry of angels—and all other miraculous gifts, which had been enjoyed by every people of God among all nations, and in all generations for four thousand years—if he has swept away all these long-established and most glorious privileges from the church by a repeal law, then it must be one of the most important laws that have ever been communicated to man; it is a law that every one should be familiar with; and none should be prohibited from reading or perusing it.

21.—When God repealed the law of Moses he did not keep it to himself, but he told the people plainly, not only of the *repeal act*, but also of the *new acts* which were introduced in its stead. The law of Moses required a man to give a writing of divorcement if he wished to put away his wife; but Jesus repealed that law, and gave a new one in its stead. The law of Moses required the people to "perform unto the Lord their oaths;" but Jesus repealed this law, and commanded the people to "swear not at all." The law of Moses required "an eye for an eye, a tooth for a tooth;" but Jesus repealed this law also, and commanded the people "not to resist evil." Here, then, we have the repeal law, abolishing that of Moses, and the new law introduced in its stead: both are revealed in perfect plainness: there is no dubiety or uncertainty as to what is repealed or as to what takes it place. If it be considered necessary to reveal to mankind that certain privileges, granted by the law of Moses, were repealed; how much more necessary is it, that mankind should know of the repeal of blessings and privileges far greater and vastly superior to those of the law of Moses! Would God take such particular care to notify man of the repeal of Moses' law, and yet leave him in entire ignorance with regard to the repeal of the gift of revelation, visions, prophecy, &c.? The law of Moses "was added because of transgression," and given "because of the hardness of their hearts;" Paul calls it a "law of carnal commandments;" therefore mankind could, with propriety, look for its repeal. But no one for a moment could have supposed that the Lord would repeal and do away such great and glorious gifts as ministers now declare to be unnecessary. But what seems still more strange, is, that he should repeal privileges, granted, not only in the Mosaic dispensation, and in the ages preceding it, but also in the Gospel dispensation, even down to the close of the first century, and yet give us no information of such repeal.

22.—But the ministers of apostate Christendom assert that God has repealed those precious gifts, and we now call upon them to tell us how they know it. Has God revealed it to them? No, say they; God reveals nothing in this age. Did you learn it from ancient revelations? If so, we call upon you in the name of the Lord, as you value your own soul's salvation, and that of others, to show us the revelation, that we may know it also. If you do not do this, it will be considered that you do not know any such thing, but that you have come to the people, like the prophets of Ahab, with a lie in your mouths to deceive, devour, and destroy. O ye ministers of modern Christendom—ye enemies of new revelation! how can ye escape the damnation of hell! How many millions of good honest-hearted people you have deceived by your cunning craftiness, and lying hypocracies! How many millions would have called upon God, in faith, for revelations, prophecies, visions, and the ministry of angels, and received these precious blessings, had it not been for the wicked, most abominable, and soul-destroying lies, which you have instilled into their ears by telling them that these things were repealed and done away! Repent, therefore, of this great wickedness, and be baptized for the remission of your sins, and you shall receive the Holy Ghost, which shall give you visions and revelations, and shall show you things to come; and except you do this, the wrath and indignation of that Being against whom you have lied, shall speedily overtake you, and you shall perish out of the earth. REPENT, THEREFORE, QUICKLY, THAT YOU MAY FIND MERCY.

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[No. 2.

DIVINE AUTHENTICITY

OF THE

BOOK OF MORMON.

BY ORSON PRATT,

ONE OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

MORE REVELATION IS INDISPENSABLY NECESSARY.

1.—In the former number it has been shewn, that to expect more revelation is neither unscriptural nor unreasonable; hence, there is as great a probability that more will be given in our day, as in any former age. The object of this number is to shew that more revelation is indispensably necessary,

First, for the Calling of Officers in the Church.

2.—Whenever God has called and authorized men to perform a work in any age or dispensation, it has been done by revelations, and not by mere impressions, or some undefinable internal feelings, which leave the mind in uncertainty and doubt. Noah was called by the word of the Lord to be a preacher of righteousness, and to build an ark. Abraham, Lot, Isaac, Jacob, and Joseph, were called by revelation to perform a great variety of duties Moses and Aaron were called to the priest's office by the word of the Great Jehovah. Seventy elders of Israel were called by revelation to assist Moses. Joshua was appointed by the word of the Lord through Moses to be his successor in leading Israel. The successors of Aaron were appointed to the priesthood by revelation. The Judges of Israel were called by visions, by angels, and by the inspiration of the Spirit. Samuel was called by the voice of the Lord. And finally, all their officers, wise men, and prophets, down to the days of Malachi, were called by new revelation.

3.—The calling of officers under the christian dispensation continued the same. John, the forerunner of Christ, was called by the spirit of prophecy, as manifested through the angel Gabriel and his father Zacharias. Jesus was called by his Father, and appointed a priest for ever after the order of Melchisedec: He is termed by St. Paul, "the Apostle and High Priest of our profession." Jesus, being an apostle, called others to the same office, and said unto them, "ye have not chosen me but I have chosen you, and ordained you, that ye should go and bring forth fruit." (John xv.) When Judas fell through transgression, the apostles did not appoint another to take his bishoprick through a mere impression, but they called upon the Lord to show whom he had chosen; and "the lot fell upon Matthias." (Acts i. 15-26.) The seventy disciples were called by the word of the Lord. Paul and Barnabas were both apostles, (see Acts xiv. 14.) and were set apart to the work of the ministry by new revelation through the inspired prophets and teachers, which were in the church at Antioch. (Acts xiii. 1-4.) That the elders of the church at Ephesus were called by revelation, is evident by the following language of Paul to them, "Take heed there-

fore unto yourselves, and to all the flock over the which *the Holy Ghost hath made you overseers*, to feed the church of God which he hath purchased with his own blood." (Acts xx. 28.) Timothy, the first bishop of Ephesus, was appointed by prophecy and by the laying on of hands. (1 Tim. iv. 14.) Titus, the first bishop of the Cretians, was appointed by the Apostle Paul "to ordain elders in every city;" these elders were to be ordained after the manner, and in the way that Paul had appointed Titus. (Titus i. 5.) And we have already seen that a spirit of prophecy was necessary to ordain a bishop; and as Bishop Titus was to ordain elders in every city after the *pattern* that he himself had been ordained, he must, to have carried out his instructions, have enjoyed the spirit of prophecy. If the elders of Ephesus were made overseers of the church by the revelation of the Holy Ghost, it is reasonable to infer, that revelation was necessary to the appointment of elders in all other cities. Paul says, "As God hath distributed to every man, as the Lord hath called every one, so let him walk, and so ordain I in all churches." (1 Cor. vii. 17.) Paul did not presume to ordain in all churches, only such as were called of the Lord, and he ordained them according to that calling; and such callings could only be made known by revelation.

4.—When mankind through their apostacy lost the spirit of prophecy and revelation, they also lost the other supernatural gifts of the spirit, such as healing, miracles, tongues, interpretations of tongues, &c. These gifts ceased, not all at once, but by degrees, until the spirit had entirely withdrawn, leaving only a powerless form. The necessity of revelations, visions, prophesyings, ministry of angels, and miraculous gifts, was never denied until mankind found themselves destitute of these promised blessings; when it was pretended that they were only designed for the first christians; the people began by degrees to believe this wicked pretension, until, at length, they boldly denied the necessity of every miraculous power. Millions in every succeeding generation have continued to walk in the footsteps of the early apostates, fulfilling in every respect the prediction of Paul, that "in the last days perilous times should come; for men should be lovers of their own selves, covetous, &c.;" "having a form of godliness, but denying the power thereof. "(2 Tim. iii. 1—5.) Notwithstanding the universality of this apostacy, yet the numerous religious bodies which enter into its composition, have had the daring presumption to still call themselves christians, or the church of Christ. But if they were the church of Christ, then the miraculous powers and gifts of Christ would be shown forth among them, and their ministers, as formerly, would be called by revelation. The church of Christ cannot exist on the earth without an authorized ministry. This ministry cannot be called and authorized without new revelation. "No man taketh this honor unto himself," (that is the honor of the ministry) "but he that is called of God as was Aaron." (Heb. v. iv.)

5.—Without new revelation every office in the church would necessarily become vacant. It is true, that those who held office at the time revelation ceased, would still, during their natural life, continue to retain it, unless through transgression they should be legally deprived of it. If revelation ceased at the close of the first century, it is not at all likely that any of the officers, then holding authority, would be alive a century afterwards; and as they would have no authority to ordain others without new revelation, when they died, the authority upon the earth would necessarily become extinct. How overwhelming the thought! Yet there is no conclusion more certain. If all offices became vacant there could be no additions to the church by baptism; for it would be a great sin for private members to assume the authority to baptize; hence, as soon as those who had been baptized by authority were dead, the world would be entirely destitute of both the officers and private members of the church of Christ. But when officers and members both cease, what is left? nothing at all. Hence, without continued revelation, the church could no more continue its existence on the earth, than a body could live without the spirit. Therefore, if revelation ceased with the Apostles, as the "Articles" and "Creeds" of men declare, every vestige of authority, as well as the church itself, must have become extinct from the earth, as early at least as the third century; since which time the earth has been cursed with priestcraft and apostacy, and with every species of wickedness.

6.—Since the church with its authority and power has been caught away from the earth, the great "mother of harlots" with all her descendants has blasphemously as-

sumed the authority of administering some of the sacred ordinances of the gospel. They have blasphemed the name of the Father, Son, and Holy Ghost, by using it without authority in their ministrations. They have dishonored the name of Christ, by calling their powerless, apostate, filthy, and most abominable churches, the church of Christ. The whole Romish, Greek, and Protestant ministry, from the Pope down through every grade of office, are as destitute of authority from God, as the devil and his angels. The Almighty abhors all their wicked pretensions, as he does the very gates of hell.

7.—The great apostacy of the Christian church commenced in the first century, while there were yet inspired apostles and prophets in their midst; hence Paul, just previously to his martyrdom, enumerates a great number who had "made shipwreck of their faith," and "turned aside unto vain jangling;" teaching "that the resurrection was already past," giving "heed to fables and endless genealogies," "doting about questions and strifes of words, whereof came envyings, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness." This apostacy had become so general that Paul declares to Timothy, "that all they which are in Asia be turned away from me;" and again, he says, "At my first answer, no man stood with me, but all men forsook me;" he further states, that "there are many unruly and vain talkers and deceivers," "teaching things which they ought not, for filthy lucre's sake." These apostates, no doubt, pretended to be very righteous; for, says the Apostle, "they profess that they know God; but in works they deny him, being abominable and disobedient, and unto every good work reprobate." Near the close of the first century, the apostacy had become so universal that only seven churches throughout all Asia, Africa, and Europe, were considered worthy of being either reproved or blessed by the voice of revelation: and even these seven were so corrupted by the doctrine of the Nicolaitanes, and of Balaam, by the fornications and adulteries of Jezebel, and by losing their "first love," and becoming "neither cold nor hot," that the Almighty considered them, with a very few exceptions, as "dead," and threatened to "spue them out of his mouth"—to cast them "into great tribulation," and "kill their children with death"—to "fight against them with the sword of his mouth"—and to "remove the candlestick" or church "out of its place."

8.—That this apostacy, which had become so formidable, while yet inspired apostles were in their midst, was to greatly increase, instead of decreasing, is evident from the predictions of scripture. Paul prophesies that "the day of Christ shall not come, except there come a falling away first;" that "evil men and seducers shall wax worse and worse, deceiving and being deceived." As a reason for the strict charge which he gave to Timothy, he predicts, that "the time will come when they will not endure sound doctrine; but after their own lusts *they shall heap to themselves teachers*, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." The predictions concerning the apostacy were not expressed in a vague uncertain form of language, but in the clearest and most forcible terms. "Now the Spirit speaketh expressly," says Paul, "that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocricy, having their conscience seared with a hot iron." Peter prophesies that "there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction; and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of; and through covetousness shall they with feigned words make merchandise of you." (2 Peter ii. 1, 2, 3.) These "fables," "doctrines of devils," and "damnable heresies" which false teachers should introduce into the world, were to constitute the religion of future ages, rendering the state of society fearful in the extreme. Paul gives a prophetic description of the religion of latter times as follows:—"This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; *having a form of godliness, but denying the power thereof*, from such turn away. For of this sort are they which creep into

houses, and lead captive silly women laden with sins, led away with divers lusts; ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further; for their folly shall be made manifest unto all men, as their's also was." (2 Tim. iii. 1—9.)

9.—It seems from the foregoing predictions, that the religion of the latter-days was to be most awfully corrupt; that its teachers, instead of being sent by revelation from God, were to be heaped together by the people. These man-made teachers were to turn away the ears of the people from the truth, or from sound doctrine, and in its stead were to teach "fables," "doctrines of devils, "damnable heresies," "speaking lies in hypocrisy;" they were to come "with feigned words, or "with great swelling words of vanity," to "make merchandise of the people;" they were to have "*a form* of Godliness," but "*the power*" they were to deny: they were to meet with great success in deceiving mankind; for "many were to follow their pernicious ways." The people were to delight in these powerless, devilish, hypocritical, lying, damnable heresies, while the way of truth was to be evil spoken of; and "because they received not the love of the truth," God was to "send them strong delusions, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Such was to be the religion of the latter ages, as prophetically described by the ancient apostles; and such is the religion of the Papal, Greek, and Protestant churches of the nineteenth century. The predictions were uttered eighteen centuries ago, and modern christendom exhibits a most perfect fulfilment. Instead of having apostles, prophets, and other inspired men in the church now, receiving visions, dreams, revelations, ministry of angels, and prophecies for the calling of officers, and for the government of the church,—they have a wicked, corrupt, uninspired pope, or uninspired archbishops, bishops, clergymen, &c., who have a great variety of corrupt forms of Godliness, but utterly deny the gift of revelation, and every other miraculous power which always characterised Christ's church. These man-made, powerless, hypocritical, false teachers, "make merchandise of the people," by preaching for large salaries, amounting in many instances to tens of thousands of pounds sterling annually. They and their deluded followers are reprobate concerning the faith once delivered to the Saints. The faith which once quenched the violence of fire, stopped the mouths of lions, divided waters, and controlled the powers of nature, is discarded as unnecessary. The faith that inspired men with the gift of revelation—that opened the heavens and laid hold on mysteries that were not lawful to be uttered—that unfolded the visions of the past and future—and that called down the angels of heaven to eat and drink with men on earth—is denied as being attainable in this age. The sound doctrine taught by the apostles which put mankind in the possession of these glorious gifts and powers cannot now be endured. The doctrines, commands, fables, traditions, and creeds, of uninspired men, are now substituted in the place of direct inspiration from God. "They are ever learning, but are never able to come to the knowledge of the truth." Guess work, conjecture, opinion, and, perhaps, in some instances, a belief in regard to the truth, are all that they attain to, while a knowledge they do not obtain, because they deny new revelation the only means of obtaining it. This great multitude of false teachers who have found their way into all nations, deceiving millions, "resist the truth," contend against the miraculous powers of the gospel, and reject inspired men, as "Jannes and Jambres"—the magicians, did Moses; but "their folly shall be made manifest unto all men, as their's also was;" yea, all nations shall see the righteous judgments which shall speedily be executed upon them, for they shall, like Pharaoh's host, perish quickly from the earth.

10.—If the revelations contained in the sixty-six books of the Old and New Testaments, are the only ones to be received, it would be impossible for any man since the apostacy, to prove from those books that he was called of God. The Bible contains the record of the callings and commissions of many who lived during the first four thousand years: but it says not one word about the callings and commissions of those who have lived during the last seventeen centuries. Some who have seen the dilemma in which they are placed by rejecting new revelation, have endeavoured to extricate themselves from it, by pretending that the old commissions given to the apostles are

sufficient for all present purposes. But this places them in another dilemma equally as great; for how can any man learn whether the commission given to the apostles is applicable to himself or not? Without new revelation he could never know. Surely the apostolic commission does not authorise *all* mankind who should live in future ages; and if it authorise *a part* only, then it certainly would require new revelation to specify which part. Therefore, if we were to admit so absurd an idea, there still would be an equal necessity for new revelation. But commissions or callings given to one man never did, nor never can, authorise another. Mankind have no more authority to preach, baptize, and administer the ordinances of the gospel, by virtue of the apostolic commission, than they have to ascend the throne of Great Britain by virtue of the commission given to king David.

11.—As the Church of England and other protestants do not profess to have received any new commission by revelation, but on the contrary, require their followers to reject everything of the kind, it may be asked, how did they get their authority? It will be replied, that they received it from Wickliffe, Cranmer, Luther, Calvin, and various other dissenters from the Papal church. But where did those dissenters get their's from? They answer, from the Roman Catholics. But the Catholics excommunicated them as heretics; and surely if they had power to impart authority, they had power to take it away. Therefore, if the Romish church had any authority, the protestants, being excommunicated, can hold none from that source. But if the Catholics hold authority, they must be the true church, and consequently the protestants must be apostates; but on the other hand, if the Catholics are not the true church, they can have no authority themselves, and therefore could not impart any to others.

12.—Now the Church of England states in one of her homilies, "*that laity and clergy, learned and unlearned, men and women, and children of all ages, sects, and degrees, of* WHOLE CHRISTENDOM, *have been at once buried in* THE MOST ABOMINABLE IDOLATRY, (*a most dreadful thing to think,*) *and that for the* SPACE OF EIGHT HUNDRED YEARS OR MORE." * Wesley in his 94th sermon states the same in substance; he says, "The real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the christian church, was, *because the christians were turned heathens again, and had only a dead form left.*" If then, the "whole of christendom," without one exception, have been "buried in the most abominable idolatry for upwards of eight hundred years," as the Church of England declares, and if they, because they are destitute of the gifts, are not even now christians, but heathens as Wesley asserts, we ask where the authority was during this eight hundred years, and where is it now? Surely God would not recognise "the most abominable idolaters," as holding authority; if so, the authority of the worshippers of Juggernaut must be as valid as that of idolatrous christendom. But the idolatry of "the whole of christendom" must have been more corrupt, according to the Church of England, than that of other idolaters; for they call it "*the most abominable idolatry,*" and most positively declare that there was no exception of either clergy or laity—of either man, woman, or child—all were buried in it. This being the case, (and we feel no disposition to dispute it), there could have been no possible channel on the whole earth through which authority could have been transferred from the apostles to our day. Therefore, as Wesley says, all christendom are, sure enough, "*heathens,*" having no more authority nor power than the idolatrous pagans. If, then, the "whole of christendom" have been without authority and power "for eight hundred years and upwards," we ask, when was the authority restored? how was it restored? and to what man or people was it restored? It could not have been restored to the Papal churches, for they do not profess that any such restoration has been made to them; it could not have been restored to the Church of England and other protestants, for they do not admit of any later revelation than the New Testament; consequently their own admissions prove most clearly that the whole of christendom are without an authorised ministry; therefore it is indispensably necessary that more revelation should be given to restore the authority to the earth and call men to the ministry again, as in ancient days.

* Homily on the Perils of Idolatry.

13.—More revelation is not only necessary to restore an authorised ministry, that the church may again have place on the earth, but it is indispensably necessary,

SECONDLY, TO POINT OUT THE DUTIES OF THE OFFICERS OF THE CHURCH.

To call men to the ministry would be of very little use, unless the persons called could have a perfect knowledge of the duties of their calling. Noah was called to preach repentance and righteousness to the antediluvians, but without further revelations, he never could have learned the will of God relative to the preservation of himself and family, and the different kinds of beasts, fowls, and creeping things, both clean and unclean, of all flesh; he never could have learned what amount of food of different kinds, and fresh water would be sufficient to sustain such a congregated host of living beings for the space of one hundred and fifty days, during which time the flood was to prevail. Jacob, though called of God, without further revelation, never could have learned what should befall the posterity of his sons in the last days, so as to have delivered a prophetic blessing upon the head of each according to the mind of God. Moses, though called by the voice of Jehovah, without further revelation, never could have delivered Israel from bondage, and led them forty years in the wilderness. Aaron, though called of God to the priestly office, and in possession of the written law, never could have sat upon the judgment-seat, and decided between man and man, according to the mind of God, without the "breastplate of judgment," containing the "Urim and Thummim," through which he could inquire of God and receive correct information relative to every case which should come before him. All the servants of God, down to the days of Malachi, were not only called by the Almighty, but directed in all their multifarious duties to the end of their days by immediate revelation.

14.—In the christian dispensation it was the same. Every officer, after having been called, was instructed and guided by continued revelation in the various duties of his calling. John, the forerunner of Christ, was first called, and then was enabled through the inspiration of the Spirit, to tell the Scribes, Pharisees, Sadducees, soldiers, and all the people, what they should do, as they came enquiring of him. Even Jesus himself, though he was sent by his Father, and came forth from God, did not presume to teach of himself, or perform anything pertaining to the work of the ministry, without first obtaining a revelation from the Father to direct him. He says, "I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak." "Whatsoever I speak therefore, even as the Father said unto me, so I speak." (John xii. 49, 50). Again, he says, "The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the work," "and as the Father gave me commandment, even so I do." (John xiv. 10, 31). He further states, "I can of my own self do nothing: as I hear I judge, and my judgment is just, because I speak not mine own will, but the will of the Father which hath sent me." (John v. 30). Now if the great and glorious Redeemer of the world could not do anything of himself pertaining to the ministry, but was dependant altogether upon the Father to give him revelation and commandment what to do, and what to speak, how much more necessary is it for poor, weak, and fallible man, after having been called of God, to be directed in all things pertaining to the duties of his calling by continued revelation. And yet, strange to say, the whole of Christendom have been without this essential qualification for centuries, and have still dared to act as ministers in the name of the Lord. Oh, the wickedness of apostate Christendom! Truly did the apostle behold her "full of names of blasphemy," making all nations drunk with her wickedness!

15.—The example that Jesus set, not to act nor speak in the duties of his calling, unless by new revelation, was followed by the apostles. All the teachings which they had heard from the mouth of the Saviour while he was present with them, were not sufficient to qualify them for their duties in his absence. As soon as he left them, he began to give them commandments and revelations through the Holy Ghost. (See Acts i. 2). And without continued revelations, they, like their Lord and Master, could do nothing. It mattered not how much human wisdom or learning they might have acquired, nor how many revelations had previously been given; such

things would in no wise qualify them for the ministry; it required constant revelation. St. Paul says, "The things of God knoweth no man, but the Spirit of God; now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God; which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." (1 Cor. ii. 11, 12, 13). From these passages we learn, first, that no man can know the things of God only by revelation, and secondly, that no man can teach them acceptably only in the words "which the Holy Ghost teacheth." Revelation, then, is necessary to call and authorise the ministry, to reveal their duties, to manifest the things of God to them, and to give them utterance, "not in the words which man's wisdom teacheth," but in the words inspired and taught by the Holy Ghost.

16.—If human wisdom and learning could qualify any one for the ministry, Paul certainly could have claimed a higher qualification than the rest of the apostles; he was learned; he was eloquent; he was eminently prepared so far as the wisdom of man was available to move in the higher spheres of life, and to speak with honor and dignity in the presence of vast assemblies; he could, through human wisdom alone, have pathetically portrayed the death and sufferings of Christ, reasoned upon the benefits to be derived from the atonement, urged the importance of obeying the requirements of the gospel, and with all the thunders of his eloquence described the misery and wretchedness of the disobedient—yet he informs us, that he did not declare the things of God in the "words which man's wisdom teacheth." The words of man's wisdom are foolishness in the sight of God;—they are inadequate to convey properly the things revealed by the Spirit. The Spirit not only gives the ideas, but in a measure clothes them in suitable and proper words. This is the spirit of revelation, so abundantly enjoyed by the Saints of all ages, that so enriched their minds with heavenly knowledge, and qualified them to speak as the oracles of God, uttering words taught by the Holy Ghost. This is the spirit of revelation, rejected and done away in the "Articles" and "Creeds" of modern Christendom, and in its place are substituted "the words which man's wisdom teacheth." This is the spirit of revelation, so necessary to unfold to the minister of Christ, those duties which he never could learn from ancient revelation, nor from the wisdom and writings of uninspired men.

17.—Without this spirit of revelation Joshua never could have known the mind of the Lord in relation to taking the city of Jericho; he never could have known that it was the will of God that all Israel should march around its walls for seven days, blowing upon rams' horns. If Israel had been left to their own wisdom, it never would have entered their hearts to subdue a city by such simple expedients. Indeed, it was only necessary on that one occasion; and that one occasion required a new revelation to manifest the mind and will of God. In subduing another city or nation, the Lord might have altogether a different plan, so that the rule followed in one instance, might never be applicable in another; hence the necessity of continued revelation; for no servant of God or leader in Israel could possibly learn the mind of God without it. "God's ways are not as our ways, nor his thoughts as our thoughts." Therefore, the wisdom of man, unaided by immediate revelation, cannot perform acceptably before God any work, either in directing the movements of an army, or in preaching the gospel of peace, or in ruling his own household, or in managing the affairs of a nation. When Israel went to battle, they first enquired of God, and then proceeded according to his direction: when they anointed kings to sit upon the throne, they did it by revelation: when a city was to be warned of approaching judgment, a Lot, or a Jonah, or some inspired man was sent by revelation to do it: when Israel turned aside from the law of God, multitudes of prophets were, not only sent by revelation to reprove them, but the message which they were to deliver, was given by revelation also: when the Lord saw that Philip had warned the people of Samaria sufficiently, he did not leave him to the vague conjectures of his own mind where he should go next, but sent an angel who spake unto him, saying, "Arise, and go towards the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." (Acts viii. 26.) If Philip had been left to his own wisdom, he never could have learned whether his mission was done in Samaria or not; and even if he had learned this, the desert country off to the south, would have been the last place that human wisdom would have guided him. But after Philip had reached this lonely solitary desert, he still needed

revelation to direct him in regard to further duties. The next thing which we find revealed to him was by the Spirit, which said unto him, "Go near, and join thyself to this chariot." He obeyed, and succeeded in convincing a man of great authority —a eunuch, of the truths of the gospel; and after having baptized him, "the Spirit of the Lord caught away Philip, that the eunuch saw him no more."

18.—In Damascus, there was another servant of God, called Ananias; he was not a protestant clergyman, for he believed in visions and revelations; "and to him said the Lord in a vision, Ananias. And he said, behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight." (Acts ix. 10, 11, 12.) Here are two visionary characters, Ananias and Saul; if they had lived in our day, they would have been considered, by new revelation deniers, as appropriate subjects for the insane hospital. It is so natural for mankind to think that their own judgment is sufficient to guide them in the way of duty, that even Ananias himself was rather inclined to question the propriety of the revelation, and follow his own wisdom: for he answered "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call upon thy name." (Verses 13, 14.) But the Lord not feeling disposed to be governed by the weak judgment of Ananias, commanded him again, saying, "Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake." (Verses, 15, 16.)

19.—Peter was another of these visionary characters so much despised by modern religionists. One of the first revelations he obtained, was about Jesus being the Christ. It seems that there was a great diversity of opinions among those who did not seek for new revelations, relative to who Jesus was; some thought he was one of the old prophets; some thought he was John the baptist, having risen from the dead; the wisdom of man had imagined a variety of opinions respecting him. Peter, not being satisfied with the conjectures of men about it, was just simple enough to ask the Father who Jesus was. The Father told him, that Jesus was "the Christ, the Son of the living God." Here then was certainty—conjecture and opinion had fled away. When the Saviour enquired of his disciples what their views were in relation to him, Peter could answer the question without any doubt or hesitation; and because of this knowledge, Jesus blessed him, and said unto him, "flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matthew xvi. 17.) The great mass of the Jews were destitute of this knowledge; they did not seek of the Father a revelation on the subject, but depended, like this generation, on former revelation and their own wisdom, and therefore not knowing by new revelation the Saviour, they crucified him. Peter, having had faith sufficient to get one revelation, the Saviour, counted him worthy to receive more, therefore he took him up into a mountain with James and John, "and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light; and behold there appeared unto them Moses and Elias talking with Him." (Matthew xvii. 1, 2, 3.) These visionary persons could now testify to the nations what they had seen, and heard, and known, about Jesus, about God, and about angels. But such testimonies to be given by any persons in these days would be counted the highest blasphemy. But we ask, what do modern Christendom know about God? they have not heard his voice, nor received a revelation from him. What do they know about Jesus? nothing, only what they have read of the knowledge of others. What do they know about angels? they have never beheld them, nor heard their voice. What do they know about visions? nothing at all, for they despise all those that profess to have seen visions since the apostles' days. And finally, what do they know about the Holy Ghost? It has never spoken to them nor to any one else, in their estimation, for the last seventeen centuries. They have not heard, seen, handled, nor known anything for themselves by revelation: consequently, they are entirely unqualified to be witnesses of any spiritual or heavenly knowledge: they know nothing, only what they know naturally "as brute beasts, made to be taken and destroyed." (See Jude 10.) Without new

revelation, they are entirely unqualified to judge of the things of God: they would be as apt to call good evil and evil good, and put light for darkness and darkness for light, as ancient revelation deniers were. Their preaching would not justify nor condemn any one, because they know nothing, only what others have written, and therefore cannot testify. This is the sad, and awful, and most wretched condition of modern christendom.

20.—Peter had another vision while he was praying upon a house top: he saw heaven opened, and all manner of beasts and fowls let down, and drawn up thrice; and "While Peter thought on the vision, the spirit said unto him, Behold three men seek thee, Arise, therefore, and get thee down, and go with them, doubting nothing: for I have sent them." (Acts x. 19, 20.) Peter, through this vision, and the sayings of the spirit, learned duties pertaining to his calling that never could have been learned naturally. Peter had had a vast amount of knowledge previously revealed to him, but that would not manifest to him his present duties. Present duties required present revelation; and without it, no servant of God ever did, or ever can do the work of God. Without it, he does not know where to go, nor what to preach. But, says the objector, it does not matter where he preaches, for he cannot go amiss; all must have the privilege of hearing. We reply, that though all must hear, yet the Lord designed some to hear before others, as is evident from the fact that Paul and Timothy "were forbidden of the Holy Ghost to preach the word in Asia;" and again, "after they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not." (Acts xvi. 6, 7.) Hence we learn, that the Lord has a choice where his servants shall go; and that in some places where their own judgments would dictate them to go, the Lord desires they should not go, and actually forbids them to go. Now, how, without new revelation, is the servant of God to know the mind of the Lord as to where he shall or shall not go? Would any former revelation communicate the desired intelligence unto him? Certainly not; former revelation contains the history of the revealed will of God to others, but it does not specify in all things the revealed will of God to us. To read of others learning the will of God in relation to their callings and mission, and enjoying manifestations of the Spirit by visions, dreams, angels, &c., would be of no more advantage to us, than to read of the history of a good dinner when we were hungry. It is the present enjoyment of blessings which we want, and not merely the history of others' blessings.

21.—How could Paul have known the mind of the Lord about going to Macedonia without being told? Therefore, "a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us." (Acts, xvi. 9.) And again, How did Paul know that it was his duty to tarry in Corinth about a year and a half? He found it out by a vision. "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city." (Acts xviii. 9, 10.) How did Paul learn that it was necessary for him to depart quickly out of Jerusalem, and go to other nations? He learned it by a vision in the temple: He says, "And it came to pass that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; and saw Him saying unto me, Make haste, and get the quickly out of Jerusalem; for they will not receive thy testimony concerning me." (Acts xxii. 17, 18.) And when Paul reasoned with the Lord upon the subject, as if he thought that from their acquaintance with his former course of life, they would receive his testimony, the Lord again commanded him, saying, "Depart: for I will send thee far hence unto the Gentiles." Thus we see how impossible it is for a minister of the gospel to learn what to do, or where to go, or what to say, unless he is taught by new revelation. Without this heavenly principle, his own judgment would constantly lead him astray.

22.—New revelation is not only highly necessary to call men to the ministry, and afterwards instruct them in the various duties of their calling, but it is indispensably necessary,

Thirdly, to Comfort, Reprove, and Teach the Church.

Jesus, before his ascension, promised the Holy Ghost to his disciples, which he calls

"the Comforter." They had previously been comforted by the words of Jesus: he had unfolded to them his parables; he had instructed them for three years and a half; he had given them a vast amount of information upon a great variety of subjects; and now, as he was about to be taken from them in person, he promised to send unto them another comforter. He says, "If ye love me, keep my commandments; and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." (John xiv. 15, 16, 17.) The reason why the Holy Ghost is called the Comforter is, because of the office which he was to perform; he was to comfort the disciples, by revealing to them still further knowledge of the things of God. The mind of man is too weak to receive at once, all the knowledge which God is willing that he should know: hence Jesus says, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine: therefore, said I, that he shall take of mine, and shall shew it unto you." (John xvi. 12, 13, 14, 15.) Here we find how the disciples, after Jesus ceased speaking unto them in person, were to be continually guided by revelation. Many things which they could not then bear on account of the weakness of their minds, were afterwards to be revealed to them through the Comforter: he was to guide them into all truth. But even the Holy Ghost was not to teach without first getting a revelation as to what he should teach, for, says Jesus, "he shall not speak of himself, but whatsoever he shall hear, that shall he speak." It is strange, indeed, that the ministers of modern christendom dare speak of themselves, without getting any new revelation, when even Jesus and the Holy Ghost would neither of them presume to do such a thing. The Comforter was to be the guide of the disciples, not only in this short life, but for ever. Again, Jesus says, "the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John xiv. 26.)

23.—This same Comforter which was to be a constant revelator to the disciples, was promised on the day of pentecost, to *all* who would obey the gospel. After he had descended upon one hundred and twenty, on the morning of that day, revealing to them, not only other tongues, but also "the wonderful works of God, it excited the attention of thousands, who, after learning that it was the Holy Ghost that operated so powerfully, felt extremely anxious to obtain the same gift, and they were told the conditions on which they all might receive it. "Repent," says Peter, "and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts ii. 38.) Thus, we perceive, that thousands had the promise made to them on certain conditions, even the promise of the Holy Ghost, which "promise" says Peter, "is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Verse 39.) Consequently, all persons, in all generations and ages, who will perform these requirements, have the promise of the Holy Ghost; the same Holy Spirit that Jesus promised, and the same that was given on the day of pentecost—all could receive the spirit of revelation, and be guided into all truth. To show still further, that the Holy Ghost was to be a revelator to the church, as well as to the apostles, we will quote the words of John, written to the church generally:—"Ye have an unction from the Holy One, and ye know all things." And again, "the anointing which ye have received of him, abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." (1 John, ii. 20—27.) Nothing is more certain than that the church, as well as the apostles, were to receive the promised Comforter, and that he was to teach all things to the church, as well as to its officers; therefore, the revelations of the Holy Ghost, are indispensably necessary to comfort and teach the church.

24.—When certain men began to teach heresy, and introduce false doctrines into the church, commanding the Gentiles to be circumcised, the Holy Ghost immediately gave a revelation upon the subject, and corrected the error; thus preventing endless

controversies and strifes. (See Acts xv.) If this great guide and revelator of the church be rejected as unnecessary, how quickly the body falls to ruin! New revelation is the only principle which will preserve the unity of the church. The wisdom of man, taken individually, or the wisdom of councils, taken collectively, is fallible, unless directed by immediate revelation, and therefore liable to err; hence all doctrines, or principles, or matters of controversy which are not clearly revealed in ancient revelation, will be continually the subjects of dispute; and if any man or council without the aid of immediate revelation, shall undertake to decide upon such subjects, and prescribe "Articles of Faith," or "Creeds," to govern the belief, or views of others, there will be thousands of well-meaning people who will not have confidence in the productions of these fallible men, and therefore, will frame creeds of their own, which they suppose, are more consistent. In this way, contentions arise, divisions multiply, sects are formed, the church becomes rent into ten thousand fragments, and the whole world becomes a *Babylon of confusion.* As an effectual preventative against all false doctrine, against all strifes and divisions, against all contentions and controversies in the church, God has placed within it a great and infallible teacher or revelator, called the Comforter, who cannot err, whose decision is an end of controversy, whose counsel is perfect, and whose judgment upon all points of doctrine cannot be otherwise than correct. Differences of opinion cannot exist in the church for any length of time; for the Holy Ghost will decide all matters of controversy, and thus preserve the unity of the church; while all who rebel against his decisions, will be excommunicated as heretics or apostates, and will form no part of the church of Christ, any more than the Chinese form a part of the English government. Hence, in the church of Christ, there is a unity of faith—a oneness of spirit, such as characterises no other people. In the church of Christ, there can be no differences of opinion, in regard to baptism, or any other ordinance; for the Holy Ghost will guide into all truth, and teach the church all things pertaining to doctrine or ordinances, things present, or things to come. The great variety of opinions which have torn asunder modern Christendom, and bewildered the minds of millions, can have no existence in the church of Christ; for there, all matters of importance are decided by revelation, and not by creeds invented by human wisdom; there, the deep and hidden things of God are revealed by the Spirit of truth; there, rich treasures of wisdom and knowledge are brought to light; there, they have no need of uninspired councils to invent "Articles of Religion" to fetter the mind of man; there, the Holy Ghost takes the things of the Father, and shows them by revelation unto the church, and there, infallibilty is indelibly and unchangeably stamped upon every doctrine, principle, ordinance, and law of the church. With such a revelator, certainty and knowledge abound in every heart; parables, mysteries, and intricate subjects are unravelled; guess work, conjectures, and opinions, flee away. With such a guide, there is no danger of being deceived. The elect, cannot be deceived; for they have an infallible detector of all delusions, however cunningly devised: they have a test by which they can try all things, prove all things, judge all things, and overcome all things not ordained of God; they can soar aloft to the third heavens, and gaze upon the mansions of the blessed, where the highest order of intelligence reigns; or they can descend in the visions of the spirit, and behold the kingdoms, dominions, principalities, and powers, in worlds of an inferior order, in the great scale of universal existence.

25.—When the church falls into sin, or turns aside from her duties, new revelation is necessary to reprove and chasten her, that she may repent and be forgiven. We have frequent examples of the people of God being reproved by the revelations of the Holy Ghost. The Corinthians were severely reproved by the Spirit of inspiration, because they had suffered contentions and divisions to get in among them, and disturb the harmony and peace of the church. Although the divisions which existed there were not in relation to doctrine, but only in relation to the talents or abilities of Paul, Apollos, and Cephas, yet even for this they were called carnal. (See 1 Corinthians, iii. 1—7.) If the Corinthians were worthy of reproof because they were divided in relation to the talents or qualifications of the ministers of Christ, how much more worthy of censure would they have been if they had been divided in relation to doctrine, like modern Christendom? All divisions in the church, of every kind, are utterly condemned by the apostle, and he pleads with them to banish all such things

from their midst, and cultivate a perfect unity in all things. He says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." (1 Corinthians, i. 10.) Are modern religionists "perfectly joined together in the same mind and in the same judgment?" Do they "all speak the same thing?" No; they are far from it: they declare doctrines diametrically opposite to one another; yet they have the presumption to acknowledge each other as Christians, enjoying the Holy Spirit. But it is an insult to the Holy Spirit to say that two churches, who are divided in doctrine, both enjoy his teachings. Where the Holy Spirit is he guides into all truth; and where two churches believe in doctrines directly opposite, one, if not both, must be destitute of the Spirit. The Holy Ghost must be a very uncertain guide, if he would teach one church to sprinkle infants, teach another to immerse none but adults, give the privilege to another to immerse, pour, or sprinkle the candidates just as they choose; tell a fourth to baptize for the remission of sins, and forbid a fifth to baptize any until they gave evidence that their sins were remitted; and teach a sixth that it is not necessary for them to be baptized at all. If all these churches, who teach and practise doctrines so very different, are in possession of the Holy Spirit, then the Holy Spirit must be divided against himself, and must come to nought. But the Holy Spirit is the Spirit of truth, and teaches the same doctrine in all places; and wherever we find differences of opinion in doctrine, we may know most assuredly that the Spirit-guide is not there; at least, all churches must be destitute of the Spirit but one, and even that one does not enjoy it unless she receive immediate revelation for her instruction and edification.

26.—Some have supposed these divisions to be unavoidable, being the necessary results of the fallible judgments of men. That the judgments of men are fallible, and that division is the necessary result of fallibility, we by no means deny; but to say that they are unavoidable throws contempt and insult upon the Holy Ghost, and represents him as unable to guide the church into all truth. While division is the result of fallibility, union is the result of infallibility. The Saviour prayed for the most perfect union to be in his church. He uses the following language—"Neither pray I for these alone, (meaning the apostles,) but for them also which shall believe on me through their word, (meaning the whole church,) that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one even as we are one: I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (John xvii. 20, 21, 22, 23.) The oneness here prayed for was to be of the most perfect kind: there were to be no more jars—no more differences in sentiment than there is between the Father and the Son. Now there is no possible way to bring about this perfect oneness and union in a church composed of imperfect beings, only through the medium of immediate revelation. This, and this alone, can accomplish the work, and perfect the Saints in knowledge, wisdom, and power. All other substitutions will be found totally inadequate to the task; for unless truth is revealed, and known, too, after it is revealed, the frail judgments of men will clash together; discordant notes will be sounded, and disunion will make its appearance. And herein is the religion of heaven distinguished from all other religions. *Continued revelation* always was, and is now, its motto, and *Union, perfect Union*, the necessary result; while all other religions are destitute of this binding uniting principle, and will ere long vanish away and perish with all who follow them.

27.—Some of the Corinthians had fallen into another heinous sin, namely, that of fornication in its most aggravated form,—"such fornication," says Paul, "as is not so much as named among the Gentiles, that one should have his father's wife." (1 Corinthians, v. 1.) Without further revelation the church would have been ignorant how to proceed in relation to such a case. Some might have supposed that the individual committing this great crime could, if he made confession, be forgiven, and be retained in the church. But the apostle, knowing the great magnitude of the crime, decided by the spirit of inspiration quite otherwise; therefore he commanded

them, saying, "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (Verses 4, 5.) Here, then, we perceive the penalty to be inflicted for this particular transgression: first, a deliverance unto Satan; second, a destruction of the flesh; and third, no salvation for the spirit until the day of the Lord Jesus. The wisdom of man would have been entirely at a loss how to have rendered a correct judgment concerning this matter, therefore it required the wisdom of God by revelation. The Corinthians themselves seem to have been ignorant of their duty on this subject; for Paul says to them, "Ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you." (Verse 2.) Oh! how different are the decisions of the Spirit from the decisions of fallible man!

28.—It was necessary that the Corinthians should be reproved by the voice of inspiration for going to law before unbelievers. They were informed that both men and angels were to be judged by the Saints, and therefore they ought to judge among themselves the smaller matters of the church pertaining to this life. It was necessary that they should be reproved for partaking of the Lord's Supper unworthily, some using the wine to excess and becoming intoxicated, "not discerning the Lord's body." Sickness and death prevailed among many of that church, the cause of which was revealed to them by the apostle: he informs them that they had not properly examined themselves previous to receiving this solemn ordinance, and "for this cause," says Paul, "many are weak and sickly among you, and many sleep." (1 Corinthians xi.) If sickness and death prevail to a great extent among modern religionists, instead of getting a revelation to know the cause, they fancy up a great variety of causes, one imagines one thing and another supposes another, and the imaginary causes are nearly as numerous as the individuals. Oh! what a blessing it would be to modern christendom had they an inspired man among them who, like Paul, could point out to them the very causes of the cholera and such like plagues with which they are so frequently visited! Knowing the cause, they could, by a thorough reformation, have the judgment removed from them; but so long as they are ignorant of the cause, and depend upon their own conjectures about it, they will not be likely to repent acceptably before God so as to have these judgments removed.

29.—The seven churches of Asia were reproved by revelation for their sins, threatened with various judgments if they did not repent, and promised on certain conditions great and inestimable blessings. These threatenings and promises were not the same to all churches, but each had its peculiar promises and threatenings according to its works. But for centuries past the Lord has not had a church on the whole earth whom he considered worthy of being reproved by revelation, or of receiving any promises. None know anything about God, or heaven, or the future state, only what others have told them in the sacred scriptures. Eternal life does not abide in them; for, says Jesus, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John xvii. 3.) The only possible way to know God is by new revelation; for Jesus says again, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will REVEAL him." (Matthew xi. 27.) Here is the most positive testimony that no man can know God without he obtains a revelation, and that no one can have eternal life without such revealed knowledge. Think of these sayings of our Saviour, all you enemies of new revelation, and tremble at your awful, benighted, and sinful condition. Remember that the only way to obtain eternal life is *to know God*, and the only way to know him is by NEW REVELATION.

30.—Further revelation is indispensably necessary,

FOURTHLY, TO UNFOLD TO THE CHURCH THE FUTURE.

In every age of the world God has considered a knowledge of the future of the utmost importance to his people. To impart this knowledge he has invariably appointed a certain office among his people, called the prophetic office. Persons holding this office were filled with the Holy Ghost who taught them, not only of doctrine and principles, but of the future. One of the earliest prophets, of whom scripture gives

an account, was Abel. The Saviour ranks Abel among the prophets, when he says to the wicked Jews, that the blood of all the prophets, from that of righteous Abel to that of Zacharias, who was slain between the porch and the altar, should be required of that generation. Enoch, the seventh from Adam, predicted things which have not yet come to pass. (See Jude xiv.) Noah predicted events of the utmost importance to the generation in which he lived. All the patriarchs called of God, from Noah to Moses, were endowed with the spirit of prophecy. Moses was peculiarly blessed with a knowledge of future events. The Lord did not confine the spirit of prophecy to Moses alone, but poured out his spirit upon the seventy elders of Israel, and they all prophesied. Eldad and Medad, two that remained in the camp, prophesied, as well as those who were assembled together; and Joshua, hearing of this, and feeling somewhat contracted in his views of this glorious gift, exclaimed, "My lord Moses, forbid them. And Moses said unto him, enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them." (Num. xi. 28, 29.) We have no account of the predictions uttered by these seventy prophets being written, and therefore it is not likely that they could be of any benefit to after generations: but it is very probable that the things predicted were intended to benefit more particularly that generation of Israel. Moses had hitherto the whole burden upon himself, but now it was divided among others, and in order to be qualified to take part in the teaching and leading of Israel, it was necessary that they should understand future events, that all might be prepared to act in relation to such events; and thus, by foreseeing things, escape thousands of difficulties. All prophets do not enjoy an equal degree or measure of fore-knowledge, for the Lord said to Israel, "Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold." (Num. xii. 6, 7, 8.) To some prophets the Lord speaks in visions, dreams, and dark speeches; to others, he reveals in great plainness. Some prophecies are written; others only uttered verbally.

31.—Great companies of prophets existed among Israel at different times. When Saul after his first interview with Samuel the Seer, met one of these companies, "the Spirit of God came upon him and he prophesied among them. (1 Sam. x. 10.) When he afterwards sent messengers to take David that he might slay him, they met one of these companies of prophets with Samuel over them, and the Spirit of God came upon the messengers and they prophesied also: Saul then sent a second company, and they all turned prophets; and he sent a third, and the same thing happened to them; and despairing of success by his messengers, he concluded to go himself, and while on his way "the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. And he stripped off his clothes also and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, is Saul also among the prophets?" (1 Sam. xix. 20—24.) In the days of Elijah and Elisha, there was an abundance of prophets: these prophets seemed to have a knowledge of almost every thing before it came to pass: when Elijah was about to be translated, he could not keep it a secret, though he sought diligently to do so; Elisha was too much of a prophet to be ignorant of what was about to happen, therefore he followed Elijah wherever he went; and also fifty other "prophets went and stood to view afar off." (2 Kings ii. 7.) These prophets lived at various cities, and generally had masters or chief prophets over them. One company dwelt at Ramah, over whom Samuel was appointed to preside, as just mentioned; another company dwelt at Bethel; and another at Jericho. (See 2 Kings ii. 3—5.) When Jezebel cut off the prophets of the Lord, there were a hundred that Obadiah managed to save alive by hiding them in caves. (See 1 Kings xviii. 13.) Hence prophets, at times, were very numerous in Israel. And, no doubt, if we had all of their prophecies, we should have many volumes much larger than the Bible; but their prophecies were not all written, and from this fact, we have reason to believe that their gift was intended more for the benefit of themselves, and others in their day, than for future ages.

32.—Some have supposed that after Christ came, the christian church would not

be blessed with prophets any more, but this is a mistaken notion; for Jesus says himself to the Jews, "Behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city." (Matt. xxiii. 34.) Paul also informs the Ephesians, that when Christ "ascended up on high, he led captivity captive, and gave gifts unto men." And he further states, that "he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. (Eph. iv. 8—11.) Prophets, then, were among the gifts which were given unto men after the ascension of our Saviour: this accords with another saying of Paul, that "God hath set some in the church, first apostles, secondly prophets, thirdly teachers," &c.; (1 Cor. xii. 28.) and also when speaking of the diversity of gifts imparted to the church by the Spirit, he says, to one is given wisdom; to another, knowledge; to another faith; to another, *prophecy*," &c. From these passages we learn that prophets were just as much intended for the christian church as teachers, pastors, wisdom, knowledge, faith, or any other gift. And yet, those who profess to have the christian religion exclude prophets from their churches; with the same propriety, they might exclude the gifts of wisdom, knowledge, faith, teachers, pastors, and every other gift promised in the gospel.

33.—We shall now show that prophets and all other officers, or gifts, are indispensably necessary, as expressed by Paul "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Eph. iv. 12—16.) The object, then, of these officers and gifts, is first, "*for the perfecting of the Saints;*" secondly, "for the work of the ministry," and thirdly, "for the edifying of the body of Christ." We now ask, all Christendom who profess to be saints, whether they are perfect or imperfect? The general answer is, "we are imperfect." How do you expect to become perfect, if you do away out of your churches inspired apostles, prophets, and other officers? These are the only gifts and officers by which the saints can be perfected. Have you got them in your midst? Millions answer "no: we do not believe in prophets in our day." But do you believe in "pastors and teachers?" O yes, they are necessary. Who told you to reject the most important gifts of the church and to retain the rest? No one has told us to do this, but our ministers, and they must be good men, and they say that apostles and prophets are no longer necessary, but that evangelists, pastors, and teachers are. And then you think your ministers are good men when they do away the plan established for the perfecting of the saints, and substitute the plans of men in its stead? Does not Paul declare that any man or angel shall be cursed who preaches a different gospel from the one he preached? And did he not include in his gospel all these gifts for the perfecting of the saints? Most certainly he did; and if your ministers teach you differently they are cursed, and all that follow their teachings will be cursed. Know assuredly that there never was any other plan adopted in the gospel to perfect the saints than through apostles, prophets, and other gifts. Do you need "*the work of the ministry?*" All answer, yes. Remember, then, that "for the work of the ministry," apostles, and prophets, are declared to be as necessary as pastors and teachers. If one is unnecessary, all are unnecessary, and the work of the ministry must cease. On the other hand, if one is necessary, all are necessary, that the work of the ministry may continue. If God has authorized teachers among the churches of Christendom, he must, likewise, have authorized apostles and prophets; if he has not the latter, he has not the former; and if he has neither, he has no church on the earth. Again, does the church need to be edified in these days? Most certainly. What is God's plan to edify the church? Paul says, that he gave, not only pastors and teachers, to edify them, but also apostles and prophets. Where these officers have no existence there can be no

edification of the church. Any other plan of edification, however great and magnificient, will not do. God's plan is, not only superior to all others, but it is the only plan ordained "*for the edifying of the body of Christ.*" Thus we see, that without inspired apostles, prophets, &c., there can be no work of the ministry—no edification of the body of Christ,—no perfecting of the saints,—and consequently no church.

34.—But Paul did not leave us ignorant with regard to further duties of these inspired officers. He says that they are necessary to prevent the church from being "tossed to and fro" like children, and to keep them from being "carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." The great reason why the millions are carried away and tossed about with the false and soul-destroying doctrines of the Papists and Protestants is, because they have not inspired apostles and prophets among them, and, therefore, without this great preventative, the cunning craftiness of men overpowers them, and they follow the corrupt impositions of modern religionists.

35.—These gifts were never intended to be done away from the church in this state of existence, as we have already proved in the first number of this series. And Paul corroborates this when he says, they were given "for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ; *till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.*" In what state will all the Saints come in the unity of the faith? When will they all come in the unity of the knowledge of the Son of God? When will they all be perfect men? When will they all come unto the measure of the stature of the fulness of Christ? The answer to all these questions is given by Paul when he says, that when that which is perfect is come, the Saints are to see the Lord face to face, and know as they are known, and see as they are seen. Consequently, it will be in the next state of existence, and not in this. Therefore, in this state of existence, as the church is imperfect and needs edifying, apostles, prophets, teachers, and all other gifts which Jesus has given or promised, are indispensably necessary to accomplish that great and important work which cannot possibly be accomplished in any other way.

36.—In the foregoing, it will be seen, that new revelation is the very life and soul of the religion of heaven,—that it is indispensably necessary for the calling of all officers in the church,—that without it, the officers can never be instructed in the various duties of their callings,—that where the spirit of revelation does not exist, the church cannot be comforted and taught in all wisdom and knowledge,—cannot be properly reproved and chastened according to the mind of God,—cannot obtain promises for themselves, but are dependant upon the promises made through the ancients. Without new revelation the people are like a blind man groping his way in total darkness, not knowing the dangers that beset his path. Without prophets and revelators, darkness hangs over the future,—no city, people, or nation, understand what awaits them. Without new revelation, no people know of the approaching earthquake—of the deadly plague—of the terrible war—of the withering famine—and of the fearful judgments of the Almighty which hang over their devoted heads. When the voice of living prophets and apostles are no longer heard in the land—there is an end of perfecting and edifying the Saints—there is a speedy end to the "work of the ministry"—there is an end to the obtaining of that knowledge so necessary to eternal life—there is an end to all that is great, and grand, and glorious, pertaining to the religion of heaven—there is an end to the very existence of the church of Christ on the earth—there is an end to salvation in the celestial kingdom. Awake then, oh, ye slumbering nations—awake from the slumber of death, and Christ shall give you light by the revelations of the Holy Ghost!

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[No. 3.

DIVINE AUTHENTICITY

OF THE

BOOK OF MORMON.

BY ORSON PRATT,

ONE OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

THE BIBLE AND TRADITION, WITHOUT FURTHER REVELATION, AN INSUFFICIENT GUIDE.

1.—In the former numbers of this series it has been proved that more revelation is neither unscriptural nor unreasonable, but indispensably necessary to the very existence of the church of God on the earth. In this number it will be shewn that without further revelation the Bible is an insufficient guide. That part of the Bible called the New Testament was written many years after the establishment of the Christian church. How was the church founded and governed before the New Testament was written? Answer: by the revelations of Christ and of the Holy Spirit, speaking through the apostles and prophets. These revelations were verbal, and not written: were delivered by word of mouth, and not with pen and ink. Large and numerous churches were established in Palestine, in Asia, in Europe, and among the various nations of the eastern hemisphere, which were abundantly blessed with revelations, with prophecies, with dreams and visions, with the ministry of angels, and with the miraculous powers and manifestations of the Holy Spirit; and yet they had not the writings of the New Testament.

2.—If the church could be founded, and grow, and flourish, and be perfected without the New Testament writings: if she could, through verbal revelation, learn every principle of doctrine, and be taught in every duty, during the most of the first century, the same gift of revelation and prophecy could have instructed her in all succeeding generations, even though the New Testament had never been written. If inspired apostles, prophets, and other officers could perfect the Saints in the first century, surely the same kind of officers could perfect them in all future ages. Written revelations were never intended to supersede verbal and continued revelation through the living ministry. If the church of Christ had continued on the earth, successive apostles and prophets would have continued with her, endowed with all the powers and gifts of the first; and the revelations in each successive generation would have been equally sacred with those given at the first; and there would have been no such thing thought of *as the canon of scripture being full and complete.*

3.—There are many things practised by both Romish and Protestant churches which the scriptures do not clearly reveal, therefore they must both of them consider that the scriptures are not a sufficient guide. We are informed in scripture that marriage is ordained of God, but we are not informed in scripture who has the right to officiate in this ceremony. Who can tell from the New Testament anything about the order to be observed in relation to this subject? We read that "what God hath joined together let no man put asunder;" but through what particular office does God join together the sexes in matrimony? Can laymen officiate? Can those out of the church officiate? Can a woman officiate? Can the parties join themselves together in matrimony, in the name of the Lord? Who can answer these questions from the Bible alone? No one. The Bible does not guide the church in this important ordinance.

4.—Who can tell from the Bible whether teachers and deacons have authority to baptize, or not? Baptism is an important ordinance, and should be administered by proper authority; but can any one in the church administer it? Can private members baptize? Can women baptize? Does the Bible anywhere forbid them, or say that they are not authorized? John the Baptist, who held the priesthood of Aaron, had authority to baptize. Apostles, elders, and evangelists baptized. Did the authority extend to any lower officers or members? The Bible does not inform us; therefore the Bible is not a sufficient guide.

5.—Again, what officers in the church have a right to lay on hands for the gift of the Holy Spirit? Can any but apostles administer the spirit by this sacred ordinance? Ananias was sent to Paul to baptize him, and lay his hands upon him, that he "might be filled with the Holy Ghost." Was Ananias an apostle? or did he hold some lower office? Philip could baptize the Samaritans, while Peter and John laid hands upon both men and women for the gift of the Holy Ghost. The great question is, can any but apostles lay on hands in the ordinance of confirmation? The Bible does not answer this question, therefore the Bible is not a sufficient guide.

6.—It is admitted that the Lord's Supper is a divine ordinance; but who is authorized to break the bread and bless it, and also the wine, and administer it to the Saints? Can teachers or deacons do this with authority? Can private members or women administer in this solemn ordinance? There is nothing in the New Testament that either authorizes or forbids them to do it. Can any one, without being instructed by new revelation, administer the Lord's Supper in his name, with his authority, and by his sanction? The Bible does not answer this question, therefore the Bible is not a sufficient guide.

7.—In what particular points does a teacher's duty differ from a deacon's? Wherein do the duties of elders, evangelists, and pastors differ? What authority has one which the others do not possess? All these are questions which the Bible does not plainly answer, yet to be a sufficient guide, it should answer all such questions definitely.

8.—Is infant baptism right or wrong? Does the Bible anywhere teach infant baptism by command or example? If infant baptism be right, the Bible has not informed us of it, therefore it must be an insufficient guide. If infant baptism be wrong, at what age should children be baptized? Upon this question the Bible also is silent.

9.—Should the members or officers of the church lay their hands upon little children, and pray for them, and bless them after the example that Jesus has given or not? This is a question that cannot be settled by the Bible.

10.—Should all the saints wash one another's feet, or is this an ordinance limited to the apostles and officers of the church? The Bible again is silent, and does not plainly answer the question.

11.—Again, must the seventh day or the first day of the week be kept holy unto the Lord? The New Testament does not clearly answer this question. There is rather more evidence in that book for keeping holy the Sabbath day or Saturday, than there is for keeping the first day or Sunday. The New Testament is very indefinite on this subject, and therefore it is an insufficient guide.

12.—Furthermore, where in the Bible does it say that the king and people in England ought to revolt from the Romish Church, and form a church of their own by act of parliament? If the Bible were a sufficient guide, why was an act of parliament necessary as another guide to form the English Church? If the Bible were a sufficient guide, why was another book made, called the "Book of Common Prayer," and the people compelled to give heed to it under pain of banishment, and even death itself? If the articles of religion, contained in the New Testament were a sufficient guide, why were "*Thirty Nine Articles*" more, enforced upon the people by acts of parliament, and the people butchered and murdered because they could not conscientiously comply with them? It is certain that this newly-formed-parliament-made church considered the Bible to be very deficient as a guide, or they never would have resorted to such blood-thirsty murderous measures to establish other books in addition to the Bible.

13.—If Protestants suppose the Bible to be a sufficient guide, as they are constantly telling their followers, will they be so kind as to point out what part of that sacred

book, called Luther, Calvin, Cranmer, Wesley, and hosts of others, to preach, baptise, and adminster many other ordinances such as the ancient church administered? Indeed, what part of the Bible calls and commissions any of the ministers of the present day? It can be said without any fear of contradiction, that the Bible nowhere has called a single individual to the work of the ministry for the last seventeen centuries. Therefore, for the calling of the ministry, the Bible is an insufficient guide.

14.—Again, what part of the Bible has established the salaries of the different officers of the church? If it be necessary that preachers should have wages, how much shall it be? How much more shall an apostle get than a prophet? If a bishop get from ten to twenty thousand pounds for one year's preaching, how much should an inspired apostle or prophet get? Or how much should some of the lower officers have? The New Testament does not tell us the amount of wages religious hirelings should have, therefore, if it be important to know, the Bible is an insufficent guide. It says, however, that apostles should "take neither purse nor scrip," but it leaves us entirely in the dark as to how much bishops, arch-bishops, and other officers should have. Would it not be a wise plan for an act of parliament to increase their wages a little, lest they suffer? We see plainly that the Bible is not a sufficient guide in many, very many points, as the doings of the whole Protestant world most plainly declare.

15.—Let us now see whether the Roman Catholics consider the Bible a sufficient guide. They plainly tell us in their writings, that they do not. So far, then, they are consistent. But what do they suppose makes up the deficiency? They answer, "TRADITION," or the "*unwritten word*" of God, as it was spoken by the apostles, and handed down uncorrupted to the present day. The Right Reverend Doctor Milner, a very able and learned Catholic bishop, says, "The Catholic rule of faith, as I stated before, is not merely, *the written word of God*, but *the whole word of God, both written and unwritten;* in other words, *Scripture and Tradition*, and these *propounded and explained by the Catholic Church.*"* The Catholics do not believe in any later revelations than what were given in the first age of Christianity: this may be seen in their writings. Dr. Milner, in speaking of the Papist churches, says, "It is a fundamental maxim with them all, *never to admit of any tenet*, but such as is believed by all the bishops, and *was believed by their predecessors up to the apostles themselves.*"† According to this, the Romanists never admit any new tenet. With their views, no new revelations can be given—all things believed or received by them must be traced back through all "*their predecessors up to the apostles themselves:*" they are not permitted to believe any thing which their fathers were ignorant of. When any thing is presented to them, the question is not, whether it is a new revelation from God, but they immediately inquire, has it been believed by the church since the first age? If it has not, it is rejected. The Catholic church does not claim the assistance of the Spirit to reveal any thing new, "*but merely*," as Bishop Milner expresses himself, she claims "the aid of God's Holy Spirit, to enable her truly to decide *what her faith is, and has ever been in such articles as have been made known to her by Scripture and Tradition.*"‡

16.—After revelation ceased to be given, and, consequently, the church of Christ ceased its existence on the earth, many of the first apostates pretended that scripture and tradition were a sufficient guide, and that nothing new was needed. Irenæus, who lived in the second century, seems to have forgotten that God placed in the church inspired men to constantly instruct her by new revelation, and, like all subsequent apostates lays great stress upon *tradition*. He says, "SUPPOSING THE APOSTLES HAD NOT LEFT US THE SCRIPTURES, OUGHT WE NOT STILL TO HAVE FOLLOWED THE ORDINANCE OF TRADITION, which they consigned to those to whom they committed the churches? It is this ordinance of *tradition*," continues he, "which many nations of barbarians, believing in Christ, follow, without the use of letters or ink."§ Tertullian, who lived at the close of the same century, finding the scriptures an insufficient guide, appeals to *tradition* instead of *New Revelation*. He says, "We begin, therefore, with laying it down as a maxim, that these men," (speaking of the opponents of his church) "ought not to be allowed

* "End of Controversy," Letter x. p. 125. † Ibid, Letter xii. p. 166.
‡ Ibid, Letter xii. p. 168. § Advers. Hæres. Letter iv. c. 64.

to argue at all from scripture. In fact," continues he, "these disputes about the sense of scripture, have generally no other effect than to disorder either the stomach or the brain. It is therefore the wrong method to appeal to the scriptures, since these afford either no decision, or, at most, only a doubtful one. And even, if this were not the case, still, in appealing to scripture, the natural order of things requires that we should first inquire to whom the scriptures belong. From whom, and by whom, and on what occasion, and to whom that *tradition* was delivered by which we became Christians."* This author in another work,† as Doctor Milner states, "proves, at great length, the absolute necessity of admitting *tradition* no less than *scripture* as the rule of faith, inasmuch as many important points, which he mentions, cannot be proved without it."

17.—Doctor Milner, to show that the *tradition* of the apostles, together with the *scriptures*, was the only rule of faith in the early ages of his church, cites us to the writings of St. Clement of Alexandria, St. Cyprian, Origen, &c., of the third century,—St. Basil, and St. Epiphanius of the fourth century,—and St. John Chrysostom at the beginning, and St. Vincent of Lerins, at the end of the fifth century. All these writers, instead of contending for the great and infallible guide, namely, NEW REVELATION, which instructed the church during the first century, have contended merely for ancient scripture and tradition as their only guide—as their only rule of faith. Thus we can see, how early apostacy succeeded christianity—we can see, how early the rule of faith was changed.

18.—If all the decrees and decisions of the Pope and general councils among the Catholics be examined, it will be seen that such decrees and decisions profess to be founded, not upon *new revelation*, but upon *ancient* scripture or tradition. She professes that her general councils are guided by the Holy Ghost in ascertaining what the apostolical traditions are, but that the Holy Ghost does not give anything new. That these are really the views of the Catholics, may be perceived on almost every page of some of their standard works. The Right Rev. Bishop Milner, in his "End of Religious Controversy," has very definitely, and at some length, set forth this view. J. Murdoch, a Roman Catholic Bishop, has highly recommended a work by Joseph Mumford, entitled "QUESTION OF QUESTIONS," or "*Who ought to be our Judge in all Controversies?*" In this work the author states most clearly that the Roman Catholic Church, "PRETENDS TO NO NEW REVELATIONS, BUT ONLY TO DECLARE CLEARLY WHAT SHE FINDS TO HAVE BEFORE BEEN REVEALED."‡ These general councils are considered infallible, not because they are inspired with the word of God direct to themselves, for this power they deny, but because they suppose the Holy Ghost assists them to find out ancient tradition. We again quote from the last-mentioned work.

19.—"Now to see what the councils on their part are to do; I must tell you, that their chief business is to examine the points in controversy; hearing all that occurs for the one side and the other, and permitting several replies, if any remain, in due time to be made. After this diligence is used, they consider what seems most conformable to the word of God, and every one's vote is passed upon this particular. But here I must tell you, that by the word of God, all councils, and orthodox believers have ever understood, not only God's written word, contained in scripture, but also his unwritten word made known to the Church ONLY by tradition, which tradition also is, and was ever accounted by the church the very best and surest interpreter of the scripture. The votes therefore of the fathers assembled in council are demanded, not only of what they think to be conformable to God's word written in scripture, but also how conformable such a point is, or is not, to that tradition which they have all received from the fathers of their church, as delivered to them from their fathers for God's word, by tradition committed to their forefathers as such, from the apostles themselves."§

20.—Let no one suppose that the Catholics believe in new revelation; for in the above quotation it is expressly asserted that, "*the unwritten word is made known to the Church ONLY by tradition*," and that this tradition must come through their

* Præscrip. Advers. Hæres. edit. Rhenan, pp., 36, 37. † De. Corona Milit.

‡ "Question of Questions," Sec. xxiv. par. 14. § Ibid. Sec. xix. 2.

fathers *"from the Apostles themselves."* The business of the Catholic councils, then, is, not to get any word from God direct to themselves, but to determine what God said to the Apostles. That this is all that they pretend to do, is also evident from the words of Vincentius Lirinensis, as quoted by Mumford; he says, "This only, and nothing but this, the Catholic Church does do by the decrees of her council; that what before they had received only by tradition from their ancestors, that now they leave consigned in authentical writing to all posterity.* Councils, then, are convened to determine traditions—they are convened to write traditions in the form of decrees. Now all this is good as far as it goes, but it stops infinitely short of the true Rule of Faith, established in the apostolical church, namely, DIRECT AND IMMEDIATE REVELATION through her officers, whether assembled in council or dispersed individually among the nations.

21.—That the apostate papal church does not obtain new revelation as the apostolical church always did, is still further evident from her defining the canonical books, called scripture. This was first done at the Third Council of Carthage in the year 397. Previous to that time there had been a great variety of opinions as to what books were inspired of God. Mumford speaks thus on this subject:—"If you fly to the tradition of the church only of the first four hundred years, remember that the Council of Carthage just after the end of those years, alledged the ancient tradition of their fathers, which they judged sufficent for defining our canon. They, who were so near those first four hundred years, knew far better the more universal tradition of that age, than *we* can twelve hundred years after it. True it is, (nothing being defined till then) private doctors were free to follow what they judged to be truest: and as you find them varying from our canon, some in some books, some in others; so you will find them varying from one another, and vaying also from you." (meaning the Protestant canon.) "For in those first four hundred years, Melitus and Nazianzen excluded the book of Esther, which you add. Origen doubts of the epistle to the Hebrews, of the second of St. Peter, of the first and second of St. John; St. Cyprian and Nazianzen, leave the apocylipse or revelations out of their canon. Eusebius doubts of it." Elsewhere, he says, "all those holy fathers agreed ever in this, that such books were evidently God's word, which had evidently a sufficient tradition for them: Now in the days of those fathers who thus varied from one another, it was not by any infallible means made know to all, that those books about which their variance was, were recommended for God's infallible word, by a tradition clearly sufficient to ground belief; for the church had not as yet examined and defined, whether tradition did clearly enough show such and such books to he God's infallible word. But in the days of St. Austin, the Third Council of Carthage, Anno 397, examined how sufficient or insufficient the tradition of the church was, which recommended those books for scripture, about which there was so much doubt and contrariety of opinions. They found all the books contained in our canon, of which you account so many apocryphal, to have been recommended by tradition, sufficient to ground faith upon. For on this ground (Can. 47) they proceeded in defining all the books in our canon to be canonical. *Because*, say they, *we have received from our fathers that those books were to be read in the Church.* Pope Innocent the First, who lived Anno 402, being requested by Exuperius, bishop of Toulouse, to declare unto him which books were canonical, he answers, (Ep. 3,) that having examined what sufficient tradition did demonstrate, he sets down,—*What books are received in the canon of the Holy Scriptures*, in the end of his epistle, c. 7. To wit, just those which we now have in our canon: and THOUGH HE REJECTS MANY OTHER BOOKS, *yet he rejects not one of these.*"†

22.—Here is the most incontrovertible evidence that this apostate church, who defined the canon of scripture at the close of the fourth century, did not believe in any inspired books being given after the first century. For if she had believed that any man or officer in her communion had been inspired to write the word of God, during the second, third, or fourth century, she would most assuredly have incorporated such inspired writings in the *sacred canon;* but the very fact that no books were admitted by the Council of Carthage into the canon, which were written after the first century,

* "Question of Questions," Sec. xix. par. 2. † Ibid, Sec. iii. pars. 4, 12.

shows most conclusively that they did not consider any later books to be inspired. Here, then, is demonstrative evidence, that the apostate Romish church, during the second, third, and fourth century, were destitute of that great and infallible rule, namely, NEW REVELATION which characterized the church in the first century, and in all previous ages whenever and wherever God had a people living in righteousness before him.

23.—So destitute were the officers of this apostate church of the spirit of revelation that they could not tell, only through tradition, which books were sacred, and which were not; and hence there arose a great contention among them on this subject, and a great variety of opinions. At length the same contending parties meet together in the capacity of a general council, and decide which books shall be received into the canon. Recollect, dear reader, that this decision does not pretend to be founded upon *new revelation* but upon *tradition*, and tradition too that was so very imperfect that it led one to reject one book, and another, another; producing a great contrariety of opinions before the council met. Who can, for one moment, suppose that a council, composed of a set of contending apostates so destitute of the spirit of truth and faith, that they could not inquire of God and get a revelation upon any subject, however important—who, I say, can suppose that they could sit in judgment upon God's holy word, and infallibly decide by the aid, not of new revelation, but tradition alone, which books were the word of God and which were not? Had they believed in new revelation, and inquired of God which was his word and which was not, there would have been some confidence to be placed in their decisions; but as it is, there is scarcely any confidence whatever to be placed in them in regard to this matter. Where inspired officers, possessing power to obtain new revelation, have ceased, there infallibility has ceased, and there uncertainty and doubt must remain. Tell about the councils of the church of Rome being infallible, who ever heard of any council being infallible where there were no prophets and revelators that could decide with a *thus saith the Lord*, and thus end all controversy? The church of God never pretended to infallibility upon any other grounds; yet this apostate "Mother of Harlots" can, with one breath, call herself infallible, and with the next breath deny new revelation.

24.—That the Romanists have continued in their apostacy until the present day is demonstrated from the fact that they have not added one single book to their canon since they first formed it. Now, if there had been any prophet or apostle among them, during the last seventeen centuries, they certainly would have canonized his epistles, revelations, and prophecies, as being equally sacred with those of the first century. As they have not done this, it shows most clearly, that even they, themselves, do not consider that they have had apostles, prophets, and revelators among them, during that long period of time. They have had, during the time, many general councils which have confirmed the old canon of scripture, but in no single instance have they confirmed any other books as the word of God, so that their canon stands now as when the council of Carthage left it, without an addition of one revelation. This confirms, beyond all controversy, the testimony of their most standard works, from which we have before quoted, wherein it is repeatedly asserted, that the "Written and unwritten word of God," revealed previous to and in the first century is the *only* rule of faith, and that the church "*Pretends to no new revelations, but only to declare clearly what she finds to have before been revealed;*" and also, that the decrees of her councils are in relation to what God said in the first century, and that they by no means admit that He has said anything of a latter date; and conformably with these views, they have not admitted anything into the sacred canon as Scripture, or the Word of God, that has been written during the long period of seventeen hundred and fifty years.

25.—Upwards of 250 Popes pretend to have successively filled the chair of St. Peter. All these Popes, we are told, have possessed the same authority and power as St. Peter, whom they designate as the first Pope; if this really be the case, then each of these Popes must have been inspired of God, and the writings of each must be equally as sacred as the writings of Pope St. Peter. Why then has the church showed such great partiality? Why has she placed Pope St. Peter's writings in the sacred canon, and left all the writings of the other Popes out?

26.—Bishop Milner after having quoted many passages of scripture, and used many arguments to prove the superiority of Peter's calling to that of the other apostles, says, "*That bishops in general succeed to the rank and functions of the apostles; so, by the same rule, the successor of St. Peter, in the See of Rome, succeeds to his primacy and jurisdiction.*"* If this be true, "that bishops in general succeed to the rank and functions of the apostles," then each bishop, as well as the Pope, must be a REVELATOR; for apostles were Revelators, and one of the "*functions*" of their office was to receive revelations; therefore, all the Roman Catholic bishops, if they succeed to the same rank, and exercise the same "functions" as apostles,—must be revelators. According to this, since the first century, the Catholics must have had many tens of thousands of revelators, and yet, strange to say, none of their revelations are permitted to enter the sacred canon among other scriptures given in the first century. Here, indeed, is a strange inconsistency! Even the Catholic church herself, evidently places no confidence in the popes and bishops, the pretended successors of St. Peter and the rest of the apostles; if she did, she would have canonized their revelations along with the rest of the revelations of the New Testament. What must we conclude then, as to her bishops holding "*the rank and functions of apostles?*" We can but conclude that it is all an *imposition—a wicked soul-destroying imposition*, practised upon the nations by a corrupt apostate church whose officers have no more "the rank and functions of apostles" than the apostate chief priests among the Jews have. Indeed, so long as "they pretend to no new revelations," they cannot exercise the "functions of apostles."

27.—It is in vain for the Romish church to pretend that the Word of God, spoken to the apostles, is a sufficient guide for all future ages. It is contrary to the dealings of God in all previous dispensations. He never left his faithful people in one age dependant alone on the word spoken in a previous age. The Catholics in appealing to tradition and ancient scripture as their only rule of faith, have endeavoured to justify themselves, by falsely telling the people that mankind were dependant on tradition as a rule of faith from Adam to Moses—a period of about twenty-four hundred years. One of their writers speaks thus: "*The whole church through the whole world was governed by tradition* ONLY, *for the first two thousand years.*"† This is evidently false; for the whole church governed herself from Adam to Moses, by *both tradition and new revelation*. Each age, during that period, furnished the church with revelators who delivered the word of the Lord to her, and she was governed by that word, and also by the traditions of former ages as far as they were applicable.

28.—The church was not only governed from Adam to Moses by new revelation, but from Moses to the close of the first century of the Christian era. The Word of God given in past ages, whether written or unwritten, was never considered by the true church a sufficient rule of faith in any dispensation since the creation of man. Such an idea was never originated in the church of God. It was the apostate Catholics that first originated the idea, and by them the fatal delusion has been handed down from generation to generation; and all the children that she has brought forth, or that have left her communion, have, more or less, imbibed the same great features of the apostacy. Well might the revelator John, speaking by the spirit of prophecy, call her "THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH!" It is her true name, for all the "HARLOTS" which she has brought forth have walked in the footsteps of their "Mother" in declaring against new revelation, and in pretending that ancient revelation was a sufficient rule of faith. It is to be expected that as is the *Mother*, so will be her *Harlot Daughters*. The daughters in some respects are more corrupt than the mother; for they have limited their rule of faith much more than the mother. Pope Innocent the First, (as we have already quoted), in the year 402, sat in judgment upon the books of scripture, and rejected many of them, from a compilation in the canon. Some eleven or twelve centuries after this, one of the Harlot Daughters believed that her Mother had retained too much scripture in her canon; therefore, she concluded to make a new canon of her own, which she actually did do, leaving out some half a score of books which were in her Mother's canon. This newly-formed canon of scripture is palmed upon

* "End of Controversy," Letter xlvi. p. 439. † "Question of Questions," Sec. xix. par. 8.

the British nation and the United States as a sufficient rule of faith. It must be recollected that neither Mother nor Daughter was guided by new revelation in forming these two different canons of scripture. As the Mother decided on the Word of God by tradition, so did the Daughter; and as tradition taught the Mother to reject many books and receive others, so tradition taught the Daughter to reject all that her Mother rejected, and some half-a-score besides. After awhile this Harlot Daughter brings forth a numerous progeny of children, each of whom alters her creed, so as to disagree with both Mother and Grandmother's creeds; yet the church of England with all her Daughters agree in the rejection of the old canon of scripture, and in the reception of the newly-formed one.

29.—In the meantime, another Harlot Daughter of the Catholics—the Lutherans, formed another canon, and rejected many books that the English Daughter did not. She cast out the epistle of St. Paul to the Hebrews, the epistle of St. James, the second epistle of St. Peter, the second and third of St. John, the epistle of St. Jude, and the Apocalypse or Revelation. Here are seven books received into the English Bible, not received into the Lutherans' Bible. Thus we perceive three different canons of scripture, proposed for the faith of mankind. If the Bible alone is a sufficient guide, which of these three Bibles shall we take? Shall we take the Catholic,—the Lutheran,—or the English Bible? The Catholic Bible contains many things that the English and Lutheran do not, and the English contains many things that the Lutheran does not. Which shall we believe? If it be answered that we are to take all that God ever has revealed and caused to be written, as our rule of faith; then it will require a revelator to bring to light some twenty sacred books that are known once to have existed, but are not now to be found in either of the three bibles mentioned above. Therefore if we are to take all of God's written word as our rule of faith, it will require another sacred canon to be made out, including all the lost books. This cannot be done by a Roman Catholic nor Protestant council, for tradition will not supply lost books. It is certain that if all the written word of God is necessary to a perfect rule of faith, that neither Catholics nor Protestants can have a perfect rule, for they have only a part of the written word of God. If it be said that a part is sufficient as a rule of faith, then a question at once arises: how large a part will suffice? One sect will answer, that part contained in the Lutheran Bible is sufficient; other sects will say no; the Lutheran Bible does not contain sufficient, but the English Bible contains enough: no, answers another class, the English Bible does not contain enough, but the Catholic Bible contains just enough: and where shall we stop? Who has light enough to determine whether the Catholic Bible, which contains far more than the other two, has one-tenth part of what is necessary for a perfect rule of faith? If part of God's word forms a perfect rule of faith, I will venture to say, that there is not a man living who is able to say what part of his word should be rejected, and what part retained, in order to form this perfect rule.

30 —In those sacred books written by prophets, seers, and apostles which have not descended to our day, but which we know once existed, as their names are refered to in scripture—there may be many great and important doctrines and ordinances revealed that are not contained in our scriptures. Indeed, no one, without further revelation, knows whether even one-hundredth part of the doctrines and ordinances of salvation are contained in the few books of scripture which have descended to our times, how then, can it be decided that they are a sufficient guide? May there not be some great and important things contained "*in the book of Nathan the prophet, and in the prophecy of Ahijah, and in the visions of Iddo the seer, and in the book of Gad the seer?*"*

31.—May there not be important doctrines contained in some of Paul's epistles which we have not got? In the last epistle which Paul wrote from Rome to the Colossians, he commands them, "*likewise to read the epistle from Laodicea.*"† In that which is commonly called his first epistle to the Corinthians, he says, (chap. v. 9.) "*I wrote unto you in an epistle.*" Where are these two epistles which Paul himself refers to? They are gone. There may be in these lost epistles doctrines of infinite importance which we know nothing about. That the Corinthians had been

* 2 Chron. ix. 29.—1 Chron. xxix. 29. † Colos. iv. 16.

instructed in a doctrine which the whole of Christendom are now ignorant of, is evident from a particular question which he asks them, which reads as follows: "*Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?*"* This doctrine of baptism for the dead must have been well understood by them, or Paul never would have asked this question without further explanations upon the subject. Now when, and in what manner was this doctrine communicated to them? It may have been fully developed to them in the epistle which he says that he had previously written to them. This doctrine may have been as important as baptism to the living. Does the written or unwritten word of God with which Christendom are acquainted, inform them any thing about how this ceremony is to be performed? Does it inform them who is to officiate? Who is to be the candidate in behalf of the dead? What classes of the dead are to be benefitted by it? Does scripture or tradition inform us in what particular baptism for the dead will affect them in the resurrection? Does it inform us whether baptism for the dead can be administered in all places, or only in a baptismal font, in a temple consecrated for that purpose? All these important questions remain unanswered by scripture and tradition. Even the Catholics themselves, who boast of scripture and tradition as their infallible rule of faith, cannot, and do not, pretend to decide these questions of doctrine.

32.—The Rev. Dr. Milner, in speaking of the Catholic church, says, "*She does not dictate an exposition of the whole Bible, because she has no tradition concerning a very great proportion of it, as for example, concerning the prophecy of Enoch, quoted by Jude* 14; *and the* BAPTISM FOR THE DEAD *of which St. Paul makes mention.*"† If "*a very great proportion*" of the Bible cannot be explained for the want of sufficient tradition, then that "very great proportion" of the Bible cannot be of any use; and that very small proportion of the Bible, which tradition does explain, must be a very imperfect rule of faith. For aught the Catholics know there may be hundreds of millions of the dead that will not attain to a first resurrection, because *tradition* does not explain to them the necessity of being baptized for them. Tradition, and the small proportion of scripture that it explains, are therefore not a sufficient guide. If the Catholics had all the lost books of scripture, and a perfect tradition of all the unwritten word of God that has been spoken since the world began, then they would have a little more pretext for holding forth scripture and tradition as an infallible guide, but until then, they have no authority to preach up a part of the books of scripture, united with so little tradition, as an infallible rule of faith.

33.—We are told by the Catholics "*that many, and very many of the canonical books of scripture have quite perished, and not so much as appeared in the days of the very ancient fathers; so that nothing but the names of those books are come unto us.*"‡ It is also acknowledged by the Catholics that a very great proportion of the few books which are left cannot be explained: it is further acknowledged that the tradition of the unwritten word is so limited, that it does not give them an understanding of many points of doctrine: it is still further acknowledged that their church "pretends to no new revelations," but only to interpret, as far as the few feeble glimmerings of tradition, connected with the very little scripture which they profess to understand, will enable them to do,—and yet they tell us, after all these acknowledgments that their very little scripture, and their very little tradition, is an INFALLIBLE RULE OF FAITH. Oh, blush for the inconsistencies of "the Mother of Harlots!" Her claims to infallibility are blasphemy! Oh, how could the kings of the earth and all nations have been so horribly imposed upon! But they will yet take vengeance upon her, "and shall make her desolate and naked, and shall eat her flesh, and burn her with fire," for thus hath the Almighty spoken.

34.—We shall now proceed to point out a thing of infinite importance, which is necessary to the very existence of the church of God on the earth, and yet it never could be learned by either the Bible or tradition. It is this: in order that the true church may continue its existence on the earth, it is necessary that there should

* 1 Corin. xv. 29. † "End of Controversy," Letter xii. p. 169.

‡ "Question of Questions," sec. i. 7.

be kept up a regular and constant succession of the orders of the priesthood: this is admitted by the Catholics; and they refer to upwards of two hundred and fifty popes who have succeeded St. Peter, and to many tens of thousands of bishops who have succeeded the rest of the apostles. Now if this succession can really be proved, then the Catholics must be the only true and living church on the whole earth, and all the Protestant churches are excommunicated apostates; on the other hand, if such succession does not exist, then both the Catholics and Protestants are apostates from the apostolic church of Christ, built up in the first century. We take the ground that there has been no regular succession of the orders of the priesthood through the Catholic church.

35.—The first proof which we adduce against any such regular succession is the Catholic rule of faith, namely, ancient scripture and tradition. What word of God, spoken by the apostles, either written or unwritten, has pointed out either of the popes who has pretended to succeed St. Peter, during the last sixteen centuries? We defy the whole Catholic church to bring forward one word of ancient scripture, or ancient tradition, to prove that the popes of the third century, namely, Zephyrinus, Calixtus I., Urban I., Pontanius, Antherus, Fabian, &c., &c., were the very persons who should succeed St. Peter; if then, neither scripture nor tradition designated the persons who should hold that responsible office, how were the Catholics of the third century to know that either of the above-named persons were the right ones? Perhaps, the Catholics may answer that, though there was no scripture or tradition that pointed them out, yet the church, being infallible, were able to know the right men. We reply, that the Catholic church cannot be infallible, because she "*pretends to no new revelations,*" and as we have already seen, she ONLY pretends to be guided in all her decisions and decrees by ancient scripture and tradition, and she has no scripture nor apostolic tradition to tell her who, among all the millions of the third century, are called to St. Peter's chair; therefore St. Peter's chair must remain vacated until this important question is settled. And as the Catholics, according to their own admissions, have had no new revelations for the long period of seventeen centuries, therefore St. Peter's chair must have remained vacated during that long period of time. The same reasoning will apply equally to every one of the orders of priesthood, from St. Peter's chair down to the office of teacher or deacon. Scripture and tradition call no man by name who have lived during the last sixteen centuries; therefore the succession could not possibly continue, as there could be no possible way of finding out who were called and who were not, unless they obtained new revelation, and this would contradict what we have abundantly proved to be their rule of faith; therefore it is proved by the most incontrovertible evidence that the succession of the priesthood could not legally and lawfully be transferred where there is no new revelation.

36.—The second proof, against the catholic succession, is that through ancient scripture and tradition alone, it would be impossible for the pretended successors of St. Peter and the rest of the apostles to exercise the functions of their office. One of the chief duties of the apostles was to receive commandments and new revelations for the instruction of themselves and all the church of God placed under their charge; and one of the chief duties of a prophet in the Christian church was to foretell future events through new revelation, and forewarn individuals as well as the church of any approaching danger. That these prophets prophesied by new revelation is clear from the following plain passages of scripture, written to the Corinthians. "How is it then, brethren, when ye come together every one of you hath a psalm, hath a doctrine, hath a tongue, hath a REVELATION, hath an interpretation?" (chap. xiv. 26.) Again, St. Paul says to them, "Let the PROPHETS speak two or three, and let the other judge. If anything he REVEALED to another that sitteth by, let the first hold his peace. For ye may all PROPHESY one by one, that all may learn, and all may be comforted. And the spirit of the *prophets* are subject to the *prophets*. For God is not the author of confusion but of peace, as in all churches of the Saints." (Verses 29—33.) Agabus the prophet prophesied of a famine, and the church, being forewarned, made every preparation to meet it, by sending contributions to the poor saints in other places, and thus, doubtless, much suffering and misery were prevented. We can here plainly perceive the principal duties of the two first offices in the Christian church. Now if the catholics have a succession of these

offices, they must exercise the functions of them, otherwise the offices would be of no benefit. But they cannot exercise the functions and perform the chief duties of these offices, unless they obtain an abundance of new revelation and prophecies, and this they could not do without violating their only rule of faith, which binds them to ancient scripture and ancient tradition as their only guide. Moreover the Catholics themselves virtually acknowledge that none of their pretended successors of the apostolical and prophetical offices, have received any revelations and prophecies from the fact that they have not admitted any of them into the sacred canon of scripture. Thus we see that ancient scripture and tradition, interpreted by the Catholic church, which they acknowledge to be their *only* rule of faith, can never qualify their pretended successors to act in the apostolical and prophetical offices. And hence, those offices have not been, and could not be perpetuated in the Catholic church. And, therefore, the Catholic Church cannot possibly be the church of Christ.

37.—But if the Catholic church cannot be the church of Christ for the want of a legal succession of the apostolical and prophetical orders of the priesthood; her daughters the Protestants cannot be the church of Christ for the same reason, unless God has restored the priesthood to them by a new revelation and an authoritative ordination. But the Protestant daughters, as well as the Catholic mother, make no pretension to new revelation as is demonstrated from the fact of their admitting no more into the sacred canon of scripture. Therefore, neither the Protestant nor Catholic churches, can possibly be the church of Christ.

38.—The same reasons that demonstrate the Catholic and Protestant churches not to be the church of Christ, will also demonstrate that the Greek church is not the church of Christ; therefore the church of Christ has not existed on the eastern hemisphere during the last seventeen centuries. We shall now proceed to answer some objections.

39.—First, it is objected, that the promise of the Saviour, recorded in Matthew xxviii. 16, 17, 18, 19, 20, could not be fulfilled unless the church should continue its existence on the earth. These passages read thus:—"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, *I am with you alway, even unto the end of the world.*" It is argued by the Catholics, "that the Apostles themselves were only to live the ordinary term of man's life; therefore, the commission of preaching and ministering, together, with the promise of the divine assistance, regards the successors of the apostles, no less than the apostles themselves. This proves that there must have been an uninterrupted series of such successors of the apostles, in every age since their time; that is to say, successors to their *doctrine*, to their *jurisdiction*, to their *orders*, and to their *mission*. Hence it follows, that no religious society whatever, which cannot trace its succession in these four points, up to the apostles, has any claim to the characteristical title, APOSTOLICAL." This argument I have given in the words of one of their learned bishops, the Right Reverend Doctor Milner.* Now if it were admitted, that this *commission* and *promise* of our Saviour were intended for the successors of the apostles, (which we by no means admit,) it would still be out of the power of the Catholic priests to claim the commission and promise until they could prove from scripture and tradition that each one of them were the actual persons who were to be the true successors: and this, we have already shown they cannot do. Therefore, they have no more claim to the commission and promise than the Pagan priests have. But we do not admit that the promise—"LO, I AM WITH YOU ALWAY, EVEN UNTO THE END OF THE WORLD," had any reference to any persons whatever only the ELEVEN disciples mentioned in the sixteenth verse, who had, by a previous engagement, retired to a mountain in Galilee: they were the only persons whom he addressed and to whom he made this great promise. But, says Doctor Milner, "*They were only to live the*

* "End of Controversy," Letter xxviii. p. 281.

ordinary term of man's life." and consequently, he draws the conclusion that the promise could not be fulfilled to them without successors. According to this curious inference of the learned bishop, the Lord must have forsaken the *eleven* disciples as soon as they died; for if he admit that Jesus continued with them after the period of the death of their mortal bodies, and that he will continue with them even unto the end of the world, then what need would there be of successors in order that the promise might be fulfilled? Prove that Jesus has not been with the *eleven* apostles from the time of their death until the present time, and that he will not be with them "even unto the end of the world," and after you have proved this, you will prove that Jesus has falsified his word; for to be with the successors of the apostles is not to be with them. But whether the apostles have successors or not, Jesus will always be with them, and will bring them with him when he shall appear in his glory, and they shall sit upon thrones and judge the house of Israel, during the great millennium, while Jesus will not only be with them, but will reign with them even unto the end of the world. Therefore, there is nothing in this promise of Jesus that gives the most distant intimation that an apostolical succession or church of Christ should continue on the earth.

40.—Secondly, it is objected that if the church of Christ has not continued, then the gates of hell must have prevailed against her; and they refer us to that cheering passage in Matthew, (xvi. 18,) which reads thus:—"And I say also unto thee, that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it." They argue, that if the church has ceased to exist, the gates of hell have prevailed over her, and the promise of Jesus must be falsified. But we would inform the Catholics, that the church of Christ has not ceased to exist, neither has Peter ceased his existence, but both the church and Peter are in heaven, far out of the reach of the gates of hell, and far out of the reach of the abominable soul-destroying impositions of Popery. The gates of hell have prevailed and will continue to prevail over the Catholic Mother of Harlots, and over all her Protestant Daughters; but as for the apostolical church of Christ, she rests secure in the mansions of eternal happiness, where she will remain until the apostate Catholic church, with all her popes and bishops, together with all her Harlot Daughters shall be hurled down to hell: then it shall be said, "Rejoice over her thou heaven, and ye holy apostles and prophets; for God hath avenged you on her;" and then shall be "heard a great voice of much people in heaven, saying, Alleluia: salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand." And again they shall say, "Alleluia," and her smoke shall rise up for ever and ever. And thus when the Catholics and Protestants hear all the heavens, and all the holy apostles and prophets, rejoicing over the downfall of Babylon, they will learn that the church of Christ still exists in heaven, and that the gates of hell have not prevailed against her; then they will learn where the apostolical and prophetical power rests; then they will perceive the difference between the glory of the church of Christ and the misery and wretchedness of their own fiery torments.

41.—Many Protestants say they take the Bible as their only rule of faith: if the Bible is to be taken as our only guide, it is of infinite importance that the divine authenticity of the Bible be infallibly established. How do the Protestants prove the truth of the Bible? What evidence have they that the book of Matthew was inspired of God, or any other of the books of the New Testament? The only evidence they have is *tradition*. They have received into their canon such books only as tradition accredits to be genuine; while those books which have not a sufficiency of tradition to establish their divine inspiration, are rejected from the canon. Here then we clearly perceive that the first foundation stone of the Protestant rule of faith is tradition. Tradition alone tells them that the books of the New Testament are true, and as soon as they have learned this on the testimony of tradition, they take them as a sufficient guide; hence their only rule of faith is founded on tradition: but we have already shown that tradition is a very imperfect guide. Tradition taught the Lutherans to reject *seven books* of the New Testament, which tradition taught the English to receive: and tradition taught the English to reject some half a score of books from

their Bible, which tradition taught the Catholics in the third council of Carthage to receive; and tradition taught the council of Carthage to reject many books which tradition taught several of their learned bishops and others, in the second, third, and fourth century to receive. If tradition then be so very uncertain, may it not have deceived the Catholics and Protestants as to the genuineness of many of the books which they retain in their canons. And may not this very imperfect tradition have taught them to reject many books which are equally sacred with those which they have retained. Tradition cannot give an absolute certainty as to the truth of any of those books. Great numbers of books, during the early ages, were circulated and accredited, which are now said to be apochryphal. But how, we enquire, are uninspired men, by the use of tradition alone, to select a genuine book from the midst of a numerous collection of spurious gospels and epistles, and prophecies, which were published under the names of the apostles, and under the names of other holy men cotemporary with them? It would be like the chance of drawing a prize in a lottery where there were a hundred blanks to one prize. Absolute certainty is necessary as to what is true, and what is false, as to what is the word of God and what is not; for without it we may build our faith upon forged scripture, and reject true scripture, and be led into all kinds of error. As tradition cannot give us absolute certainty, how shall this very desirable and infinitely important knowledge be obtained? We answer, that by new revelation the genuineness of all books can be tested; and without it, uncertainty and doubt must always hang over many of them.

42.—Even though tradition could demonstrate with the greatest certainty that any or all of the books that are even received by the Catholics, were, in their original written by the persons who are represented to be their authors, yet how can it be determined that even the originals were written by divine inspiration? Several learned Protestants, such as Hooker, Chillingworth, &c., allow that scripture cannot bear testimony to the truth of its own inspiration. How are the Protestants then to know without new revelation, that any one book of the Bible was divinely inspired? How do they know but that it was merely written according to the best judgment of the author? The Bible cannot inform them until the inspiration of the Bible be established. If it be admitted that the apostles and evangelists did write the books of the New Testament, that does not prove of itself that they were divinely inspired at the time thy wrote. They were men subject to like passions with other men, and liable to err only when under the direct inspiration of the Spirit. How can it be known without new revelation, that these writers did not sometimes write their own words and opinions instead of the word of the Lord as given by the Holy Ghost? Some things which Paul wrote, he acknowledges that he had no commandment of the Lord for thus writing, but gave his own judgment and his own suppositions. (See 1 Corinth. vii. 6, 25, 26.) As Paul and other writers of the New Testament have not told us which part they wrote by inspiration, and which part they wrote according to their own opinions and judgment, how can we make the selection of the inspired parts from the uninspired parts of each book? We answer, that tradition will never decide this important question; and therefore neither Catholics nor Protestants can know of a certainty which parts of each of the original books are actually the ideas and words given by inspiration. Neither can they know but that some whole books which they receive as scripture were written by human wisdom alone. Though scripture were allowed to bear testimony of its own inspiration, even then, there are many books in the sacred canon which do not bear any such testimony, and therefore the only proof which Protestants can have of their inspiration is founded solely on tradition.

43.—If it could still further be demonstrated by tradition, that every part of each book of the Old and New Testaments, was, in its original, actually written by inspiration, still it cannot be determined that there is one single true copy of those originals now in existence. The whole Catholic and Protestant world cannot produce the original writings of one single book of either the Old or New Testament. The originals are no where to be found among Christians, Pagans, Jews, or Mohometans. The original writings of Moses and the ancient prophets, it is believed by the learned, were all destroyed by the Assyrians nearly six hundred years before Christ.* We

* Brett's Dessertation in Bishop Watson's Collect., vol. iii. p. 5.

are informed in the Apocrypha, that the prophet Esdras or Ezra was inspired to rewrite all those ancient books over again; and in this manner the Jews, at the close of their Babylonish captivity, once more obtained them. These books again perished in the great persecution of Antiochus.* How the Jews were supplied with copies after that no one knows. Now the Protestants do not know that Esdras was a true prophet! Indeed, they doubt of his being a true prophet by placing his books in the Apocrypha, therefore they could not rely with confidence on any book which he should pretend to replace by inspiration.

44.—The copies which we now have of the books of Moses and other ancient prophets may be very much corrupted; we are certain that they have been added unto in a degree by some person or persons who lived many centuries after Moses; this is evident from the books themselves: for example, the thirty-first verse of the thirty-sixth chapter of Genesis was certainly added by some one who lived after the children of Israel had kings. It reads thus: "And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel." Here is positive proof that the transcriber of the book of Genesis lived after the children of Israel had kings, and added these his own words to this first book of Moses. Some other person after the days of Moses added the whole of the last chapter of the book of Deuteronomy. Several other passages in the books of Moses have been added or changed since his death. Learned commentators † have agreed that similar changes or additions have been made to several other books of the Old Testament by unknown persons. Who can tell at the present day who were the persons who wrote the books of Joshua, Ruth, Judges, Esther, the book of Kings, and the books of Chronicles? Were they written by inspired men? if so, what were their names, and what proofs has Christendom that they were inspired?

45.—These uncertain and altered copies of some of the books of the Old Testament were translated from the Hebrew into Greek some two or three centuries before Christ; this was called the Septuagint. But even the original copies of this translation are no where to be found. Such copies as the English translation was taken from, were found in many places to be very much corrupted, disagreeing among themselves, insomuch that the English translators were obliged sometimes to translate from the Hebrew which is acknowledged also to be very much corrupted. The Hebrew copies are supposed by the learned to have been altered by the wicked Jews themselves, after they rejected Christ, in order to do away the force of many predictions relating to Him. St. Chrysostom (Homil. 9) writes thus: "Many of the prophetical monuments have perished; for the Jews being careless, and not only careless, but also impious, they have carelessly lost some of these monuments; others they have partly burned, partly torn in pieces." St. Justin, in writing against Tryphon, shoes most clearly that the Jews did destroy many books of the Old Testament "that the New might not seem to agree with it as it should." What confidence, then, can Catholics or Protestants have in these half-destroyed, corrupted, mutilated Hebrew manuscripts? The oldest copies of the Old Testament, whether Hebrew or Greek, which the English translators could procure, disagree with each other in many—very many places; so much so, that it was impossible for them to decide which was correct. Indeed so much corruption in the old manuscript copies was calculated to throw a mist of darkness and uncertainty over the whole of them. One of the ancient writers, Jerome, in his commentaries upon the prophets, complains of the corruption of his manuscript Greek copies. Bellarmine testifies that the Greek copies of the Old Testament are so corrupted, that they seem to make a new translation, quite different from the translations of other copies. All, therefore, is uncertainty as to the Hebrew and Greek manuscripts of the Old Testament; they can be proved to be changed, added unto, and corrupted in almost every text.

46.—It is abundantly proved by various learned writers, that the Greek copies of the New Testament are awfully corrupted in almost every text. Mr. Cressy writes in these words, "In my hearing, Bishop Usher professed, that whereas he had of many years before a desire to publish the New Testament in Greek, with various lections and annotations: and for that purpose had used great diligence, and spent

* Brett's Dissertation in Bishop Watson's Collect., vol. iii. p. 5. † Bonfrerius, Torniellus,

much money to furnish himself with manuscripts: yet, in conclusion, he was forced to desist utterly, lest, if he should ingeniously have noted all the several differences of reading which himself had collected, the incredible multitude of them almost in every verse, should rather have made men atheistical, than satisfy them in the true reading of any particular passage."* Let those who take the Bible for their only guide think of this. If the few manuscripts procured by Bishop Usher, contains in almost every verse "*an incredible multitude of different readings,*" what grounds have Protestants for confidence in one of these readings more than in another? Out of a thousand different manuscripts, differing in almost every text, who can select the true one? Indeed, there would be almost an infinite improbability as to any one copy being true. Now, it was from such a mass of contradictory Greek manuscripts that the English New Testament was translated.

47.—But to say nothing of the incredible multitude of different readings in the Greek manuscripts themselves, the translators from these old mannscripts are liable to commit many errors, as is evident from the vast number of very different translations which have been made. There is no two translations that agree. This then is another prolific source of error which is calculated to throw still greater uncertainty over the present copies of the scriptures.

48.—What shall we say then, concerning the Bible's being a sufficient guide? Can we rely upon it in its present known corrupted state, as being a faithful record of God's word? We all know that but a few of the inspired writings have descended to our times, which few quote the names of some twenty other books which are lost, and it is quite certain that there were many other inspired books that even the names have not reached us.† What few have come down to our day, have been mutilated, changed, and corrupted, in such a shameful manner that no two manuscripts agree. Verses and even whole chapters have been added by unknown persons; and even we do not know the authors of some whole books; and we are not certain that all those which we do know, were wrote by inspiration. Add all this imperfection to the uncertainty of the translation, and who, in his right mind, could, for one moment, suppose the Bible in its present form to be a perfect guide? Who knows that even one verse of the whole Bible has escaped pollution, so as to convey the same sense now that it did in the original? Who knows how many important doctrines and ordinances necessary to salvation may be buried in oblivion in some of the lost books? Who knows that even the ordinances and doctrine that seem to be set forth in the present English Bible, are anything like the original? The Catholics and Protestants do not know, because tradition is too imperfect to give this knowledge. There can be no certainty as to the contents of the inspired writings until God shall inspire some one to re-write all those books over again, as he did Esdras in ancient times. There is no possible means of arriving at certainty in any other way. No reflecting man can deny the necessity of such a new revelation.

49.—We now appeal to the honesty, good sense, and learning of all good moral men, to testify their convictions in regard to the insufficiency of their rules of faith. Is there a man among you who has candidly examined the present confused, divided, distracted state of all Christendom, who is not thoroughly convinced that something is radically wrong? Many of you, no doubt, have, in your serious reflecting moments, looked upon the bewildered, blind, cold, formal, powerless systems of religion with which you were surrounded with feelings of sorrow and disgust. You have wished to know the truth, but alas, wherever you have turned your investigations, darkness and uncertainty have stared you in the face. The voices of several hundred jarring, contending, soul-sickening sects, were constantly sounding in your ears; each one professing to be built upon the Bible, and yet each one differing from all the rest. Under this confused state of things, you have peradventure, involuntarily exclaimed; can the Bible be the word of God! Would God reveal a system of religion expressed in such *indefinite terms* that a thousand different religions should grow out of it? Has God revealed the great system of salvation in such vague uncertain language on purpose to delight himself with the quarrels and contentions of his creatures in relation

* Exomol. Ca. 8. Nu. 3.

† Esdras speaks of a great number of books which we have not got.

to it? Would God think so much of fallen men, that he would give his only begotten Son to die for them, and then reveal his doctrine to them in language altogether ambiguous and uncertain? Such questions, doubtless, have passed through the mind of many a religiously-inclined person. Millions have been sensible of the midnight darkness, but have not known the true cause; they have acknowledged that they could not understand a very great proportion of the Bible, yet they have believed it to be the word of God; they have wondered that the Bible should be their only rule of faith, and yet so few be able to understand it alike. Many seeing the contradictions, the vagueness, and the uncertainty of all modern religions, professing to have emenated from the same God, have been so disgusted that they have renounced the Bible as a fable invented by priestcraft; others, fearing to do this, have pored over whole libraries of uninspired commentaries, seeking after the true meaning of that which they believe God has revealed; and at last, finding the learned commentators as widely disagreed as the sects themselves, they have concluded that the Bible is a great mystery and that God did not intend to have it understood when he revealed it. Others, still, having a little more perseverance, and believing that God would not send a revelation which he did not wish the people to understand, have with great diligence collected vast numbers of the most ancient Greek and Hebrew manuscripts of the sacred books, but here they find themselves utterly confounded: these ancient manuscripts, which they had hopes would reveal the truth, are perverted and corrupted in almost every text, so that they find "an incredible number of different readings" on every page and almost every sentence. From this heterogeneous mass of contradictory manuscripts they give an English translation, and call it the Bible; thus leaving millions to guess out the true meaning and quarrel, and contend with each other because they do not guess alike.

50.—The true cause of all the divisions which distract modern christendom is the want of inspired apostles and prophets: they, through wickedness and apostacy, lost the key of revelation some seventeen centuries ago, since which time they have been altogether unable to open the *door of knowledge*. Satan has taken the advantage of their dark and benighted condition, and robbed the world of a great number of sacred books, corrupting those few that remained to such a degree, that he has got the whole of christendom quarrelling about their true meaning. This pleases him: he cares not how much they contend and fight about religion as long as he knows that their religion is false: neither does he care how much they are united about religion, as long as he knows that it is not of the right kind. He can tolerate, and, indeed, help his reverend ministers to promulgate all kinds of religion, except that which has true revelators and prophets in it: no other kind of religion displeases him. But for a prophet or revelator to establish a religion on the earth, is more than he can quietly put up with; it strikes a death blow to all that he has been doing since the great apostacy. He is exceedingly frightened, lest some of the old lost books of the ancient prophets and apostles should be again revealed. He is also raving mad, lest the books of the Old and New Testaments should be revealed again anew in their purity as at first—lest every point of Christ's doctrine should be again revealed in such plain, definite, and positive language, that no two persons could possibly disagree upon it. This would be exceedingly dangerous to his kingdom; no wonder then, that he should be full of wrath! But the sincere, honest, humble seeker after truth, must have the privilege of finding it, and that too, in the greatest of plainness, before the overthrow of all nations, that they, by embracing it, may escape the judgments of great Babylon. Yes! the day is come and the time is at hand when all nations are to hear the word of the Lord by the mouth of his chosen apostles and prophets to whom he hath restored the key of revelation for the last time, and for the dispensation of the fulness of times, that all things may be prepared and sealed unto the end of all things, against the day of rest for the meek of the earth.

15, *Wilton Street, Liverpool, December 1st*, 1850.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET, LIVERPOOL.

No. 4.

DIVINE AUTHENTICITY
OF THE
BOOK OF MORMON.

BY ORSON PRATT,
ONE OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

EVIDENCES OF THE BOOK OF MORMON AND BIBLE COMPARED.

1.—The Book of Mormon claims to be the sacred history of ancient America, written by a succession of ancient prophets, who inhabited that vast continent. The plates of gold, containing this history, were discovered by a young man, named Joseph Smith, through the ministry of a holy angel, on the evening and morning of the 21st and 22nd of September, A.D. 1823. Four years after their discovery, or on the morning of the 22nd of September, A.D. 1827, the angel of the Lord permitted Mr. Smith to take these sacred records from the place of their deposit. The hill in which they were found buried, is situated in the town of Manchester, Ontario county, State of New York. With the plates were also found a Urim and Thummim. Each plate was not far from seven by eight inches in width and length, being not quite as thick as common tin. Each was filled on both sides with engraved Egyptian characters; and the whole were bound together in a volume, as the leaves of a book, and fastened at one edge with three rings running through each. This volume was something near six inches in thickness, a part of which was sealed. The characters or letters upon the unsealed part were small and beautifully engraved. Mr. Smith, through the aid of the Urim and Thummim, and by the gift and power of God, translated this record into the English language. This translation contains about the same amount of reading as the Old Testament. A large edition of this wonderful book was first published early in 1830.*

2.—It may be asked, what further evidence have we that Mr. Smith saw the angel? Does the truth or falsity of the Book of Mormon depend upon his testimony alone? May not Mr. Smith be an impostor? These are questions, not only reasonable, but of the greatest importance. It certainly does not seem reasonable to many that in sending a message which is to affect the temporal and eternal welfare of all the present generation, God would give but one witness only. When God sent a prophetic message concerning the flood, he must have revealed the truth of it, not only to Noah, but to his three sons; for they all seem to have laboured together in building the ark; this they would not have done unless they had been fully assured that the message was from God. If, then, it be assumed that Noah's three sons were witnesses, as well as himself, and that their united testimony was given by which the whole world was condemned and overthrown, may we not expect that a message which is to prove, if rejected, the overthrow of the present generation, will come to us, confirmed by, at least, as many witnesses as there were of the flood? The Saviour himself testifies that, "As it was in the days of Noah, so shall it also be in the days of the coming of the Son of Man." If God sent four witnesses in the days of Noah, the preparatory message for the day of burning, or for the coming of the Son of Man, may also have the same number. Although the Saviour has said, that "in the mouth of two or three witnesses every word shall be established," yet that does not prohibit him from sending more if it be necessary.

3.—That the world might have no excuse for rejecting the Book of Mormon, the Lord did, before he sent it to them, raise up three other witnesses besides Mr. Smith,

* For further information respecting the ministry of the angel, and the finding and translating the records, the reader is referred to my pamphlet, entitled "Remarkable Visions."

namely, Oliver Cowdery, David Whitmer, and Martin Harris. These three men in company with Mr. Smith testify that, in answer to their prayers in the year 1829, they saw an angel of God, descend from heaven, clothed with glory, and that he took the plates from which the Book of Mormon was translated, and exhibited them before their eyes, so that they saw them distinctly, and also the engravings upon them; and they further testify, that while the angel was thus showing them the plates, they heard the voice of the Lord out of the heavens, declaring that they had been translated correctly; and they further declare that the voice of the Lord commanded them to send forth their testimony, of what they had seen and heard, unto all nations, kindreds, tongues, and people. In obedience to this heavenly command they have sent forth their written testimony, connected with the Book of Mormon, for the benefit of all the world.

4.—No reasonable person will say that these four persons were themselves deceived; the nature of their testimony is such that they must either be bold, daring impostors, or else the Book of Mormon is true. They testify that they saw the angel descend—they heard his voice—they saw the plates in his hand—they saw the engravings upon them as the angel turned them over, leaf after leaf—at the same time they heard the voice of the Lord out of the heavens. What greater evidence could they have? they could have had nothing that would have given them greater assurance. If they were deceived, then there is no certainty in anything. If these four men could be deceived in seeing an angel descend from heaven, on the same grounds the Apostles may have been deceived in seeing the Saviour ascend up to heaven. These men must have had as much assurance of what they saw and heard and handled, as they had of the existence of any external thing. And having the most perfect knowledge of the truth of the Book of Mormon, they were fully prepared to bear a bold, unequivocal, fearless testimony to all nations.

5.—Is there not a possibility that these four witnesses are all wicked impostors, who have colleagued together to deceive mankind? We answer that there would be a possibility if there were no other evidences to confirm their testimony. But when we take into consideration the boldness of their testimony, and the circumstances connected with it, there is no probability that they were wicked men. Is it probable that four men who were, for the most of their days, strangers to each other, residing in three or four different counties, should all combine together to testify that they had seen an angel and heard his voice, and also the voice of God, bearing testimony to the truth of the Book of Mormon, when no such thing had happened? There of these witnesses, namely, Joseph Smith, Oliver Cowdery, and David Whitmer were young men, from twenty to twenty-five years of age; they were men who had been accustomed from their childhood to the peaceful avocations of a farmer's life. Unacquainted with the deceptions which are more or less practiced in large towns and cities, they possessed the open honesty and simplicity so generally characteristic of country people. Is it, in the least degree, probable that men so young and inexperienced, accustomed to a country life, and unacquainted with the world at large, would be so utterly abandoned by every thing that was good, so perfectly reckless as to their own future welfare, so heaven-daring and blasphemous, as to testify to all nations that which, if false, would for ever seal their damnation? We have read of individual impostors, like Mahomet, who have testified to the ministering of angels, and have deceived many; but where have we ever heard of four impostors, all agreed in combining together, to originate an imposition, and afterwards to send forth their united testimony to deceive all the nations of the earth? In the history of the various false christs and false prophets who have appeared among men, we find, as a general thing, that each one originated his own system of imposition, and then offered it to the world on his own testimony alone; but not so with the Book of Mormon, it was first confirmed by angels and the voice of the Lord to *four witnesses*, before it was suffered to be printed and offered to the world with authority. We are well aware that there have been hundreds of impositions offered to the world; and it is often the case that hundreds of impostors advocate a particular system, pretending that they know it to be true; but then, if such system be traced back to its origin, it will be found that it not only originated with one man, but was first offered to the world on his testimony alone. We do not say but that the Lord may sometimes send only *one*

witness to bear testimony of the truth; as examples: Lot was the only one sent to warn his kinsmen in Sodom; Jonah alone was sent to Ninevah; and John the Baptist seems to have been the only one sent to warn the Jews and prepare the way for our Saviour's first coming. It is evident then, that the truth or falsity of a message does not depend upon the number of its witnesses. It may be true, though there be only one witness, and there is a still greater probability of its truth where there are several witnesses. The greater the number of witnesses, the less the liability of deception, especially when we consider that most impositions have been originated and offered to the world on the testimony of only one man. We are not aware that there ever were three, or four, or five impostors who originated an imposition, and succeeded in palming it upon the world as a message from God. Such a thing might barely be possible, but such a thing would be highly improbable.

6.—If we compare the abstract testimony of these four witnesses with the abstract testimonies of the servants of God in former ages; that is, if the testimonies alone, independent of miracles and all other evidences be compared, we shall have, in many respects, greater reasons for believing these four of modern times, than we have for believing those of ancient times. For example: who were witnesses of Christ's transfiguration on the mount at the time Moses and Elias appeared? We are informed that Peter, James, and John were witnesses. But how do we know? Neither of them have handed down their written testimony to that effect. Peter alone testifies of the voice that he and others heard from heaven when they were with Christ "in the holy mount." (2 Peter i. 18.) But neither Peter, James, nor John, have told us anything about the transfiguration, or about the appearance of Moses and Elias. Matthew, Mark, and Luke give us a second-handed testimony to that effect. But these three, not being present at the transfiguration, could not testify as eye witnesses. Compare, then, the testimony of these three, who did not see the glorious manifestations in the mount, with the testimony of the four witnesses to the Book of Mormon, who both saw and heard, and you will be compelled to admit that the latter testimony is far greater than the former.

7.—As another example, let us compare the abstract testimony of these four witnesses with the abstract testimonies of those who professed to have seen Jesus after his resurrection. How many eye witnesses were there that beheld Jesus after his resurrection? We have the written testimony of only four, namely, Matthew, John, Paul, and Peter. There is no doubt but what all the eleven saw him, though eight out of the eleven have given us no written testimony to that effect. Mark, Luke, James and Jude, the other four writers of the New Testament, have not told us in their writings, whether they saw him after his resurrection or not. Several women saw him, but their written testimony has never reached our day. Paul says, that he was seen, not only by all the apostles, but by "*above five hundred brethren at once.*" (1 Cor. xv. 6.) But none of those five hundred eye witnesses have left any written testimonies of what they saw. Hence, Matthew, John, Paul, and Peter are the only persons among the great number that saw him after his resurrection, who have handed down to our day their written testimony as eye witnesses. Therefore, when this generation can establish the writings of these four apostles to be *genuine, uncorrupted,* and *translated correctly,* they will have the testimony of as many witnesses to establish the resurrection of Christ, as there was, in the first place, to establish the Divine Authenticity of the Book of Mormon; but until then, the witnesses of the Book of Mormon will be, not only equal in number, but superior in certainty to those which this generation have of Christ's resurrection. Why is it, then, that men will believe four witnesses who lived eighteen centuries ago, and reject the same number of witnesses that have lived in their own day, who testify of things with equally as much certainty, having both seen and heard? It is because it has become popular, through tradition, to believe what their fathers believed, without at all inquiring into the strength of the evidence on which their faith is founded.

8.—Many say that they will not believe in the Divine Authenticity of the Book of Mormon because there is so much evil spoken against the four witnesses. Let such persons remember the sayings of our Saviour. "Blessed are they which are persecuted for righteousness sake; for their's is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against

you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." And again, Jesus said, "Woe unto you when all men speak well of you; for so did their fathers to the false prophets." Again, he said, "Ye shall be hated of all men for my name's sake." "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" Paul testifies that the saints "were counted the off-scouring of all things." Did the hatred, the persecutions, the revilings, and the "all manner of evils" which were said against the apostles, invalidate or destroy their testimony? no: their testimony was just as true after they were spoken evil of as before. Why, then, should any reject the Book of Mormon because the four witnesses have been persecuted, and all manner of evil said against them? Is it not a presumptive evidence in favor, instead of being an evidence against the work? On the other hand, if all men spoke well of these four witnesses, would they not come under the woe of the Saviour, and would they not be denounced the same as the false prophets whom the Jews spoke well of? Some may say that they believe that the evils spoken against the apostles were false, while the evils spoken against Mr. Smith and the other witnesses are true. But what evidence have they to believe that the men who accused the apostles of "*all manner of evil*," were liars; while those who accuse these latter-day witnesses are men of truth? Are not the latter-day accusers just as likely to be liars as the former-day ones? And are not the Latter-day Saints just as liable to be falsely accused as Former-day Saints? Let the accusations be ever so great, or ever so numerous, it does not destroy the truth of a message now, any more than it did anciently.

9.—If we were to admit that the sins and transgressions of Joseph Smith and the other witnesses, were as great as their enemies falsely assert them to be, (which we do in no wise admit), that would not invalidate nor destroy their testimony. When Saul, the king of Israel, through transgression, lost the spirit of prophecy, and became a murderer in his heart, by seeking the life of David, no one will pretend to say that it destroyed or even weakened the testimony that he had formerly delivered as a prophet. When David added the crime of murder to adultery, will any one pretend to say that it invalidated his testimony in relation to the truth of his former prophetic writings? The Lord appeared unto Solomon twice, (1 Kings, xi. 9); yet even after all that, he fell into transgression and became a most abominable idolator, serving numerous gods and goddesses, that were worshipped by the heathen.* Now did this great crime prove that his testimony, about seeing the Lord twice, was false, and not to be depended upon? Did his wicked idolatry prove that his proverbs and other writings were not inspired of God? Did Peter's lying, and cursing, and swearing, and denying the Christ, invalidate or destroy his testimony, concerning the glorious voice he heard in the mount? If then such abominable and awfully wicked crimes, committed by ancient prophets and apostles, did not invalidate nor destroy their testimonies of what they, during their righteousness, had seen and heard, why should it be thought that the testimony of the four witnesses of the Book of Mormon could be, in the least, weakened or rendered doubtful by their transgressions and sins? If they were, through fear, to lie, and curse, and swear as Peter did, and to deny the Book of Mormon, as Peter did the Christ, that would not prove their former testimony was false. If they were to turn away and serve other gods, and commit adultery, and murder, as Solomon, David, and Saul did, that would not prove that they had not seen an Angel, and heard the voice of the Lord, confirming to them the truth of the Book of Mormon. If such crimes would invalidate their testimony in relation to the Book of Mormon, like crimes would equally invalidate the testimonies of ancient prophets and apostles in relation to their respective messages.

10.—No man who has any degree of the Spirit of God in his heart, can read the history of Joseph Smith, as written by himself, without being fully convinced that he was no impostor. His extreme youth at the time he received his first vision, must have precluded every idea of deception: and also, the vision was of such a nature that he could not himself have been deceived. He testifies, that when he was only in his fifteenth year, that his mind was filled with the deepest anxiety for the salvation of his soul: his attention being called to this subject in consequence of a great religi-

* 1 Kings, xi. 1—10.

ous excitement which prevailed in his neighbourhood, and in the surrounding country: this excitement existed to a great extent among many religious sects, but more especially among the Presbyterians, Baptists, and Methodists. Many contentions existed as to which of the numerous sects were right. Four of his father's family were proselyted to the Presbyterian faith. He himself, not knowing which was right, kept aloof from all. I will here insert an extract from his history, in his own words; it reads as follows:—

11.—"So great was the confusion and strife among the different denominations, that it was impossible for a person, young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right, and who was wrong. My mind at different times was greatly excited, the cry and tumult was so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all their powers of either reason or sophistry to prove their errors, or at least to make the people think they were in error. On the other hand, the Baptists and Methodists in their turn, were equally zealous to establish their own tenets and disprove all others.

"In the midst of this war and tumult of opinions, I often said to myself, what is to be done? Who of all these parties are right? or, are they all wrong together? If any one of them be right which is it, and how shall I know it?

"While I was labouring under the extreme difficulties, caused by the contests of these parties of religionists, I was one day reading the epistle of James, first chapter and fifth verse, which reads, "If any of you lack wisdom, let him ask of God, that giveth unto all men liberally and upbraideth not, and it shall be given him." Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God I did; for how to act I did not know, and unless I could get more wisdom than I then had, would never know; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to "ask of God," concluding that if he gave wisdom to them that lacked wisdom, and would give liberally and not upbraid, I might venture. So, in accordance with this my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never yet made the attempt to pray vocally.

"After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue, so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvellous power as I had never before felt in any being. Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said (pointing to the other)—'This is my beloved son, hear him.'

"My object in going to enquire of the Lord, was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into

my heart that all were wrong), and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said, 'that all their creeds were an abomination in his sight; that those professors were all corrupt, they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.' He again forbade me to join with any of them: and many other things did he say unto me which I cannot write at this time. When I came to myself again, I found myself laying on my back, looking up into heaven. Some few days after I had this vision, I happened to be in company with one of the Methodist preachers who was very active in the before-mentioned religious excitement, and conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behaviour, he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there never would be any more of them. I soon found however that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a hot persecution, and this was common among all the sects: all united to persecute me. It has often caused me serious reflection both then and since, how very strange it was that an obscure boy of a little over fourteen years of age, and one too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labour, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, so as to create in them a spirit of the hottest persecution and reviling. But strange or not, so it was, and was often cause of great sorrow to myself. However it was nevertheless a fact that I had had a vision. I have thought since, that I felt much like Paul when he made his defence before king Agrippa, and related the account of the vision he had when he 'saw a light and heard a voice,' but still there were but few who believed him; some said he was dishonest, others said he was mad, and he was ridiculed and reviled; but all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew and would know unto his latest breath, that he had both seen a light and heard a voice speaking to him, and all the world could not make him believe otherwise.—So it was with me, I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart, why persecute for telling the truth? I have actually seen a vision, and 'who am I that I can withstand God?' or why does the world think to make me deny what I have actually seen? for I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it; at least I knew that by so doing I would offend God and come under condemnation. I had now got my mind satisfied so far as the sectarian world was concerned, that it was not my duty to join with any of them, but continue as I was until further directed."*

12.—Now we candidly ask our readers if they can believe, that a boy under fifteen years of age, would relate the foregoing vision to a Methodist minister and to his old acquaintances on purpose to bring down upon himself derision and scorn. Would he continue year after year, to affirm that he had seen a great and glorious vision, unless he had truly seen one? Would he be so fond of being hated, persecuted, and ridiculed, that he would continue to testify to a heaven-daring falsehood, on purpose to get the contempt and ill will of almost every one that knew him? Where is there a cirrcumstance recorded in the annals of history of a youth of fourteen turning an impostor, declaring

* History of Joseph Smith, Millennial Star, Vol. iii, No. 2, p. 21.

that he had seen the Lord and heard his voice, and continuing to affirm the same all the days of his life, in the midst of the most distressing scenes of persecution, and finally, sealing his testimony with his blood? Such an instance cannot be found. If this obscure country youth were an impostor, is it not very strange that none of the wise men of the age are able to detect the least error in his doctrine? A wicked corrupt impostor of fourteen years of age, must be the wonder of the world, if he could begin to originate, at that early period of his life, a religious deception that could not in its progress, be detected, but that would continue, year after year, to deceive its tens of thousands. If he was sincere, then the Book of Mormon is a divine revelation, and this church must be "the only true and living church of Christ upon the face of the whole earth," and there is no salvation in any other. This is an immense conclusion, but we can come to no other, the moment we admit his sincerity. Therefore the world are driven to the necessity of denouncing this obscure illiterate country youth, as the most vile, base, arch-deceiver that ever disgraced the earth, or of admitting that he was one of the greatest prophets, with the exception of the Saviour, that ever lived among men.

13.—But in order to prove that the four witnesses of the Book of Mormon are all impostors, it will be necessary to prove that they did not see and hear an angel—that they did not see the plates in the angel's hand—that they did not hear the voice of the Lord, declaring that they were translated correctly. All reasonable men will admit that it is impossible for any negative testimony to be found to prove *directly* that God did not send his angel to reveal and confirm the truth of the Book of Mormon; and as there is no *direct* evidence to negative their testimony, and prove them impostors, therefore if it be possible to prove them such, it can only be done by some *indirect* evidence, arising from the circumstances of the case, or from the nature of the message itself, as being contradictory to some known truth.

14.—Let us enquire, first, if there be any thing connected with the circumstances that renders their testimony doubtful or improbable. Is it improbable that an angel should be sent again to our earth? We see no improbability that such an event should happen. It certainly is not an unscriptural doctrine for angels to appear. Angels appeared to Abraham and took dinner with him; an angel appeared to Jacob and wrestled with him all night; angels appeared to Lot, and lodged with him; angels appeared to Moses—to Joshua—to Manoah—to Gideon—to David—to Daniel—to Zechariah—to Joseph, the husband of Mary—to the shepherds by night—to the apostles—to Philip—to Paul—to Cornelius, and finally, Paul says, that they are "all ministering spirits sent forth to minister for them who shall be heirs of salvation." The apostles exhorted the saints not to be forgetful to entertain strangers, for some, in so doing, "had entertained angels unawares." There is nothing in the scriptures which indicates that angels will cease to appear among men; therefore, there is nothing in the circumstances of the appearance of the angel to those four witnesses that is unscriptural. And there certainly is nothing unreasonable in an angel's being sent in our day. If it was reasonable for God to send an angel to announce the birth of John the Baptist, to prepare the way for the first advent, why should it be thought unreasonable for Him to send angels to announce the great preparatory message for the second advent? Hence, the testimony of these four witnesses, concerning the appearing of an angel, is neither unscriptural nor unreasonable. Therefore, the event itself, and the circumstances connected with it, are such as do not, in the least, weaken the testimony, or render it doubtful, or improbable.

15.—Let us enquire next, if there be anything, connected with the nature of the message, that is contradictory to any known truth? This can be easily ascertained by a careful examination of the historical, prophetical, and doctrinal parts of the Book of Mormon, and by a faithful comparison of the same with the historical, prophetical, and doctrinal truths which are already known. If, after this examination and comparison, we find irreconcilable and palpable contradictions, we should then know the four witnesses to be false in their testimony, and unworthy of credit. But if, on the other hand, we find no disagreement, nor contradictions to any known truths—if we find every part of the book harmonising with every other part—if we find nothing absurd, unscriptural, nor unreasonable,—then we have no authority whatever for condemning the witnesses as impostors.

16.—If the historical parts of the Book of Mormon be compared with what little is known from other sources, concerning the history of ancient America, there will be found much evidence to substantiate its truth; but there cannot be found one truth among all the gleanings of antiquity that clashes with the historical truths of the Book of Mormon.

17.—If the prophetical part of this wonderful book be compared with the prophetical declarations of the Bible, there will be found much evidence in the latter to establish the truth of the former. But though there are many predictions in the Book of Mormon, relating to the great events of the last days, which the Bible gives us no information about, yet there is nothing in the predictions of the Bible that contradicts in the least, the predictions in the Book of Mormon.

18.—If the doctrinal part of the Book of Mormon be compared with the doctrines of the Bible, there will be found the same perfect harmony which we find on the comparison of the prophetical parts of the two books. Although there are many points of the doctrine of Christ that are far more plain and definite in the Book of Mormon than in the Bible, and many things revealed in relation to doctrine that never could be fully learned from the Bible, yet there are not any items of doctrine in the two sacred books that contradict each other, or clash in the least.

19.—If the various books which enter into the collection, called the Book of Mormon, be carefully compared with each other, there will be found nothing contradictory in history, in prophecy, or in doctrine.

20.—If the miracles of the Book of Mormon be compared with the miracles of the Bible, there cannot be found in the former any thing that would be more difficult to believe, than what we find in the latter.

21.—If we compare the historical, prophetical, and doctrinal parts of the Book of Mormon, with the great truths of science and nature, we find no contradictions—no absurdities—nothing unreasonable. The most perfect harmony, therefore exists between the great truths revealed in the Book of Mormon, and all other known truths, whether religious, historical, or scientific.

22.—Here, then, we have this great message of the last days, confirmed at the very outset, by the ministry of an angel to four witnesses. These witnesses have neither of them denied the bold and fearless, though humble testimony which they have sent forth to all nations. No man living can prove that an angel did not appear to them. There is nothing in the nature of the event itself, nor in any of the circumstances connected with it, that would render it absurd, unscriptural, unreasonable, or improbable. There is nothing in the historical, prophetical, or doctrinal parts of the message that contradicts each other, or any known truth throughout the wide field of scientific or religious knowledge. Therefore, no man living has the least anthority for condemning these witnesses as impostors. Indeed, there cannot be brought the least shadow of evidence, either direct or indirect, to prove that their testimony, concerning the angel, is false. Therefore, as their testimony cannot be proved false, the Book of Mormon stands upon a foundation as firm as the rock of ages, and as secure as the throne of the Almighty. Though wicked men may invent all manner of falsehoods against the saints, and against the chosen witnesses of the Lord—though they may slander, revile, and persecute them, and drive them from city to city, destroying property, and murdering men, women, and children—though they may without the least provocation, murder this great prophet of the last dispensation, and drive tens of thousands of the church into the wilderness, far from the abodes of what they call civilized life;—yet they will learn that all such arguments are vain and futile, when met by stubborn facts—they will learn that such arguments are powerless when they hear the voice of witnesses, saying, we have seen—we have heard—we have handled, and we know of a surety. All men among all nations, kindreds, tongues, and people, are required under the penalty of eternal damnation to believe, receive, and obey the Book of Mormon, unless they can prove the witnesses thereof to be impostors. And this they cannot do.

23.—It is oftentimes asked, by our opposers, if the Bible says anything about the Book of Mormon? If not, say they, we will not believe in it. Now there is nothing more inconsistent than to say we will not believe a book to be a divine revelation, unless some other inspired book has spoken of it. How did Jeremiah prove to the Jews

that his book was true? Did any other inspired book speak of the writings which Jeremiah should receive? No: Jeremiah's book was not mentioned by any of the former prophets. Does any former book speak of the five books of Moses? Does any former book say any thing about the book of Ezekiel—the book of Amos—the book of Joel—the book of Zechariah—the book of Malachi—the book of Matthew—the book of James or Jude, or the book of John's prophecy? Those, therefore, who would reject the Book of Mormon, because they supposed that other previously inspired books had not mentioned it, would, on the same grounds, be obliged to reject every book, both of the Old and New Testaments; for not one of them can be proved a divine revelation by the testimony of any previously written book. If, then, it can be proved by the Bible that such a book as the Book of Mormon was to be revealed in the last days, this would be an additional testimony to its truth, which none of the other inspired books have. Before we close this series, we shall show that the Bible has predicted that such a book, as the one now revealed, should be sent forth to fulfil the great events of the last days. If the ancient prophets have made such predictions, they must have considered that the message in the Book of Mormon was to be of far greater consequence as to the events and purposes which it should accomplish, than all other books that had preceded it. If they had not considered it in that light, they would not have mentioned it, and passed by in silence many other sacred books that were to be written.

24.—Have any persons ever seen the plates of the Book of Mormon, besides the four witnesses? Yes: there are eight other witnesses, who send forth their printed testimony, in connexion with the Book of Mormon, unto all nations, kindreds, tongues, and people. They testify that they saw and handled the plates, and examined the engravings upon them, and that they had "the appearance of ancient work and of curious workmanship." They close their testimony with the following words:—"And we give our names unto the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it." Here, then, are twelve witnesses of the existence of the plates. Neither of these witnesses have ever denied their testimony to this day. Some of these witnesses have died—some have been martyred for their testimony; and others are still living. Is there a person on the earth, that can prove that these twelve witnesses did not see the plates? No, there is not. The existence of the plates, filled with engravings, is proved by twelve eye witnesses: while the correctness of their translation is proved by four eye witnesses, not only of the plates, but of the angel. Therefore, the evidences which this generation have of the Divine Authenticity of the Book of Mormon, and of the existence of the plates, are far greater than the evidences which they have for the truth of any of the books of the Bible. Hence, if they would be condemned for rejecting the Bible, how much more will they be condemned for rejecting the Book of Mormon which was confirmed, in its very origin, by so many witnesses?

25.—After these plates had been exhibited to a sufficient number of witnesses, they were, by the commandment of God, hid up in charge of the heavenly messenger who first revealed them, and who had, from time to time, while they were being translated, directed Mr. Smith how to preserve them from the hands of his persecutors; for persecution was so heavy upon him that he had to flee from place to place to preserve his life. A portion of these plates were sealed together, and Mr. Smith was forbidden to break the seal, or to translate them. The Book of Mormon informs us that the sealed portion of the plates contains a very great and sacred revelation, unfolding things from the beginning of the world unto the end thereof, and that it is hereafter to be revealed by the power of Christ. The plates, therefore, will no doubt be kept in charge of the heavenly messenger until the time arrives for the seal to be loosed, and for the remainder to be translated.

26.—Many suppose that if they could see the plates, it would at once convince them of the divine origin of this great and marvellous work. But, we ask such, how could they know by barely seeing the plates, whether they were of ancient or modern construction? How could they tell, by seeing the engravings upon them, that they were translated correctly? Who, among all the generations of Israel after the days of Moses, saw the tables of stone on which the law was engraved? We answer, that the tables of stone were kept in the ark in the "holy of holies," and none but the

high priest had the privilege of going in there, and he only once a-year. It is true that the high priest could testify that he had seen the tables of stone, and the people could believe it on his testimony. When Christ arose from the dead, he did not show himself openly, but he appeared to chosen witnesses, and commanded them to bear testimony to all nations. The people, instead of seeing the risen Saviour and becoming eye-witnesses to this great and fundamental truth, had to believe it on the testimony of others. So with the plates of the Book of Mormon, instead of these being sent to every creature in all the world, the testimony of chosen witnesses is sent. And as every creature in all the world, who would not believe the chosen eye witness of a risen Saviour were to be damned, so every living soul who rejects the testimony of the chosen eye witnesses of the ministry of the angel, confirmatory of the Book of Mormon—will be damned, for thus hath the Lord spoken.

27.—We ask this generation to bring one living witness that has seen even one of the original manuscripts of any of the books of the Bible. They cannot do it. There is not one solitary original manuscript of any book of the Bible now known among men; neither has there been any such manuscript known for very many centuries. Therefore, this generation have twelve eye witnesses of the original of the Book of Mormon, whereas they have not even one eye witness of the original of any book of the Bible. Therefore, if rejecting the evidences which we have of the truth of the Bible will bring condemnation, how much greater must be the condemnation of this generation, if they reject the far greater evidences of the Book of Mormon! Oh the unbelief and inconsistency of this generation! How can they escape the sword of justice which hangs over them! They are drunken in iniquity, and the spirit of deep sleep is upon them, and they know not the day of their visitation! Like beasts they will be led to the slaughter, and quickly go down into the pit!

28.—As there has been no apostolical succession which has continued on the earth for the want of new revelation, as was proved in No. 3 of this series, it may be asked, how was the authority of the priesthood restored to the earth? We answer, that it was restored by the ministry of angels. On this subject we make an extract from the history of Joseph Smith, which reads as follows: "We still continued the work of translation, when in the ensuing month, (May, 1829) we," that is, Joseph Smith and Oliver Cowdery, "on a certain day, went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, 'Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.' He said this Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions, that I should baptize Oliver Cowdery, and that afterwards he should baptize me.

"Accordingly we went and were baptized: I baptized him first, and afterwards he baptized me: after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands upon me, and ordained me to the same priesthood, for so were we commanded.

"The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedec, which priesthood, he said, should in due time be conferred on us, and that I should be called the first elder and he the second. It was on the fifteenth day of May, eighteen hundred and twenty-nine, that we were baptized, and ordained under the hand of the messenger.

"Immediately upon our coming up out of the water after we had been baptized, we experienced great and glorious blessings from our heavenly Father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come to pass. And, again, so

soon as I had been baptized by him, I also had the spirit of prophecy; when, standing up, I prophesied concerning the rise of the Church, and many other things connected with the Church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation. Our minds being now enlightened, we began to have the scriptures laid open to our understandings, and the true meaning of their more mysterious passages revealed unto us, in a manner which we never could attain to previously, nor ever before have thought of." *

29.—We consider the restoration of the Aaronic priesthood to be among some of the most important events of the last dispensation. The existence of this priesthood in the last days is clearly predicted in ancient scripture. But as this priesthood has not authority to administer the laying on of hands for the gift of the Holy Ghost, it may be further asked, how was the authority still further restored, namely, the Apostleship, which holds the authority of the Melchisedec priesthood? We answer, that Peter, James, and John appeared as ministering angels, and conferred the Apostleship upon Joseph Smith and others; after which they were authorized to confirm the Church by the laying on of hands. Thus it will be seen, that the authority of the apostles of this Church of Christ was not derived through a succession of popes and bishops in the apostate Church of Rome, but it was restored direct from heaven by those who hold the keys thereof.

30.—It will be perceived from the above extract, that after John the Baptist had laid his hands upon Joseph Smith and Oliver Cowdery, and ordained them, that he commanded them to baptize each other, and then ordain each other. It may be asked, why it became necessary for them to ordain each other, when they had already received an ordination under the hands of the angel? We answer, that in the Church of God ordination always follows baptism instead of preceding it. And as they had not been baptized when the angel ordained them, it was necessary that they should be ordained after baptism, in order that they might exhibit a perfect pattern for all future ordinations. If they had not been commanded to do this, the servants of God at a subsequent period might have ventured to ordain others before baptism; and as an excuse for so doing, they would have argued that Joseph Smith and Oliver Cowdery were ordained before baptism. Hence we can see the wisdom of God in giving, at the first start, a perfect pattern, by commanding them to receive a re-ordination after baptism; thus showing that the priesthood, after the Church was once organized, was never to be conferred upon any unbaptized person.

31.—John the Baptist it seems was the last person who held the keys of the Aaronic priesthood, and, therefore, he would be a suitable person to restore that priesthood once more to the earth. In order that John might be qualified to fulfil all the duties of his mission as the Lord's messenger, God raised him with many others from the dead after the resurrection of Christ. † It is also well known that those who die holding the priesthood will retain the priesthood in the future life, and will be priests after the resurrection. ‡ John, therefore, having received an immortal body of flesh and bones, and holding the Aaronic priesthood with the keys and power thereof, has come forth from heaven as the Lord's messenger, to restore the priesthood to the sons of men—to prepare the way before the Lord when he shall suddenly come to his temple.

32.—That John the Baptist's mission did not close with his martyrdom is evident from the testimony of both Isaiah and Malachi. Both of these prophets have spoken of John, and of the mission which he should perform, and the great events connected with it. Isaiah says, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed, and

* History of Joseph Smith, Millennial Star, Vol. iii. No. 9. p. 148.

† See Matthew xxvii. 52, 53. Also Doctrine and Covenants, sec. cviii. par. 10.

‡ Revelations v. 9, 10; also xx. 6.

all flesh shall see it together: for the mouth of the Lord hath spoken it." * This prophecy is applied by the evangelists to John. † He was sent forth as a prophet to prepare the way before the Highest at his first coming, and his voice was heard in the wilderness to that effect; but that was only one part of his great mission, for nearly the whole of the above prophecy remains yet to be fulfilled. John's message to Jerusalem was not a proclamation such as above quoted: he did not declare to her that "her warfare is accomplished, that her iniquity is pardoned:" he did not testify to Jerusalem that she had already "received of the Lord's hand double for all her sins." No, the time had not come for such comforting language to be sounded in the ears of the Jews; a long dispersion and captivity awaited them—distress and trouble for many generations because of their sins. Moreover the mission of John was to prepare the way of the Lord, not merely for his first coming, but for that coming when "Every valley shall be exalted, and every mountain and hill shall be made low;" when "the crooked shall be made straight, and the rough places plain." The preparation for the Lord's first coming did not accomplish this: the preparation for his second coming will accomplish it. That the above prophecy had reference to the great and terrible day of the Lord, when he should appear in his glory, is clearly expressed in the above quotation: "*And the glory of the Lord shall be revealed, and all flesh shall see it together.*" At his first coming all flesh did not see his glory: at his second coming every eye will see him in his glory. John the Baptist, then, being "the voice of one crying in the wilderness," will act a conspicuous part in the great preparatory dispensation for the second coming of the Lord—that glorious dispensation when a message of comfort shall be sent to the dispersed afflicted Jews: when it shall be said to Jerusalem, that her iniquity is pardoned, &c. The greatness and glory of his mission extended to a period when the mountains, hills, vallies, and rough places were to feel the power of God—when a highway was to be prepared in the desert for our God—when all flesh together was to behold his glory. For this purpose he was sent from heaven in these latter times, clothed with glory and power, holding the keys of a preparatory priesthood for the revelation of Jesus Christ, accompanied by all the powers of heaven.

33.—The Lord by the prophet Malachi says, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in: behold, he shall come, saith the Lord of Hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." ‡ The Saviour applies this prediction concerning the messenger to John the Baptist. § Although John the Baptist is the messenger, yet the great preparatory work which he was to perform was only accomplished in part during his first mission. The preparatory work ascribed to the messenger was to precede the great and glorious second coming. After the messenger should prepare the way, then the Lord should suddenly come to his temple. That this had reference to his glorious appearing in flaming fire is evident from the questions asked, "*But who may abide the day of his coming? And who shall stand when he appeareth?* When Christ first came, he did not suddenly come to his temple—he did not come in such power and glory that the wicked could not abide his coming—he did not consume the wicked so that they could not stand before his appearing. Therefore, John the Baptist did not, in preparing the way for his first coming, complete his mission. He must, in order to fulfil the prophecy, make preparations for his second coming also; and in order to do this, the priesthood which he held must be restored to the earth. This is evident from the fact that the sons of Levi are to be purged "*as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.*" When John filled his first mission the sons of Levi were not purged: they did not

* Isaiah xl. 1—5. † Luke iii. 4, 5, 6. John i. 23. ‡ Malachi iii. 1, 2, 3, 4. § Luke vii. 27.

offer unto the Lord an offering in righteousness: the offerings of that priesthood were not pleasant unto the Lord. But when he suddenly comes to his temple, as mentioned by Ezekiel, (xliii. 2, 4, 5, 6, 7,) then all these things will be fulfilled; but before that day the priesthood of Levi or of Aaron must be restored to the earth. John the Baptist, who holds that priesthood, is the legal and proper messenger to restore it, and thus he will fulfil and accomplish the great preparatory work assigned him in relation to the second coming of the Lord.

34.—This messenger, John the Baptist, has already been sent: he descended in a cloud of light and glory; he conferred the priesthood by his own hands upon the heads of Joseph Smith and Oliver Cowdery; and thus, after so many generations have passed away in darkness, the sons of men are once more blessed with the privilege of being baptized by men holding authority. God requires all nations, kindreds, tongues, and people to repent and be baptized by the authority which he has restored to the earth through the ministry of holy angels, and if they will not do this, "they shall be damned," saith the Lord, "and shall not come into my Father's kingdom where my Father and I am."

35.—The Lord having raised up these chosen witnesses, having conferred upon them the priesthood, and having poured out the Holy Ghost upon them, sent them forth to bear testimony. Many believed their testimony, repented, and were immersed in water for the remission of their sins, and were filled with great joy. And on the sixth of April, A.D. 1830, the Church of Jesus Christ of Latter-day Saints was organized, according to the commandments of God, at the house of Mr. Whitmer, in Fayette, Seneca County, State of New York, North America. Thus was the Church of Christ once more restored to the earth, holding the keys of authority and power to bind, to loose, and to seal on the earth and in heaven, according to the commandments of God and the revelations of Jesus Christ. Yea, thus saith the Lord, this Church is "the only true and living Church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the Church collectively and not individually; for I, the Lord, cannot look upon sin with the least degree of allowance." * All other churches are unauthorized of God. Their "Articles of Religion"—their creeds—their Prayer Books—their ordinations—their sacraments—their baptisms—their various forms of worship—their preaching—and their religious assemblies—are all, an abomination in the sight of heaven. There is no remission of sins, nor gifts of the Holy Ghost, nor legality of priesthood, nor authorized ministrations, nor glory, nor salvation among them. There is no vision, nor revelation, nor angel, nor heavenly powers, nor prophet, nor revelator, nor inspiration, nor voice of God, nor any other communication from the heavenly worlds unto them. The powers of heaven and the knowledge of the true God are not known among them. This is the condition of every church throughout all Christendom: they form no part of the church of Christ, nor of the kingdom of God. O what great reason have this generation to be thankful that God has had pity upon them in their dark, benighted, and apostate condition—that he has sent his angels with a message of glad tidings—that he has set up his kingdom again on the earth, that salvation may once more be obtained by the fallen sons and daughters of men.

36.—Having demonstrated the divine authenticity of the Book of Mormon, by the testimony of four witnesses in its origin among this generation, let us next enquire whether in the progress of the work, God has raised up any other witnesses of this great and glorious book. On the eleventh day of April, in the same year that the church was organized, Oliver Cowdery preached the first public discourse at the house of Mr. Whitmer. The same day, thirteen were baptized. In order that the reader may have some little understanding of the power of the spirit that was poured out, and the testimonies given in confirmation of this work, we make the following extract from the history of Joseph Smith.

37.—"During this month of April, I (Joseph Smith) went on a visit to the residence of Mr. Joseph Knight, of Colesville, Broom county, N. Y., with whom and his family I had been previously acquainted, and of whose name I have above mentioned as having been so kind and thoughtful towards us while translating the Book

* Doctrine and Covenants, Section i. par. 5.

of Mormon. Mr. Knight and his family were Universalists, but were willing to reason with me upon my religious views, and were, as usual, friendly and hospitable. We held several meetings in the neighbourhood; we had many friends and some enemies. Our meetings were well attended, and many began to pray fervantly to Almighty God, that he would give them wisdom to understand the truth. Amongst those who attended our meetings regularly was Newel Knight, son to Joseph Knight. He and I had many serious conversations on the important subject of man's eternal salvation; we had got into the habit of praying much at our meetings, and Newel had said that he would try and take up his cross, and pray vocally during meeting; but when we again met together, he rather excused himself. I tried to prevail upon him, making use of the figure, supposing that he should get into a mudhole, would he not try to help himself out? and that we were willing now to help him out of the mudhole. He replied, that provided he had got into a mudhole through carelessness, he would rather wait and get out himself than have others to help him, and so he would wait until he should get into the woods by himself and there he would pray. Accordingly he deferred praying until next morning, when he retired into the woods, where, according to his own account afterwards, he made several attempts to pray but could scarcely do so, feeling that he had not done his duty, but that he should have prayed in the presence of others. He began to feel uneasy, and continued to feel worse both in mind and body, until upon reaching his own house, his appearance was such as to alarm his wife very much. He requested her to go and bring me to him. I went and found him suffering very much in his mind, and his body acted upon in a very strange manner. His visage and limbs distorted and twisted in every shape and appearance possible to imagine, and finally, he was caught up off the floor of the apartment and tossed about most fearfully. His situation was soon made known to his neighbours and relatives, and in a short time as many as eight or nine grown persons had got together to witness the scene. After he had thus suffered for a time, I succeeded in getting hold of him by the hand, when almost immediately he spoke to me, and with very great earnestness requested of me that I should cast the devil out of him, saying that he knew that he was in him, and that he also knew that I could cast him out. I replied, "if you know that I can, it shall be done," and then, almost unconsciously I rebuked the devil, and commanded him in the name of Jesus Christ to depart from him, when immediately Newel spoke out and said that he saw the devil leave him and vanish from his sight. This was the first miracle which was done in this church or by any member of it, and it was done not by man nor by the power of man, but it was done by God, and by the power of godliness: therefore let the honour and the praise, the dominion and the glory, be ascribed to the Father, Son, and Holy Spirit, for ever and ever. Amen.

"The scene was now entirely changed, for as soon as the devil had departed from our friend, his countenance became natural, his distortions of body ceased, and almost immediately the spirit of the Lord descended upon him, and the visions of eternity were opened to his view. He afterwards related his experience as follows:—'I now began to feel a most pleasing sensation resting upon me, and immediately the visions of heaven were opened to my view. I felt myself attracted upward, and remained for some time enwrapt in contemplation, insomuch that I knew not what was going on in the room. By and by I felt some weight pressing upon my shoulder and the side of my head, which served to recall me to a sense of my situation, and I found that the spirit of the Lord had actually caught me up off the floor, and that my shoulder and head were pressing against the beams.'

"All this was witnessed by many, to their great astonishment and satisfaction when they saw the devil thus cast out, and the power of God and his Holy Spirit thus made manifest. So soon as consciousness returned, his bodily weakness was such that we were obliged to lay him upon his bed and wait upon him for some time. As may be expected, such a scene as this contributed much to make believers of those who witnessed it; and finally, the greater part of them became members of the church.

"Soon after this occurrence, I returned to Fayette, Seneca county.

"During the last week in May, the above mentioned Newel Knight came to visit us at Fayette, and was baptized by David Whitmer.

"On the first day of June, 1830, we held our first conference as an organized church.

Our numbers were about thirty, besides whom many assembled with us, who were either believers or anxious to learn.

"Having opened by singing and prayer, we partook together of the emblems of the body and blood of our Lord Jesus Christ; we then proceeded to confirm several who had lately been baptized, after which we called out and ordained several to the various offices of the priesthood. Much exhortation and instruction was given, and the Holy Ghost was poured out upon us in a miraculous manner—many of our number prophesied, whilst others had the heavens opened to their view, and were so overcome that we had to lay them on beds or other convenient places; among the rest was brother Newel Knight, who had to be placed on a bed, being unable to help himself. By his own account of the transaction, he could not understand why we should lay him on the bed, as he felt no sensibility of weakness. He felt his heart filled with love, with glory and pleasure unspeakable, and could discern all that was going on in the room; when, all of a sudden, a vision of futurity burst upon him. He saw there represented the great work, which through my instrumentality was yet to be accomplished. He saw heaven opened, and beheld the Lord Jesus Christ seated on the right hand of the Majesty on high; and had it made plain to his understanding that the time would come when he would be admitted into his presence to enjoy his society for ever and ever. When their bodily strength was restored to these brethren, they shouted 'Hosannahs to God and the Lamb,' and rehearsed the glorious things which they had seen and felt, whilst they were yet in the spirit." *

38.—It will be seen by the foregoing extract, that after the organization of the Church, the Lord raised up other witnesses to his work. The great miracle that was wrought upon Newel Knight, and that too, before he became a member of the Church, and in the presence of some eight or nine of his neighbours, must have given him the most perfect knowledge of the truth of the Book of Mormon; and it must also have been a convincing testimony to all who saw him; they must have seen the difference between the operation of the two powers; for both powers handled him in a most miraculous manner. Under the operation of the first, he was in the most excruciating pain; but the devil being cast out in the name of Jesus Christ, he was immediately filled with the Holy Spirit and with joy unspeakable, and was taken up by the Spirit from off the floor, and was suspended in the presence of the by-standers for sometime with his head pressing against the upper floor. This great manifestation of the power of God in contrast with the power of the evil one, must have given a knowledge to those who were present, that Joseph Smith was a great prophet and seer, and that the Book of Mormon was a divine revelation. For the satisfaction of the reader, I will here state that I am intimately acquainted with Newel Knight, and have heard him testify many a time to this great miracle. I also, in the year 1830, visited Mr. Knight's residence in Colesville, and heard not only him, but others who saw this miracle, bear their testimony. Mr. Knight ever proved a faithful member of this Chnrch until, after wading through many scenes of bloody persecution, he was worn out, and quietly fell asleep in Jesus. It will also be seen from the foregoing extract, that at the first conference held by this Church, on the 1st of June, 1830, that many others saw the heavens opened and beheld the glory of God. Among the number was Newel Knight. "HE SAW HEAVEN OPENED, AND BEHELD THE LORD JESUS CHRIST, SEATED AT THE RIGHT HAND OF THE MAJESTY ON HIGH." This was not a dream, but a vision, like the vision of Stephen, who on the day of his martyrdom had a similar view.

39.—Hence, after the rise of the Church, the witnesses of the truth of the Book of Mormon began to multiply. Now these persons who saw the heavens open, could not themselves have been deceived. They must be either wicked impostors, or the Book of Mormon must be a divine record; for God would not open the heavens to confirm a soul-destroying imposition. Can any man prove that Newel Knight did not have a great miracle wrought upon him? Can any one show that he was not caught up by the Spirit and suspended in the air? Can any one bring any testimony that the eight or nine witnesses, who were at that time out of the Church, did not see this miracle as testified? Can it be proved that those who testify that they saw

* History of Joseph Smith, Millennial Star, Vol. iv. No. 8. page 116.

heaven opened are false witnesses, and that they did not see any such thing? All this must be proved or else no man living can be justified in saying that the Book of Mormon is an imposition.

40.—In the fall of 1830, four of the elders were sent on a mission to the extreme western frontiers of the United States, a distance of some twelve or fourteen hundred miles. Having proceeded about four hundred miles, they tarried a few weeks and preached in the northern part of the State of Ohio; many believed and were baptized, among whom was Sidney Rigdon, a celebrated preacher of the Campbellite order. The Spirit of the Lord was again poured out in a most wonderful manner, and the visions of heaven were opened unto many. In December following, Mr. Rigdon performed a journey to the State of New York, for the purpose of seeing Joseph Smith, the prophet. He prolonged his stay with him until the latter part of January, when he returned, accompanied by Mr. Smith and his family. The prophet Joseph, by the command of God, and through the gift and power of the Holy Ghost, translated the Old and New Testaments. Sidney Rigdon assisted him as a scribe to write from his mouth, as it was given by the revelations of the Holy Spirit. And on the sixteenth day of February, in the year of our Lord eighteen hundred and thirty-two, while engaged in the work of translation, a most remarkable vision was shown to Joseph Smith and Sidney Rigdon. They both at the same time saw the heavens opened, and beheld the Lord Jesus Christ on the right hand of God, they were filled with the Holy Ghost, and the glory of the Lord shone round about them: they heard the voice of God the Father bearing record to them of his only begotten Son: they saw the holy angels, and the wonders of eternity were opened before them: they saw and heard many things unspeakable and unlawful to be uttered. But many great and marvellous things they were commanded to write, while they were yet in the Spirit. We here insert the following item:—

41.—"We beheld the glory of the Son on the right hand of the Father, and received of his fulness; and saw the holy angels, and they who are sanctified before his throne, worshipping God and the Lamb, who worship him for ever and ever. And now, after the many testimonies which have been given of Him, this is the testimony, last of all which we give of Him, that He lives; for we saw Him even on the right hand of God, and we heard the voice, bearing record that He is the only begotten of the Father—that by Him, and through Him, and of Him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."*

42.—To speak of the hundreds and thousands of witnesses whom God has raised up during the last twenty years, would require a large volume, and far exceed the limits which we intended for this series. Let it suffice to observe that there are now on the earth many thousands of witnesses to whom God has revealed the truth of the Book of Mormon, by heavenly visions, by angels, by the revelations of the Holy Ghost, by his own voice, and by the miraculous gifts and powers of his kingdom. This great cloud of witnesses know with the greatest certainty that the Book of Mormon is true: they know it with as much certainty as the ancient prophets and apostles knew their respective messages to be true. The nature of their testimony is such that it precludes all possibility of their being deceived themselves. Before mankind can be justified in calling these thousands of witnesses impostors, they must prove that none of them have seen and heard as they boldly testify. This generation have more than one thousand times the amount of evidence to demonstrate and for ever establish the Divine Authenticity of the Book of Mormon than they have in favor of the Bible! and this vast amount of evidence, not only establishes the Book of Mormon, but the Bible also, as it existed in its original. Hence, the Latter-day Saints have more than one thousand times the amount of evidence to establish both the Book of Mormon and Bible than what this generation have to establish the truth of either, exclusive of our testimony.

* Doctrine and Covenants. Sec. xcii., par. 3.

15, *Wilton Street, Liverpool, December* 15*th*, 1850.

R. JAMES, PRINTER, 39 SOUTH CASTLE STREET, LIVERPOOL.

[No. 5.

DIVINE AUTHENTICITY

OF THE

BOOK OF MORMON.

BY ORSON PRATT,

ONE OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

THE BOOK OF MORMON CONFIRMED BY MIRACLES.

1.—In the last number of this series, we showed that in the origin of this work, the Lord confirmed the truth of the Book of Mormon unto many witnesses in such a way, and by such means, that it was impossible for them to have been deceived; that the testimony of these witnesses stands good until it can be refuted: that no man can be justified in rejecting this testimony until he can show that it is false; that it can only be proved false in two ways, first, by showing directly that these witnesses did not see and hear as they testify; second, by showing that there is something connected with the nature of the message of which they testify, that is unreasonable, unscriptural, improbable, or contrary to some known truth. Now no one has ever attempted to bring any direct negative testimony; this, indeed, would be impossible, unless the witnesses themselves should deny their former testimony, and this they have not done. And those who have attempted to condemn their testimony from the nature of the message itself, have only exhibited their own weakness and folly. Upwards of twenty years have passed away, and no man has, as yet, been found able to prove the Book of Mormon or the testimony of its witnesses false.

2.—We will now speak of the testimony of miracles. God has wrought many great and glorious miracles by the hands of his servants in confirmation of the Book of Mormon. We humbly speak of these things, not in a boasting spirit, for we can do nothing of ourselves; but it is the Lord, who has in his infinite mercy, performed many great and mighty works among this generation, through those who have believed on his name. There are two kinds of miracles; first, those wrought by the power of God; and, second, those wrought by the power of the devil. When Moses was sent with a message to the Egyptians, the Lord wrought miracles by his hand. The magicians also, at the same time, wrought miracles. When Moses cast his rod upon the ground, it became a serpent; the magicians cast their rods upon the ground and they also became serpents. Moses turned the waters into blood; the magicians did the same. Moses brought frogs in great multitudes; the magicians performed the same. The miracles performed by Moses were done by the power of God; those performed by the magicians were done by the power of the devil. Some miracles performed by Moses, the magicians were not permitted to perform; but as far as the Lord suffered them to do miracles, they did precisely the same things that Moses did. The witch of Endor performed a great miracle, in bringing up Samuel from the dead, by the request of Saul, king of Israel. If this woman was possessed of an evil spirit, then we are forced to admit that the devil has great power; for she was enabled through the supernatural power by which she was influenced to detect Saul, notwithstanding he came to her in disguise. That she actually did bring up Samuel is evident from the conversation which passed between Saul and Samuel: moreover, Samuel prophesied to Saul, concerning what should befall him and all Israel; and the

next day the prediction was literally fulfilled.* It seems that the prophet Samuel was rather displeased at being disturbed from his quiet resting place; for after the king of Israel had bowed before him, "Samuel said to Saul, why hast thou disquieted me, to bring me up?"

3.—As a further evidence that the devil can work miracles, Jesus says, "There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."† As another example of the miraculous power of the devil, we are informed that the man who possessed a legion, had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces."‡ The miracle of breaking chains and fetters is equal to the miracle wrought by Samson in breaking new withs and new ropes § Jesus says, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." ‖ From the preceding verses, taken in connection with this, we learn, that false prophets and such as should say, Lord, Lord, and do not his will, but work iniquity, were to perform wonderful works, and make great pretensions, not only before men, but before the Lord. The devil, therefore, assists those who work wickedness to perform great signs, and wonderful works. If the present translation of the Bible be true, he has power to show visions, for it is said, that he showed our Saviour "all the kingdoms of the world," and it is also said, that "Satan himself is transformed into an angel of light."

4.—John predicts that a certain power should arise, that should do "great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men, and deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast."¶ Immediately before the second coming of Christ, there is to be a general gathering of the nations against the Jews at Jerusalem: these nations will gather into the valley of Armageddon near Jerusalem, after which, the Lord will destroy them. This great movement of all nations against the Jews, will be set in operation by the means of wicked miracles. John speaks of it thus: "And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together unto a place called in the Hebrew tongue Armageddon."** The reason the Lord will suffer the devil to work miracles to deceive "the kings of the earth and of the whole world," is because they will previously have rejected "the everlasting gospel;" therefore the devil will deceive them, and lead them on to destruction, as he did the Egyptians. This same power is prophesied of by Paul, as follows:—"And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness." ††

5.—If the foregoing quotations be correct, we see that the devil has power to create serpents and frogs, and turn rivers of water into blood—that he has power to reveal strangers who may come in disguise, and raise up a dead prophet to converse with men here on the earth—that he has power to break chains and fetters—to transform himself into an angel of light—to show all the kingdoms of the world unto Christ—to perform great signs and wonders, and call fire down from heaven—and finally, his power is to be so wonderfully manifested, that even "the kings of the earth and

* 1 Sam. xxviii. † Matt. xxiv. 24. ‡ Mark, v. 4. § Judges, xvi. 9—12.
‖ Matthew, vii. 22, 23. ¶ Rev. xiii. 13, 14.
** Rev. xvi. 13—16. †† 2 Thess. ii. 8—12.

the whole world" will suffer themselves to be deceived by his miracles, and be blindly led to the valley of Slaughter, where they will be consumed by the brightness of Christ's coming. All of these things the devil has done, and will do, if the English translation of the Bible be correct.

6.—It may be asked, how are we to distinguish between the miracles wrought by the power of God, and those wrought by the power of Satan? We answer in the language of Paul, "he that is spiritual judgeth all things." But as the greater part of the world are not spiritual, we will point out other rules by which to distinguish the two powers. Wherever miracles are wrought by the power of God, *there* will be found a true and righteous doctrine, unmixed with error: wherever miracles are wrought by the power of the devil, *there* will be found more or less false doctrine. Wherever miracles are wrought by the servants of God, they will do them in the name of Jesus Christ, after having obeyed the ordinances of the gospel: when the servants of the devil do miracles, if they pretend to do them in the name of Christ, it will be found by examination that they have not obeyed the ordinances of Christ, and therefore he suffers the devil to deceive them; but it is oftener the case that they do not perform them in the name of Christ, neither in the way that he has appointed, as in the cases of mesmerism, somnambulism, &c. Those who do miracles by the power of God, generally have a message to publish to the people by authority from God. The most of those who do miracles by the power of the devil, pretend to no message whatever; or if they pretend to have a message to deliver to the people, it will be found, on inspection, to be mixed with error.

7.—Although the devil can work great and wonderful miracles, yet there is always something in connexion with them that will enable mankind, if they are sufficiently humble, to discern that they are not of God. If it were impossible to distinguish between the two powers, then miraculous evidence would be no evidence at all in favor of divine revelation: but miracles were considered by our Saviour as evidence of his own mission—hence, he says, "I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me. And the Father himself which hath sent me, hath borne witness of me."* Again, Jesus said, "If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him." Elsewhere he said to Philip, "Believe me for the very works' sake." And in another place he said, "If I had not done among them the works which none other man did, they had not had sin."†

8.—From all these sayings, and many others of a similar nature, we learn that miracles are considered an evidence in favor of the revealed truths of heaven, and therefore, there must be a wide difference between the manifestations of the two powers: this difference is so great, that no person can be justified in judging wrongfully in the matter: he that imputes a miracle of evil to God, or a miracle wrought by the power of the Holy Ghost to the devil, commits a sin that will not be easily forgiven. Isaiah says, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness."‡ When the Pharisees accused Jesus of working miracles by Beelzebub, he immediately tells them that the blasphemies against the Holy Ghost should not be forgiven.§ If miracles were not intended to convince men of the truth, Jesus never would have upbraided "the cities wherein most of his mighty works were done, because they repented not." But he pronounced a heavy woe upon Chorazin, Bethsaida, and Capernaum, because they had rejected the mighty works which he had done in them, and said, that it should be more tolerable for Tyre, Sidon, and the land of Sodom, "in the day of judgment than for them."‖ All these examples afford ample evidence that the two supernatural powers can be distinguished from each other with the most unerring certainty.

9.—Miracles, when taken alone, are no evidence whatever of the divine mission of any one; but when taken in connection with a pure, holy, and infallible doctrine, they are evidences of the strongest kind, and, if rejected, will bring the generation among

* John v. 36, 37. † Ibid x. 37, 38.—xiv. 11.—xv. 24. ‡ Isaiah, v. 20.
§ Mark iii. 22—30. ‖ Matthew xi. 20—24.

whom they are wrought under the greatest condemnation. Many prophets have been sent with a divine revelation to man, who have never wrought any miracles confirmatory of their mission, and yet the people were condemned for rejecting their testimony. The prophet Noah came prophesying of one of the most universal judgments which ever befel the human race, and the whole world were condemned for rejecting his prophecy; and yet, we have no account of his performing any miracles. Lot was sent to warn his kinsmen in Sodom of the terrible judgment about to be poured upon the city; the people were condemned for not listening to him, and yet we do not read that he performed any miracles. Isaiah and Jeremiah came with a divine mission to Israel, but we have no account of their performing any miracles until quite a number of years had elapsed from the beginning of their mission; yet, Israel were condemned for not receiving their revelations. Ezekiel did not, at first, confirm his mission by miracles. Zechariah, Malachi, and many others, did not, so far as we are acquainted, establish the divine authenticity of their books by miracles. Jonah, when sent to the great city of Nineveh, wrought no miracles, so far as history specifies, that were visible to the people of that city; yet, they received his message as divine, and repented because of his preaching. One of the greatest prophets that was ever born of a woman did no miracles to prove his divine mission. The Scripture says expressly that "JOHN DID NO MIRACLE;"* and yet, the Scribes and Pharisees rejected the counsel of God against their own souls in rejecting John's mission.

10.—If God has, from time to time, sent prophets among men without confirming their mission by miracles, and has condemned the people or generation to whom they were sent, because they would not receive their testimony; how much more will he condemn a people or generation to whom he sends a message, confirmed by miracles? If Sodom and Gomorrha were condemned for rejecting a divine message without miracles, how much greater will be the condemnation of that people who reject the still greater testimony of miracles?

11.—From the foregoing we learn, that a prophet may be a true prophet, and yet perform no miracles: and therefore, those who have the wicked presumption to say that they will not believe in any new revelation, unless God shall confirm it by miracles, are taking a very sinful, dangerous ground; for if such wicked characters had lived at the times when God sent messages, unconfirmed by miracles, they certainly would have rejected them. We are persuaded that no person who has read the scriptures, and who has the fear of God before his eyes, would ever dare to say he would reject everything under the name of new revelation, unless God would establish it by miracles.

12.—The Lord always accompanies his word, when revealed, with sufficient testimony to prove its divine authenticity, though he does not always give the same amount of evidence. He judges man according to the testimonies which he gives; where much is given, much will be required; where but little is given, but little is required; where nothing is given, nothing is required.

13.—As we have already stated, the Lord, in his great mercy, has condescended to give miraculous evidence to establish the Divine Authenticity of that great and glorious revelation—the Book of Mormon. Therefore the Book of Mormon is established by far greater testimonies than many books of the Bible, which were not confirmed to the generation in which they were revealed by miraculous evidence. It is useless for our enemies to say that there have been no miracles wrought confirmatory of the Book of Mormon, when there are tens of thousands of people who can and do bear testimony as eye witnesses to the contrary. We have already related, in the last number of this series, the first miracle that was wrought in this Church. Out of the many thousands that have since been performed, we humbly mention the following, as published in the *Millennial Star*.

14.—A GREAT MIRACLE: NARRATIVE OF REUBEN BRINKWORTH.

"On the 2d July, 1839, I entered on board the *Terror*, Commodore Sir J. Franklin, being then about to set out on a voyage of discovery for a north-west passage to India.

* John x. 41.

Upon returning to England, we landed at Bermuda on the 16th of July, 1843, and in the afternoon of the same day a terrible thunder-storm occurred, in which I was suddenly deprived of my hearing and speech. At the same time five of my comrades, viz., John Ennis, William Collins, John Rogers, Richard King, and William Simms were summoned into eternity. I remained insensible fifteen days—perfectly unconscious of all that was passing around me; but upon the return of reason, came the dreadful conviction that I was deprived of two of my faculties. I well remember the period, and shall for ever continue to do so—language cannot describe the awful sensations that pervaded my mind when I became fully sensible of the reality of my condition. I will here remark, that the subject of religion had never troubled my mind; nor did the calamity I was called to suffer awaken any feeling akin to it; nevertheless I felt a certain feeling of gratitude that I had not met with the same fate as my more unfortunate companions; yet I must, to my shame, confess that it was not directed to the Great Disposer of all events, who could have taken my life as those of my companions, had he willed it. But it was not his design. I was spared, and am now a living witness of his loving-kindness to the most abandoned sinners, if they will turn and seek his face. At that time I was about nineteen years old. After remaining at Bermuda for about three weeks, we again set sail for England, and reached Chatham on the 14th December. I remained there only fourteen days, after which I went to London, and, by the kind assistance of some gentlemen, entered the deaf and dumb school in Old Kent Road, where I remained for ten weeks, but not liking the confinement, and being from home, I became dissatisfied and unhappy, and resolved to leave it, and accordingly did so. I then went to George Lock's, Oxford Arms, Silver Street, Reading, with whom I lived eighteen months, supporting myself the whole of that period upon the wages I earned on board the *Terror*. I afterwards went to Rugby, not to remain there, but on the way to my mother at Stroud, Gloucestershire.

"I will here relate a circumstance of cruelty of which I was made the sufferer: being thirsty, I stepped into a public house to get something to drink; there were gentlemen in the parlour, who, seeing that I was dumb, motioned me to them, and put many questions in writing, which I answered in the same manner. While I was thus being questioned, one of the men went out and brought in a policeman, who hauled me away to the lock-up, in which place I was kept all that night, the next day, and following night, and on the morning of the second day, I was taken before a magistrate, who ordered me to be taken to a doctor, where I underwent an operation, namely, having my tongue cut in two places: he became satisfied that I was both deaf and dumb, and then I was discharged. From the treatment I had received I was determined to go to another of the magistrates of that town, to whom I related by writing what had transpired. He said very little to me, more than that he would write to London respecting it, and I have since learned from a gentleman, that the magistrate who examined me has been removed from his office. I then continued my journey to Stroud, which I reached without any other inconvenience, and remained there two days. I then went to Newport, Monmouthshire, and occupied my time in teaching the deaf and dumb alphabet for about three years, at the end of which I became acquainted with the Latter-day Saints. At that time I was lodging at a public house, kept by James Durbin, sign of the "Golden Lion," Pentonville. One of the customers of this house became acquainted with me and prevailed upon me to go to live with him and his brother, who was a member of the Latter-day Saints' Church. There I first became acquainted with the doctrines taught by this people, by reading and by means of the finger alphabet. I continued to investigate them for about three months, when I felt convinced of the truth of those doctrines which have since become so beneficial to my temporal and eternal welfare. On the 22nd September I had been, by means of the deaf and dumb alphabet, conversing freely with some of the Saints, and had fully determined to be baptized that evening; therefore I expressed my desire to receive the ordinance of baptism, and was taken to the canal early on the morning of the 23rd, and baptized in the name of the Father, Son, and Holy Ghost; and upon my head emerging from the water, I heard the voices of persons upon the towing path, and this was the first sound I had heard since my deprivation upon the island of Bermuda, in 1843. With my hearing came also my speech, and the first

words that I uttered were—'Thank the Lord, I can speak and hear again as well as any of you.' I scarcely need state my own surprise at the moment, but such it was, and it appears marvellous in my own eyes, not that God is possessed of such power, but that he should manifest it in my behalf. I have much cause to praise him and glorify his holy name, for in obedience to his divine commands, I not only received the remission of my sins, which I esteem above all earthly blessings, but also the removal of my deafness and dumbness; and now I can hear as distinctly and speak as fluently as I ever did, although I had been deprived of both these faculties for upwards of five years, not being able to hear the loudest noise, nor to use my tongue in speech.

"There is a mistake in the *Merlin* of the date of my landing at Bermuda: it should have been 1843 instead of 1840. The same error appeared also in the MILLENNIAL STAR, No. xxii. Vol 10, and which was caused by extracting the account from that paper.

"The following individuals are witnesses to my baptism:—

"HENRY NAISH,
"JOHN ROBERTS, } Members of the Church.
"JOHN WALDEN,

"JANE DUNBIN,
"THOMAS JONES, } Non-Members."
"JACOB NAISH,

THE BLIND HEALED.

"Berrien, Montgomeryshire, North Wales, May 23, 1849.

"I feel it my bounden duty to make the following narrative known to the authorities of the Church of Jesus Christ, to show that the manifestations of the power of God attend this Church in the last days, as it did the Church of the early Apostles, viz:—My daughter Sophia Matilda, aged eight years, was, in the month of May, 1848, afflicted in her eyes, she soon lost the sight of her left eye, and on applying to medical aid, instead of the sight being restored she immediately lost the other, the surgeon stating that the pupils were closed, and feared she could never be restored to her sight I was advised to try an eminent surgeon in Shrewsbury, in the county of Salop, where in June, 1848, I sent her and her mother, as she was now quite blind, and the poor little creature's sufferings were indiscribable, though the Lord enabled her to be patient in her afflictions; she remained in Shrewsbury a fortnight but found no benefit, and as the last resource to human aid, I was advised to send her to an eminent occulist in Liverpool (Dr. Neile) under whose treatment she was relieved, and a gradual improvement took place, to our great joy, until the Autumn of the same year. I corresponded with Dr. Neile, who desired me to continue the treatment he had prescribed, but it was all to no purpose, for she relapsed into the same state as before and was in total darkness the whole of the winter suffering acutely, and by February of the present year, 1849, she had wasted to a mere skeleton, when my brother-in-law paid me a visit previous to his embarkation to California, and told me that if I would have faith in the Lord Jesus Christ, and call for the elders of the Church, he believed she would be healed. I also soon was enabled to believe, and obeyed the command of St. James. The Church put up their prayers for us, and I found, thanks to the Giver of all good, some improvement ere the ordinance was performed. On the following Sabbath, elders Dudley and Richards, from Pool Quay, came to my house, performed the ordinance upon my child, the pain soon left her, and she was soon, by the power of God, and the prayers of the faithful, restored to sight and health, and thanks be to Almighty God, she is still in the enjoyment of these great blessings; trusting you will rejoice in the Lord with me for his great mercies manifested to me,

"I remain, &c. &c.

"HENRY PUGH."

"London, June 9th, 1849.

"Beloved President Pratt,—Not only has the power of healing been manifest upon one, but I can say, although we have not been organized into a branch one year, many have been healed. I will take the liberty of naming a few cases out of the many:—Sister Emma Spiring met with an accident while frying some meat: the pan was overturned, and the boiling fat went into her eye and on her face, and from the Friday to the Sunday she could not see with the eye. I, in the name of the Lord, anointed her with oil, and laid my hands on her, and the moment I took my hands off her head, she, in the presence of a large assembly, said she could see, and all pain was gone.

"Another case was of a man by the name of Grenham, who had lost the sight of one eye. I anointed him, and he received his sight, and has since come into the church, and is a good member of the same.

"W. Booth."

"68, Devonshire Lane, Sheffield, July 10, 1849.

"April 20th.—President Dunn and I were requested to attend to the ordinances of annointing with oil and laying on of hands by brother Jackson, who had sore eyes; he had lost the sight of one eye completely, and the other was dangerously affected, but after we had attended to the ordinance, his sight was restored immediately, and the same hour he walked through the town looking about him. He was afflicted with the same disease before he became a Latter-day Saint, and was down sixteen weeks, but the last attack he was restored the third day.

"J. V. Long, Presiding Elder."

HEALING OF ONE BORN BLIND.

"Bristol, November 25, 1849.

"Dear President Pratt,—As you were so kind as to publish the letter I sent, dated July 9, 1849, containing an account of the miraculous power of God, displayed in the healing of Elizabeth Ann Bounsell, which made quite a stir amongst the pious christians of this city. I now venture to write to you again, and say that the above circumstance caused many to call at the house to see if it were true. And upon seeing, many rejoiced, others mocked, saying, "She would have got well if the Elders had not laid their hands upon her." Amongst the latter, was one *would-be* great man, by the name of Charles Smith (who has written a *flimsy* tract against the Saints,) who said it was not enough to satisfy him. So the mother took another of her daughters, and put her upon his knee, and said, "Sir, is that child blind?" And after he had examined her eyes, he said, "*She is.*" "Well," said the mother, "She was *born blind:* and she is now four years old; and I am going to take her to the elders of our church, for them to anoint her eyes with oil, and lay their hands upon her; and you can call again, when you have time, and see her with her eyes opened; for I know the Lord will heal her, and she will see." "Well," said he, "if she does ever see, it will be a great proof." Accordingly, the mother brought the child to the elders, and Elder John Hackwell anointed her eyes, and laid hands upon her, only once; and the Lord heard his prayer, so that the child can now see with both of her eyes, as well as any other person. For which we all feel thankful to our heavenly Father, and are willing to bear testimony of it to all the world.

"Yours in the kingdom of God,

"George Halliday."

"P.S. We, the father and mother of the child, do here sign our names to the above, as being true.

"William Bounsell,
"Elizabeth Bounsell.

"No. 12, Bread-street, Bristol."

BONES SET THROUGH FAITH.

"Rumford, May 1st, 1849.

"Dear Brother Gibson,—At your request, I now sit down to give you a short account of the goodness and power of God, made manifest in my behalf. About two years ago, while working at my trade of coach-builder, while assisting in removing a

railway carriage, I dislocated my thigh, and was conveyed home, and my parents not being in the Church, and no elders in the town, (viz. Sterling) medical skill was called in, but from the swelling it could not be set. I was again examined by a Dr. Jeffrey and one Taylor of Glasgow, who said that a kind of jeal had gathered in the hip joint, and before it could be set, this must be removed by cupping; so I was cupped with twenty-four lances, but it did no good, and I lingered in great pain for three weeks, when it was proposed that I should again be cupped; but I was determined that it should not be; and hearing from you, that Elder Samuel W. Richards, from America, was coming to Sterling. I told my friends, that when he came, they would see the power of God, and I should be healed. Accordingly, when he came, he anointed me in the name of the Lord, and the bone went into its place, and I got up in the morning, and went to my work, to the astonishment of doctors and friends. I am now a travelling elder, and have a great deal of walking, but experience no inconvenience from it. I can get a dozen of witnesses to attest to the truth of this cure, both in and out of the Church.

"I remain your brother,

"JAMES S. LOW."

"Leamington, August 4, 1849.

"Dear Brother,—While visiting the different branches in this conference, I find that the power of our God has been displayed in a wonderful manner, and that the Saints have great cause to rejoice. Scores can bear testimony to the truth of the gospel, for signs and wonders *follow them that believe*. The following cases of healing I feel impressed to send to you, and if you should deem them worthy of a place in the STAR you can insert them.

"Sister Sarah Gorde, resident of Maxstoke, near Coleshill, on the 25th September, 1839, had a very severe confinement, which left her in a low and afflicted state, and for the space of seven years and-a-half was almost in continual pain. Her blood seemed to run cold within her veins, for she was scarcely ever warm. She had two doctors in regular attendance, and sometimes three, and also applied to others; but in spite of all their exertions she found no relief. She wasted in flesh until she was reduced almost to a skeleton; her joints were dislocated from the time of her confinement; to go from home was impossible, for she could not ride without great pain, and it was with the utmost difficulty that she could get about the house. But finally a small tract fell into her hands belonging to the Church of Christ of Latter-day Saints and while reading the account of the visitation of the angel to our beloved prophet, Joseph Smith, her heart was filled with joy; the spirit of the living God fastened the testimony upon her mind, and she was satisfied that the day of her redemption was nigh at hand, and believed firmly that she would walk again. At this time she was ignorant of the doctrines that we preached, but she firmly believed that God had raised up Joseph to be a prophet to this generation.

"After a few days investigation she was baptized by Elder W. Bramall in the month of April, 1847, and when she was confirmed he told her that she *should be healed according to her faith*. This promise filled her heart with joy, and in three weeks from the day and hour that she was baptized she was able to walk without pain; her joints, which had been weak for so many years, became strong, and since then she has enjoyed herself, and been enabled to fulfil the duties that devolve upon a mother with a large family.

"Also her son, John Gorde, had, when nine years old, the misfortune to dislocate his thigh. The medical fraternity were called upon, who endeavored to set it, but in consequence of its being swelled so much they were not able; and thus it remained for the space of eight years, and so powerful was its effect upon the constitution that it stopped the growth of his body; his leg hung loose, so that he could turn it any way he pleased. Finally he heard the gospel of Christ, and in one week after the baptism of his mother he was immersed in the liquid grave, and wonderful to relate he lost his lameness, his body began to grow, and from that time he has enjoyed good health, and from appearance no one would suppose he had ever been feeble at all.

"I remain yours in the gospel of Christ,

"ALFRED CORDON."

"Nantygwynith, Georgetown, Merthyr Tydfil, September 14, 1850.

"Dear President Pratt,—I enclose a testimony of a miraculous case of healing, which has taken place a few days ago in Abercanaid; I saw the brother in his affliction, and the accompanying testimony he bore at my house, more than two miles distant from his. I send it to you with permission to do with it as you think proper.

"WM. PHILLIPS.

"*The Testimony of David Richards.*

"Merthyr Tydfil, September 10, 1850.

On Friday, August the 23rd, 1850, at about eleven o'clock, while I was working among the coal, a stone fell upon me about 2 cwt. I was carried home, and the doctor who was present said he could do nothing for me, and told those around me to wrap me up in a sheet that I might die. There was a lump on my back as big as a child's head. The doctor afterwards told one of my relations, about six o'clock in the evening, that I could not recover. Elder Phillips called to see me, and attended to the ordinance of the Church for the sick, and while commanding the bones in the name of Jesus, they came together, making a noise like the crushing of an old basket; my strength returned, and now I am able to go some miles to bear my testimony to this great miracle. The doctor called to see me and was astonished, and said in the hearing of witnesses that my backbone was broken; but that it now was whole, and that I was now recovering as well as any man he ever saw. Many of our greatest enemies confessed that I was healed by the power of God, and while coming here to-day, many who heard of my accident were struck with the greatest amazement. But I thank my heavenly Father for his kindness towards me, hoping I shall live to serve him more faithfully henceforth than ever.

"D. RICHARDS.

"Morgan Mills, "John Thomas, } Witnesses."
"Thomas Rees, "Henry Evans, }

LEPROSY HEALED.

"No. 9, Guardian Street, Springfield Lane, Salford, May 19, 1849.

"Last winter, a young woman addressed me in the Carpenter's Hall, the daughter of a fustian cutter, named Lea, residing in Cook-street, Salford, and said, her parents were desirous that I should go and see her brother who was very bad with a leprosy. I went in company with one or two of my brethren. I think I never saw any thing so bad as the boy was (the small pox excepted); the whole of the lower part of his face and under his chin, as well as the backs of his hands and wrists, were one entire mass of scabs; indeed, you could not have inserted a needle's point, they were so thick. He was eight and a half years of age, and had been afflicted since he was six months old; they had him at the Manchester infirmary and the Salford Dispensary, and are at this time paying the surgeon's bill who attended him as a private patient. The surgeon told his parents he could do nothing for him, as the disease was too virulent for medicine to reach it. His parents told me they did not know what it was to get a regular night's rest with him, and that it frequently took three hours to wash him. The first night we went, they were not disturbed during the night, and in three weeks he was entirely free, and his flesh was renewed like that of a young child.

"JOHN WATTS."

"Borland, Fifeshire, Scotland.

"To all whom it may concern. This is to certify, that I was seized with a disease like the leprosy, in the year 1837, and tried all that I could to get a cure, but I could not, and all the doctors that I applied to could do me no good; and it continued with me over all my body till the month of September, 1843, when I went and was baptized into the Church of Jesus Christ of Latter-day Saints, by William M'Farland, elder of the said church, on the 1st of September, 1843, and that same night, the leprosy left me.

"JENET RIDD.

"Witnesses, "WILLIAM M'FARLAND,
"JAMES CRYSTAL,
"ALEXANDER RIDD."

"Derby, September 17, 1849.

"Another remarkable case is that of a sister in this town, named Cumberland, who was severly afflicted inwardly, for eleven years, during which time she received medical attendance from the most eminent men of that profession; such as Doctor Heigate of Derby; Doctor Robinson, of Northampton; also under the care of the Infirmary Surgeon of Loughborough, but all to other purpose; she still got worse. Some said it was the liver complaint, others said it was a decline. She was also outwardly afflicted with a disease in her skin, and her body full of sores from head to foot, for many years. Nothing seemed to do her any good, and only death was considered could put an end to her sufferings, but to her great joy, the latter part of last year she heard the Latter-day Saints preaching the gospel, and she believed and obeyed the same, and was soon made whole, and has, from that time to this, enjoyed a goodly portion of health and strength. She is now bearing testimony of the power of God bestowed upon her, both in word and person to all around. Numbers, both in and out of the Church, are witnesses of the same; and even the unbelievers in the gospel cannot help but acknowledge that it is a great miracle. I might write for hours of such like cases, but forbear at present. Concluding with the words of Paul, 'Our gospel is not in word only but in power and much assurance.'

"As a witness of the same, I subscribe myself, yours, truly,

"JOHN WHEELER."

"Shropshire, Shemington, near Market Drayton, Sep. 9, 1849.

"Dear President Pratt,—In June, 1848, I was called upon by sister Walsh, to administer to her daughter, whose head was in one mass of sores, so that she could not turn it without turning her whole body. I attended to the ordinances, and in a few days she was restored, and is now a member of the Church of Christ of Latter-day Saints.

"Yours in the Gospel,

"WILLIAM HEYWOOD."

RUPTURES HEALFD.

"Clackmanan, May 29, 1849.

"In the beginning of the year 1848, in Clackmanan Branch, a boy of about six years of age, a son of Brother John and Sister Margaret Hunter, who had been given up by all the medical men as incurable, and whose disease they could not understand, and who was reduced in consequence thereof almost to skin and bone, and confined to bed, was administered unto by Elder John Sharp, now gone to America, and Elder John Russell, who is still here, who anointed him with oil in the name of the Lord Jesus, and next day he was running about in good health, and has continued well ever since.

"Witnesses to the above

"JOHN HUNTER,
"JOHN RUSSELL,
"MARGARET HUNTER."

"In the month of March, this year, 1849, a young boy, son of Sister Ann Hunter, in Clackmanan, who was sorely afflicted with rupture, was anointed for the same by Elder John Russell, and next day he was quite whole, and still continues so, he was rather more than three years of age, and was born ruptured.

"Witnesses to the above

"JOHN RUSSELL,
"DAVID RUSSELL,
"ANN HUNTER."

"Wolverhampton, January 29, 1850.

"Sister Mary Bolland, aged 25, and residing in Pool Street, Wolverhampton, had suffered severely from a rupture ever since her confinement in the autumn of 1847, until her baptism by Elder Richard Ramsell, on the 7th of December, 1849. She had, up to the time of her baptism, been accustomed to wear a truss, or some such instrument, whereby she was enabled to get about with safety, but this she took off

before she entered the water, and has ever since dispensed with it entirely, having been perfectly healed in the act of baptism; in testimony of this the undersigned witnesses subscribe their names, at the same time expressing their gratitude to Almighty God for this and the many other manifestations of His goodness which we all from time to time experience.

"Yours, &c.,
"JAMES BELL.

"Witnesses, "MARY BOLLAND.
"SARAH HUTCHEMCE.
"OLIVIA SATERS."

FEVERS REBUKED.

"Wood Mill Street, Dunfermline, Fifeshire, Scotland.

"To all whom it may concern. This is to certify, that I was in Borland on the 8th of January, 1849, and there was a girl by the name of Catherine Kidd, laying very bad with a fever, and was at the point of death, and there was part of her dead clothes made, waiting every moment when the breath would leave her; so I was called to see her, and I went; and they asked me if I would attend to the ordinance of the Church with her, and I said that I would: so in company with Elder M'Farland, I anointed her with oil, and laid hands on her, in the name of Jesus Christ; and when I had done, I told them that she would get better, and the people that were in the house, said if she did, that it would be a miracle; so from that hour she did get better, and the dead clothes were laid aside. Now for this, to our Lord and Saviour Jesus Christ, be all the honour and glory, both now and for ever, Amen.

"WILLIAM ATHOLE MACMASTER.

"Witnesses, "WILLIAM M'FARLAND,
"Mrs. M'FARLAND."

"Sheffield, June 28, 1849.

"Under date of May 2, 1847.—Was sent for by Mrs. Rodger, to lay hands on her daughter, who had been given up by the *Doctors*. The complaint was the typhus fever, she was reduced to a complete skeleton, her bones were ready to come through the skin, and her body had many large sores upon it; I never saw such an object of pity before. Before administering in the ordinance, I preached the gospel to them, for they were out of the church. I called on them all to kneel down, then gave her some oil internally and laid hands on her in the name of the Lord and rebuked the disease; and while I had my hands on her head I saw her well, and walking about as one of the most healthy and blooming girls in that place. She commenced to amend immediately, she slept safely and soundly that night, and in the morning wanted her breakfast. It came to pass as I saw it. Her mother came into the Church, but her father remains an enemy to this work to this day.

"With due respect, I am yours,
"HEZEKIAH MITCHELL."

"68, Devonshire Lane, Sheffield, May 18th, 1849.

"A little girl, the daughter of brother and sister Bolyn, Pinstone Street, was seized with the scarlet fever; the mother was afraid, and fetched the doctor, who prepared a decoction for the child to take, but when the father came home, he put the medicine away, and procured some olive oil which was consecrated by Elders Dunn, Burgess, and myself, and was then administered by the father, and the disease left her that same hour; their little boy was then seized with the same kind of fever; when the doctor came in to see the little girl he saw her playing about with the children, and said, "why, she is better!" "Yes, sir," said the mother, "and now the little boy's begun." "Have you given the little girl all the medicine?" "No, sir," "O well, continue to give the boy the same medicine, and he will soon be better." They attended to the ordinance of healing, instituted by our Saviour, and the boy was restored the same day; another of the family was then seized, and they administered the same medicine, (olive oil), which produced an instantaneous cure.

Yours in the true covenant,
J. V. LONG, Presiding Elder.

"Cheltenham, August, 5, 1849.

"Dear Brother Pratt,—I write to inform you of two remarkable cases of healing which took place in the village of Barrow, in the county of Gloucester.

"First,—A young female, by the name of Mary Baliss, was very violently seized with the black fever, so that she was not expected to live. Brother and sister Bayliss sent for a servant of God from a neighbouring village, called by the name of George Curtis, who came, and prayed for, and laid hands upon her in the name of Jesus, and she was healed, and the next day she was up, to the astonishment of the people. This occurred on the 17th June, 1848.

"Second,—A young man, not a member of our church, was taken ill with the black fever so violently, that all human skill was of no avail. The doctor informed his friends that he would die before morning. His mother, who is in our church, sent for brother Curtis, who laid hands upon him in the name of the Lord, and prayed for him. He immediately began to recover, and the next morning he was walking about the house, to the astonishment of his friends and neighbours. In three days he was able to go to work in the fields, rejoicing in the goodness of God. He has since joined the church of the Saints, and bears a faithful testimony to the healing power of the gospel. Believe me to be, dear brother, yours sincerely in the cause of truth,

"JOHN ALDER."

"St. Heliers, August 5.

"Sent for to visit brother Feron's child. Found her raving in a strong fever. Administered to her. The fever left, and her senses returned five minutes after. Next morning she was running about the doors.

"Witnesses, "JOHN FERON,
"THERESA FERON."

A CASE OF MIRACULOUS HEALING.

"Dundee, Feb. 8, 1850.

"Dear Brother Pratt,—If you deem the following worthy of a place in the columns of the MILLENNIAL STAR, it is at your disposal. I have a girl, aged three years, who had for eighteen months been severly afflicted with convulsive fits, to the loss of all the powers of body, and even the mind seemed in the thraldom of some great power. I had tried the wisdom of the faculty but without effect, until the child was fearful to behold, almost in continual convulsions by night and day. On the 25th of December last, Elder Hugh Findlay called and anointed her with oil in the name of the Lord, and prayed over her, and from that day until now she has never had a fit, but has increased daily in strength of body and mind. These facts are known to many not belonging to our church, and for the truth of which, witness our hands,

"JAMES DAVIDSON.
"MARIA DAVIDSON,
"HUGH FINDLAY."

CHOLERA HEALED.

"Macclesfield, September 28, 1850.

"Dear Brother Pratt.—I am happy to inform you that I enjoy excellent health and good spirits, and rejoice in the work of the Lord whereunto I am called to administer. Many are dying in this town of the cholera. Many of the Saints have been seized with the destroying pestilence, but all have been restored to health and strength by the power of the priesthood. I wish to forward you some remarkable instances of healing. Sister Jane Batty was seized with Asiatic Cholera, in the month of August. When I was called to administer to her, she was taken with cramp, which was followed with great pain. I laid hands on her, and by the authority of the holy priesthood rebuked the disease in the name of Jesus Christ; the cramp and pain immediately left her, and she was restored to health and strength.

"The next was brother George Galley: he had a violent attack of the same disease. Elder James Galley and myself laid hands on him and administered oil, and he was immediately restored. The next is sister Caroline Parker, who was attacked violently

with the same disease of Asiatic Cholera. Some of the neighbours went for the doctor, who pronounced it a desperate case, and gave some advice, after which her father, Elder Boyle, and Elder James Thirt, laid their hands on her and rebuked the disease, to the great astonishment of the doctor and the neighbours; for when he came the next morning, he was surprised that she was alive. He wished her to send to his surgery for some medicine, but she told him she could walk there, therefore needed none.

"Sister Ann Markland was next attacked by the same disease. I laid hands on her in the name of Jesus Christ, and rebuked the disease, and she was immediately restored. Her mother Margaret was next taken with the disorder. I administered to her in the usual way, and she was immediately restored. The next was sister Ann Stubbs, who was violently taken with the same complaint on the 17th of September. Elder Francis Sherratt and myself administered to her, and she is restored to health and strength. These are but a few cases where the power of God has been manifested in this conference, for there are many others that are equally signalised by the divine power and blessing of God.

"JOSEPH CLEMENTS, President of the Macclesfield Conference,
"JAMES GALLEY, Secretary."

"THESE SIGNS SHALL FOLLOW THEM THAT BELIEVE."—*Mark* xvi.

"10, Henry Street, Park, Sheffield, September 9, 1850.

"Dear Brother Pratt,—While reading over my journal, I have felt impressed to make a few extracts and forward the same to you, that if you think them worthy you may insert them in the MILLENNIAL STAR, that the faith of the Saints may be strengthened, and the inquirers after truth satisfied that the power of God is enjoyed by *latter* as much as it was by the *former* day Saints.

"August 14, 1849.—I was called out to see sister Fowler, who was severely afflicted with the apparent symtoms of cholera; the attack was so severe that she was incapable of being removed from the couch on which she lay, her speech was gone, a kind of whisper was the only medium through which her ideas could be obtained. At her request Elder Hardy and I attended to the ordinance of laying on of hands, and by the prayer of faith, we rebuked the destroyer in the name of Jesus Christ, and the disease disappeared. She rose up, her speech returned, and we conversed cheerfully together on the GOSPEL, which is the power of God unto salvation, to the Gentile first, and then to the Jew.

"Sep. 4, 1849.—Brother William Lamb came to my residence, afflicted with rheumatics, from which he had suffered for three years, and having just joined the church, and got to understand the promises, he felt sure the Lord would heal him through my administration, although he was sixty-two years of age; I therefore called upon Elder Hardy to assist in the ordinance of laying on of hands, and immediately after our hand were taken from his head, he rose up, and bore testimony to the manifestation of the power of God on his behalf, declaring that all pain had left him, and he frequently made it a part of his testimony, (before he went to Zion) to tell the people how miraculously he had been healed, at a time of life when such a change could not be expected, except through the power of God.

"Oct. 27, 1849.—I was taken ill with hoarseness and inflamation of the lungs; I continued to get worse until Friday, November the 2nd, when the Erysipelas broke out of my face and head; my head and face were swelled to an enormous size, my appetite was gone, and my suffering hourly increased. I took a little herb tea, as directed in Dr. Coffin's Guide to Health, but I continued to get worse; on the 3rd my suffering became indiscribable, during the night in particular; I had the most excruciating pains in the head and bowels; on Sunday morning, the 4th, my throat was almost stopped up; many of my friends then gave me up to die, but my faith was unshaken in the promises of the Almighty; I therefore sent for Elders Dunn, Hardy, and Roper, and while Elder Dunn was anointing my head and face, all inflamation disappeared; I felt the pain leave as fast as his hand passed over my head, for the power of God drove all pain and disease from me, and in two hours the old skin shelled off my face, and I have been well ever since; and I hereby bear my testimony

that immediately, on olive oil being applied to my head in the name of Jesus Christ, the pain left, all inflamation ceased, my speech was restored, in fact, my system, lungs in particular, seemed to be renewed, for I have preached five times more since than I did before, and have enjoyed much better health.

"Yours faithfully, in the new covenant,

"To President Pratt." "J. V. LONG.

"Kirkhall Lane, September 22nd, 1849.

"Dear Brother Pratt,—I wish to inform you of what I consider an incontrovertable proof of the power of God. On Sunday the 9th inst., sister Hart, of Bickershaw, was sick, and had the usual symptoms of cholera. Brothers Afflick and Hill laid hands on her, and anointed her in the name of the Lord, when she was immediately restored, got out of bed, and joined in the fellowship meeting, and bore a faithful testimony to the power of God. On Tuesday, the 11th inst., brother James Hart came for me to go and administer to his two children who were very sick. I went with him, and found them suffering from sickness, vomiting, cramp, and all the usual symptoms of cholera. The eldest three years old, and the youngest fourteen months; they were screeching in agony. I anointed them and rebuked the disease in the name of the Lord, when the eldest got up, and before we were aware of what she was about, ran to her grandmother, without shoes or stockings, to tell her that she was well. They then confessed that children could not deceive, but that it was the power of God. Of these things numbers can testify, and I trust you will make it public to the world. Praying that the blessing of God may rest upon you, and all the church of Christ."

"I remain, yours in the bonds of the covenant,

"RICHARD BOOTH, President of the Leigh branch.

"P.S. These are only two out of the numerous cases in this branch. R. B."

Derby, September 17th, 1849.

"Beloved Brother Pratt,—On Sunday morning, September 2nd, I was called upon to go and administer to brother Thomas Parks, a young man of this town, who was suffering under a dreadful attack of the cholera. When I first entered the room, which was about ten o'clock, he appeared as though every breath would be his last, having suffered much in cramps, purging, and vomiting, from about four that morning. Shortly after I arrived, elders Duce and Reed came, with priest Fisher. We consecrated some oil, and administered to him in the name of the Lord, and as soon as we had taken our hands off his head, he was enabled to speak, testifying that the pain had all left him, and began to praise God, the giver of all good, that the priesthood was given to his servants by which they could effectually administer to the children of men. In a few moments he was able to get up and put on his clothes; we left him and went to meeting. We went again to see him at night, we found him free from pain but rather weak; we administered to him again, and asked for God's blessings to attend it, and on Wednesday night following, we found him at meeting, strong and well, bearing testimony of the power of God and rejoicing in the same. Henry Duce, Thomas Reed, and George Fisher, with the young man's parents are witnesses of the same, and truly rejoice in the blessings of Israel's God.

"JOHN WHEELER."

15.—The few cases of miracles which are here inserted, are mentioned that the reader may understand that the faith of this Church is not founded upon human testimony alone, but upon the power of God. The Latter-day Saints know that Joseph Smith is a true prophet, and that the Book of Mormon is a divine revelation, because God has confirmed the same unto them by the miraculous manifestations of his power. There are now about six hundred branches of the Church of Christ in the British Island, consisting of upwards of thirty thousand believers, and between three and four thousand elders and priests. Now, there is scarcely a branch of the Saints among this nation but have been blessed, more or less, with the miraculous signs and gifts of the Holy Spirit, by which they have been confirmed, and know, of a surety, that this is the Church of Christ. They know that the blind see, the lame walk, the deaf hear, the dumb speak, that lepers are cleansed, that bones are set, that the Cholera is re-

baked, and that the most virulent diseases give way, through faith in the name of Jesus Christ, and the power of his gospel. These are not some isolated cases that occasionally take place, or that are rather doubtful in their nature, or that have transpired a long time ago, or in some distant country; but they are taking place at the present period; every week furnishing scores of instances in all parts of this land: many of the sick out of the Church have, through the laying on of the hands of the servants of God, been healed. It is not something done in a corner, but openly, and tens of thousands are witnesses.

16.—All mankind can prove for themselves that the Book of Mormon is a divine revelation by obeying its principles; for, if they will do so, they have the promise of certain miraculous signs; and when they themselves receive the signs, they will know for themselves, and no longer be dependent on the testimony of others. The testimony of others is intended to produce faith in the hearer, and not a knowledge; but the signs which a believer receives after obedience, gives knowledge: this knowledge qualifies him, in his turn, to bear testimony; and thus the witnesses multiply in all parts of the earth where this message is received. If Catholics, Protestants, Infidels, Mahometans, Jews, or Heathens, will obey the Book of Mormon, miraculous signs shall follow them, and, by this, they shall all know that it is true. If the Book of Mormon be false, God would not confirm it unto any man by granting unto him the signs, therefore all men would know, if they did not receive the signs, after having complied with its requisitions, that it was false.

17.—The Book of Mormon has now been published upwards of twenty years, during which time many scores of thousands have believed and obeyed it. Now, if they had not received the promised signs, would they have continued to believe the work year after year? If they had failed to receive the promise, would they not have pronounced it an imposition long ago? Yes: we will venture to say, that if the believers in the Book of Mormon had not received the promised signs, there would not have been found in five years after it was printed, one solitary soul who would have continued to believe in its Divine Authenticity: but the very fact, that tens of thousands do remain steadfast in their belief, shows most conclusively that they have found by actual experiment, that the promised signs do follow; and therefore, that the Book of Mormon is of divine origin.

18.—There is no way that an impostor could more effectually destroy his own imposition than to promise miraculous signs to those who would believe in it; for when the promise was not verified, it would be known that he was an impostor. We here quote an extract from a revelation given the 22nd and 23rd of September, 1832, through Joseph the prophet unto the Apostles in this Church: "Go ye into all the world, and whatsoever place ye cannot go into ye shall send, that the testimony may go from you into all the world unto every creature. And as I said unto mine Apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me—ye are my friends; therefore, as I said unto mine apostles, I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost; and these signs shall follow them that believe."

"In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them, it shall not hurt them; and the poison of a serpent shall not have power to harm them." * * "Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am. And this revelation unto you, and commandment, is in force from this very hour upon all the world."*

If Joseph Smith had been an impostor, he never would have given utterance to the above promise, unless he were determined to immediately overthrow his own testimony in relation to the Book of Mormon; an impostor could make such a promise,

* Doc. and Cov., section iv., paragraphs 10, 11, 12.

but he could never fulfil it. Since this promise was made, tens of thousands have placed themselves in a position to put the promise to a test, they have found it, to their great joy, verified.

19.—Let us next inquire how many evidences we have of the miracles done in the days of the apostles. The New Testament was written by eight men, six of whom, namely, Matthew, Mark, Luke, John, Paul, and Peter, testify as eye-witnesses to the marvellous works wrought in their day. We believe that the miraculous power of God was manifested eighteen hundred years ago, because six eye witnesses in the church have thus testified in their writings. Have we the same amount of testimony in the church of the Latter-day Saints? If so, then the Book of Mormon has just as good claims on our faith as the New Testament. We have already given the testimony of many witnesses; and there are tens of thousands of others now living, that bear a similar testimony. Therefore, this generation have thousands of eye-witnesses in favor of the miraculous gifts and powers of the gospel, confirmatory of the Book of Mormon, to where they have one confirmatory of the apostolic mission in ancient times. The six writers of the New Testament tell us of many that were healed, but none of the persons healed have handed down their written testimony to that effect. But this generation have the testimony of thousands who have been healed of every variety of sickness and disease. If we had the testimony of the deaf and dumb, and blind and lame, that were healed in ancient times, it would greatly strengthen the testimony of the six writers who have related such marvellous occurrences. What evidence have this generation that the lame man, who sat at the beautiful gate of the temple, was healed? They have the testimony of one witness, and one only, namely, the writer of the Acts. What evidence have we that the apostles spoke in tongues, on the day of Pentecost? The writer of the Acts has said so, and we believe it on his testimony alone. Luke who is supposed to be the writer of the Acts, has told us that Philip wrought great miracles in Samaria,—that twelve men at Ephesus, after their baptism and confirmation, spoke with tongues and prophesied—that Peter saw a vision—that Cornelius saw an angel—that Annanias and Sapphira fell dead—that devils were cast out—that the sick were healed by handkerchiefs and aprons, being taken to them from the body of Paul—and that the shadow of Peter healed many: but all these things are believed, merely on the testimony of one man—the writer of the Acts.

20.—Many hundreds of the servants of God among the Latter-day Saints keep journals of their travels, and of the miracles which pass under their observation. Hence the Acts of the Apostles of the nineteenth century are recorded as well as the Acts of those in the first century; and the miracles recorded in the Latter-day *Acts* are just as worthy of being believed as the miracles recorded in the Former-day *Acts*. If the testimony of Luke can be depended upon, when he testifies of miracles, why should not the testimony of William Gibson, J. V. Long, Joseph Clements, and hundreds of others, be depended upon, when they also testify of miracles?

21.—Christendom believe in former-day miracles, because it is popular; they disbelieve in latter-day miracles because it is unpopular. Popularity is, among the most of men, the grand test by which all doctrines are tried, received, or rejected. They never once think of examining the evidence on which a doctrine is founded; but the great enquiry is, have our great and learned divines believed in it? If not, it is at once rejected. It is popular to believe in ancient christian miracles, though only testified of by six writers of the New Testament; but it is unpopular to believe in modern christian miracles, though testified of by tens of thousands of living eye-witnesses. So it was among the Jews, dead prophets were very much venerated and honoured, and their sepulchres garnished, while living prophets were persecuted and put to death. It is very popular among Christendom to believe in the New Testament; but it is exceedingly unpopular to believe in the Book of Mormon, though it is proved to them, by a thousand times more evidence than the former.

15, *Wilton Street, Liverpool, Jan.* 7, 1851.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET, LIVERPOOL.

[No. 6.

DIVINE AUTHENTICITY

OF THE

BOOK OF MORMON.

BY ORSON PRATT,

ONE OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

PROPHETIC EVIDENCE IN FAVOUR OF THE BOOK OF MORMON.

1.—In the last two numbers of this series, it has been abundantly proved that the Book of Mormon has been confirmed by the voice of the Lord, by the ministry of angels, by heavenly visions, or by the miraculous gifts and powers of the Holy Ghost, unto tens of thousands of witnesses. The Book of Mormon, therefore, is demonstrated by a vast amount of the most incontestible evidences such as never can be weakened or overthrown by all the powers of priestcraft, editors, and the infernal regions combined. It may be ridiculed, laughed at, treated with contempt, entirely neglected, or persecuted; but all such arguments will avail nothing in the day of judgment, only to bring down upon those who reject so great a revelation, still greater condemnation. Having demonstrated the Divine Authenticity of the Book of Mormon, we might, with propriety, proceed no farther in search of evidences; for all additional evidences, drawn from the prophecies or from any other source, can only, at the most, be additional demonstrations of the same great divine truth. A problem in geometry, after having once been demonstrated, cannot be made any more certain by any new process of demonstration; so with this great and heavenly treasure—the Book of Mormon; if any one will follow the steps of demonstration already pointed out, they will know with the same certainty that it is a revelation from God, that a geometrician has when he follows the rules of demonstration in relation to any particular problem.

2.—The revelator John, while on Patmos, saw the restoration of the gospel to the earth; he says, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, 'Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.' And there followed another angel, saying, 'Babylon is fallen, is fallen—that great city—because she made all nations drink of the wine of the wrath of her fornication.' "* When the gospel was committed unto man in the first century, it was not by the ministry of an angel, but by the person of our Lord himself; therefore, John had no reference to the preaching of the gospel in the first century. Our Saviour commanded the apostles to go into all the world and preach the gospel to every creature: this mission was fulfilled before John saw this vision, as is evident from Paul's declaration to the Colossians: (i. 23.) "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, *and which was preached to every creature which is under heaven, whereof I, Paul, am made a minister.*" At the time the apostle wrote this epistle, it seems that "every creature under heaven" had heard the gospel. It was several years after this that John "saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and

* Revelation xiv. 6, 7, 8.

to every nation, kindred, tongue, and people." From which we learn that there was to be another period after the first century, when the gospel should be again preached to every creature.

3.—We have already proved in the previous numbers of this series that immediately after the first century the whole earth became corrupted by the great "Mother of Harlots,"—that apostacy and wickedness succeeded Christianity—that, for the want of New Revelation, all legal succession to the apostleship was discontinued—that the gifts and powers of the Holy Spirit ceased—and that the Church was no longer to be found on the earth: this being the case, all nations must have been destitute of the everlasting gospel for many generations—not destitute of its history as it was once preached and enjoyed, but destitute of its blessings, of its powers, of its gifts, of its priesthood, of its ordinances administered by legal authority. During this long period of darkness, no man could obey the gospel and enjoy its blessings, because no people were authorized to administer its ordinances legally; therefore, in order that mankind might again possess and enjoy the ordinances and blessings of the gospel, it became absolutely necessary that the apostleship, with every other authority which characterized the Christian Church when it was before on the earth, should be restored among men. This restoration of the gospel priesthood, with all its gifts, powers, and blessings, could not take place, according to the scriptures, only by an angel coming from heaven, as Saint John has clearly predicted.

4.—That the nations have had a history of the gospel, contained in the few books of the New Testament, or, in other words, that they have had a history of what another people believed, obeyed, and enjoyed, we by no means deny. But that the nations have actually obeyed and enjoyed the gospel for themselves, we do deny. The history of what others enjoyed is a very different thing from the actual possession and enjoyment for ourselves. The history is but a dead letter, unless we can enjoy the same things. What advantage would it be to a hungry man who was ready to perish to read the history of the Saviour's feeding three thousand on loaves and fishes? It would only serve to aggravate his appetite: he himself must have food or perish. So with mankind in regard to the gospel: its history is one thing, its enjoyment is another. To read the history of others feasting on gospel blessings will not satisfy the craving anxieties of our souls: to read the history of a Christian Church anciently, is calculated to give us a longing desire that a Christian Church might again be restored to the earth. That the nations might not despair of ever again enjoying the gospel, the Lord left them that glorious assurance, that the gospel should again be made manifest by another angel flying in the midst of heaven.

If there were a nation, kindred, tongue, or people, on the whole earth that already possessed and enjoyed the gospel, there would not be the least necessity of an angel coming with it; but the very fact that the everlasting gospel, when revealed by the angel, is to be preached "TO EVERY NATION, KINDRED, TONGUE, AND PEOPLE," shows most clearly that every nation on the whole earth were entirely destitute of it. This agrees most perfectly with what we have before demonstrated: all people, being without it, the angel restores it for the benefit of all.

5.—The Book of Mormon contains the everlasting gospel in all its fulness; and it has been revealed to the inhabitants of our earth by an angel; it was by an angel that the apostleship and priesthood were again restored; it was by an angel that men were called and ordained to the holy ministry, and empowered to preach, baptize, and administer all the ordinances of the everlasting gospel, contained in the Book of Mormon; therefore, let all people rejoice, for the gospel is once more restored to the earth; let the nations be glad that, after so many generations of darkness, a Christian Church has again been organized upon our dark and benighted globe: let songs of praise and thanksgiving ascend up before God among all nations, that glad tidings of great joy, have once more been sent down from heaven—that inspired apostles and prophets, have once more been sent to preach, baptize, and show unto man the way of salvation.

6.—The authority, power, and blessings of the gospel, having been taken away from the earth, because of apostacy and wickedness, could only be restored to man by new revelation, and such revelation must come through an angel. The Roman Catholics and Protestants do not pretend to any such restoration of the gospel by an

angel, and therefore they cannot be in possession of it. The only people that do testify that the gospel has been restored to the earth by an angel, are the Latter-day Saints; therefore, if the gospel is restored, the Latter-day Saints, are the only people to whom it is restored: all others testify that it has not been restored to them. If the only people who do testify to the restoration of the gospel by an angel, be impostors, then all nations must still be in darkness, without the gospel, and without a christian church, and must remain so, until the angel is sent in fulfilment of John's prediction. The gospel is, therefore, with the Latter-day Saints, or else it is nowhere on the whole earth. But when the angel restores the gospel, he must restore it to some people; why may not the Latter-day Saints be that people? If it were restored to any other people, would the nations be any more willing to receive it, than they are now? If it should be restored in the next generation, would they be any more believing than the present generation? Is there anything connected with the message which the Latter-day Saints testify, that an angel has restored, that proves it not to be the message of "*the everlasting gospel?*" If not, then all people who resist it will most assuredly be condemned in the day of Judgment for so doing.

7.—It is to be expected that when the angel restores the gospel, it will be restored in fulness, and in the most perfect simplicity and plainness, so that every point of the doctrine of Christ shall be clearly revealed, and expressed in such language, that no two persons could understand it differently. Many things, connected with the doctrine of Christ, are not clearly revealed and expressed in the English translation of the Bible: this is owing, as we have already shown in No. 3, to the loss of many of the inspired writings, and to the rejection of many sacred books by the third Council of Carthage, together with those which have since been rejected by the Protestants: and also, as we have before proved, another great source of error is, that the Greek and Hebrew manuscripts, from which the Bible was translated, had become so awfully corrupted, in almost every text, that the translators were utterly at a loss to know which reading was correct. All these things, combined with the unavoidable errors of an uninspired translation, have rendered the English Bible extremely uncertain and ambiguous. This uncertainty and ambiguity have been the principal cause of all the divisions of modern Christendom. The only way to remedy this great evil, is to obtain another revelation of the gospel, free from all the corruptions and uncertainty which characterizes the English Bible. Nothing short of such a revelation can ever redeem mankind from their errors of doctrine; nothing else can be an infallible standard of the Christian religion; nothing else can reclaim them from divisions and strifes; nothing else will give certainty and stability, so necessary to the happiness and salvation of man; and nothing else could be expected in the revelation of the gospel by an angel. Such a revelation is the Book of Mormon; the most infallible certainty characterizes every ordinance and every doctrinal point revealed in that book. In it there is no ambiguity—no room for controversy—no doctrine so imperfectly expressed, that two persons would draw two different conclusions therefrom. Such a revelation was greatly needed, and such a revelation the angel has revealed.

8.—As an example of the exceeding great plainness in which the doctrine of the gospel is revealed, we quote the teachings of Jesus Christ, in relation to baptism, as given by his personal ministry, in the northern part of South America, soon after his resurrection:—

"And it came to pass that he spoke unto Nephi, (for Nephi was among the multitude) and he commanded him that he should come forth. And Nephi arose and went forth, and bowed himself before the Lord, and he did kiss his feet. And the Lord commanded him that he should arise. And he arose and stood before him. And the Lord said unto him, I give unto you power that ye shall baptize this people, when I am again ascended into heaven. And again the Lord called others, and said unto them likewise; and he gave unto them power to baptize. And he said unto them, on this wise shall ye baptize; and there shall be no disputations among you. Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: behold ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying,—Having authority given me of Jesus Christ, I baptize you in the name of the Father,

and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and come forth again out of the water. And after this manner shall ye baptize in my name, for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost, are one; and I am in the Father, and the Father in me, and the Father and I are one. And according as I have commanded you, thus shall ye baptize. And there shall be no disputations among you, as there hath hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there hath hitherto been; for verily, verily, I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another. Behold this is not my doctrine, to stir up the hearts of men with anger one against another; but this is my doctrine, that such things should be done away."*

9.—Now, we ask, how any one could err in regard to the meaning of this quotation concerning the mode of baptism: no two meanings could be drawn from these definite teachings. Every other point of the doctrine of Christ is equally as plain, and as definitely expressed as this, so that there is no possible chance for any differences of opinion in doctrine. There can be no question raised as to the meaning of the doctrine in the Book of Mormon; therefore, all who obtain a knowledge of its divine authenticity, are from thenceforth sure and certain upon every point of the gospel: and thus divisions, strifes, contentions, and all the evils that flow from a diversity of opinions are, among the Latter-day Saints, for ever done away. The wranglings and quarrels about the doctrines of salvation, which have distracted mankind for generations and ages, can have no place in our midst. Among us new revelation has taken the place of human creeds, and knowledge has taken the place of opinion and guess-work, and the result thereof is union, peace, and eternal life.

10.—The particular period when the angel should fly with the everlasting gospel is expressed in a part of his proclamation; he was to say, "*Fear God and give glory to him, for the hour of his judgment is come.*" The servants of God are empowered not only to preach "*the everlasting gospel,*" but to proclaim to all nations that "THE HOUR OF GOD'S JUDGMENT IS COME." It is the eleventh hour, or the last time that the Lord will prune his vineyard; it is the last proclamation of the gospel that the world are to be favoured with, and the last time that he will call upon them to repent; if they heed the warning, they shall be gathered out from among the nations, and be saved; if they heed it not, the fierce judgments of the Almighty will speedily overtake them. Let the nations know assuredly that "the hour of God's judgment is come," and that they have only one way of escape, and that is, by embracing the Book of Mormon, which contains a proclamation of mercy as well as of judgment. Let the nations hearken to the voice of mercy, while she pleads in their midst; let them bow their stubborn hearts, and forsake all their evil deeds, before justice shall make his claim; for judgment followeth quickly and lingereth not; the hour is come, and the terrible day of the Lord it at hand—a day of wrath and of great terror—a day of fierce vengence.

11.—John predicts another great event to take place immediately after the proclamation of the everlasting gospel, namely, the downfall of great Babylon. After the first angel had finished his mission, he says, "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." The Revelator has told us what Babylon means in the seventeenth chapter: it is represented under the figure of a woman, called, "THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." In the first verse, this woman is represented as "the great whore that sitteth upon many waters." In the fifteenth verse, the angel said to John that, "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations and tongues." The Roman Catholic, Greek, and Protestant church, is the great corrupt ecclesiastic power, represented by great Babylon which has made all nations drunk with her wickedness, and she must fall, after she has been warned with the sound of "the everlasting gospel." Her overthrow will be by a series of the most terrible judgments which will quickly succeed each other, and sweep over the nations where

* Book of Mormon, Second European Edition, page 407.

she has her dominion, and at last she will be utterly burned by fire, for thus hath the Lord spoken. Great, and fearful, and most terrible judgments are decreed upon these corrupt powers—the nations of modern Christendom; for strong is the Lord God who shall execute his fierce wrath upon them, and he will not cease until he has made a full end, and until their names be blotted out from under heaven.

12.—The object in sending "the everlasting gospel" among the nations of Babylon is to save a remnant by literally gathering them out of her midst. St. John says, "And I heard another voice from heaven, saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities."* Hence, there is connected with the great message of the Book of Mormon, "a voice from heaven," commanding the Saints to come out from all nations as fast as they obey the gospel message; this they have been doing for these many years, and this they will continue to do, until the work of gathering is fully accomplished. And after the saints, who are the salt of the earth, are gathered out, those who are left will quickly perish, as did Sodom and Gomorrha. All these great events are clearly revealed in the Jewish scriptures; they are also clearly revealed in the Book of Mormon, which comes, saying, that the time is at hand; it is also revealed by the voice of God from heaven, and by the ministry of angels to chosen witnesses sent forth to warn mankind for the last time.

13.—"The everlasting gospel" has been committed once more to the inhabitants of our earth for the purpose of again organizing the Christian church, or in other words, the kingdom of God, as predicted by the prophet Daniel, who said that, "In the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."† The kingdom of God set up on the earth in the first century of the Christian era, was not the fulfilment of Daniel's prophecy. His prediction reached forward to a much later period of the world, namely, to the time when the angel should bring the gospel—to the time when the great image, representing all the kingdoms of the world, should be complete, from the head of gold to the feet and toes of iron and clay. The kingdom or church established eighteen centuries ago, does not, by any means, correspond with the time; for the feet and toes of Nehuchadnezzar's great image were not then in existence; indeed it was many centuries after that, before the Roman empire represented by the legs of iron, became divided into feet and toes. But Daniel says to Nebuchadnezzar, "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and break them to pieces." (34 verse.) From this we learn, that the feet and toes must be in existence before "the God of heaven sets up a kingdom," represented by "the stone cut out without hands," otherwise, the stone could not commence its first attack upon the feet and toes, and break them in pieces.

14.—The nations of modern Europe, including England, and the Gentile nations of America, compose the legs, and feet, and toes of the image, while the other portions of the image will be found mostly among the Asiatic nations. The geographical position of the image is from east to west; its head is found in Asia, and its toes in Europe and America. When the kingdom of God is set up, it must be somewhere near the western extremity of this great image, for the toes and feet are first broken by it, and afterwards all the other portions, from which we learn that its advancement is from west to east. The progress of the kingdoms of the world has been from east to west; the progress of the kingdom of God is from west to east, in a retrograde direction. This stone, according to Daniel ii. 45., is to be "CUT OUT OF THE MOUNTAIN WITHOUT HANDS." "Cut out of the mountain," signifies its location before any part of the image is broken. The present location of the Latter-day Church is in the vallies among the *Rocky Mountains:* this appears to be its appropriate position, according to prophecy. The stone is to be "cut out *without hands:*" this signifies that it is a kingdom, not formed by the will of man, but by the will of God; human wisdom has no hand in its formation; it is "the God of

* Revelations, xviii. 4, 5. † Daniel ii, 44.

heaven" that sets it up, and by him it will be sustained and never be destroyed, nor broken to pieces, nor left to other people.

15.—The kingdoms of the world made war upon the saints of the former-day kingdom and prevailed against them, and overcame them, and rooted them out of the earth, so that the kingdom no longer existed among the nations; not so with the latter-day kingdom; for it will prevail against the kingdoms of the world until they shall, as Daniel says, "become like the chaff of the summer thrashing floors; and the wind carry them away, that no place shall be found for them: and the stone that smote the image shall become a great mountain, and fill the whole earth." Daniel ii. 35. And then shall "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Daniel vii. 27.) The events predicted by Daniel are the same as the events predicted by John; Daniel says a kingdom shall be set up; John tells us by what means, namely, through the everlasting gospel, revealed by an angel: Daniel says, when the kingdom of God is set up, that the kingdoms of the world shall be broken in pieces: John says, that when the everlasting gospel has been restored and preached to the nations that then is, "the hour of God's judgment"—the downfall of Babylon. Both of these writers beheld the same great events, but described them in different language. That which was predicted by those two inspired men is now being fulfilled. The angel has appeared—the gospel is restored—the kingdom is set up—its location is among the mountains, and shortly the balance of these predictions will also be fulfilled to the very letter, and not one jot or tittle shall fail, until the earth shall rest from wickedness, and "the kingdoms of this world become the kingdoms of our God and his Christ."

16.—In the Jewish scriptures there is no prophet who has spoken more fully and plainly concerning the great events of latter times than Isaiah. In the twenty-ninth chapter he has clearly predicted that a certain Book should be revealed—that the deaf should hear the words of it—that a marvellous work and a wonder should be accomplished—that Israel should be gathered and saved—that the poor and meek should rejoice—that they who err in spirit should come to understanding—and, finally, that the wicked should all be destroyed. In the first, and part of the second verse, the Lord threatens Ariel, or Jerusalem, with judgment: he says, "Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices; yet I will distress Ariel, and there shall be heaviness and sorrow." After the Messiah came and was sacrificed for the sins of the world, the Jews continued to "kill sacrifices," when they should have been done away; they added "year to year" to the law of Moses, until they brought down "heaviness and sorrow," and great "distress" upon their beloved city. The Roman army encompassed the city—cast a trench about it, and, finally, brought it down "even with the ground." The principal part of the Jews perished, and a remnant were scattered among the nations, where they have wandered in darkness unto this day.

17.—The latter part of the second verse speaks of another event that should be similar to the one which was to happen to Ariel, or Jerusalem: it reads thus; "And IT shall be unto me AS Ariel." This cannot have reference to Ariel itself, but it must refer to something which should be "*As* Ariel." It would be folly to say that Ariel shall be as Ariel. Therefore the word "*it*" must refer to a nation that should suffer similar judgments to those which should befall Jerusalem. In the three following verses, the Lord describes more fully the second event; he says, "And I will camp against thee round about, and will lay seige against thee with a mount, and I will raise forts against thee. And thou shalt be brought down, *and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.* Moreover, the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away; yea, it shall be at an instant suddenly." These predictions of Isaiah could not refer to Ariel, or Jerusalem, because their speech has not been "out of the ground," or "low out of the dust," but it refers to the remnant of Joseph who were destroyed in America upwards of fourteen hundred years ago. The Book of Mormon describes their down-

fall, and truly it was great and terrible. At the crucifixion of Christ, "the multitude of their terrible ones," as Isaiah predicted "became as chaff that passeth away," and it took place, as he further predicts, "at an instant suddenly." Many of their great and magnificent cities were destroyed by fire, others by earthquakes, others by being sunk and buried in the depths of the earth. This sudden destruction came upon them because they had stoned and killed the prophets sent among them. Between three and four hundred years after Christ, they again fell into great wickedness, and the principal nation fell in battle. Forts were raised in all parts of the land, the remains of which may be seen at the present day. Millions of the people perished in battle, and they suffered just as the Lord foretold by Isaiah,—"And I will camp against thee round about, and will lay seige against thee with a mount, and I will raise forts against thee, and thou shalt be brought down, and shalt speak out of the ground," &c. This remnant of Joseph in their distress and destruction, became unto the Lord AS Ariel. As the Roman army lay siege to Ariel, and brought upon her great distress and sorrow, so did the contending nations of ancient America bring upon each other the most direful scenes of blood and carnage. Therefore, the Lord could, with the greatest propriety, when speaking in reference to this event, declare that "It shall be unto me as Ariel."

18.—One of the most marvellous things connected with this prediction is, that after the nation should be brought down, they should "speak out of the ground." This is mentioned or repeated four times in the same verse. Never was a prophecy more truly fulfilled than this, in the coming forth of the Book of Mormon. Joseph Smith took that sacred history "out of the ground." It is the voice of the ancient prophets of America speaking "out of the ground;" their speech is "low out of the dust;" it speaks in a most familiar manner of the doings of bygone ages; it is the voice of those who slumber in the dust. It is the voice of prophets speaking from the dead, crying repentance in the ears of the living. In what manner could a nation, after they were brought down and destroyed, "speak out of the ground?" Could their dead bodies or their dust, or their ashes speak? Verily, no: they can only speak by their writings or their books that they wrote while living. Their voice, or speech, or words, can only "speak out of the ground," or "whisper out of the dust" by their books or writings being discovered. Therefore, Isaiah further says, in the eleventh and twelfth verses: "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this, I pray thee; and he saith, I cannot; for it is sealed: and the Book is delivered to him that is not learned, saying, read this, I pray thee: and he saith, I am not learned."

19.—After obtaining the Book of Mormon through the ministry of the angel "out of the ground," Mr. Smith transcribed some of the original characters upon paper, and sent them by the hands of Martin Harris, a farmer, to the city of New York, where they were presented to Professor Anthon, a man deeply learned in both ancient and modern languages. Mr. Harris very anxiously requested the learned professor to read it, but he replied that he could not. None of the learned have as yet been able to decipher the characters and hieroglyphics which are found among the ancient ruins, in almost every part of America. The written language of ancient America is a sealed language to this generation. In the year 1841, Professor Anthon wrote a letter to an Episcopal minister, in New Rochelle, Westchester county, near New York, in answer to an inquiry made by the minister in reference to the words or characters said to have been presented to him. Professor Anthon's letter was written with permission to publish; its avowed object being to put a stop to the spread of the fulness of the gospel, contained in the Book of Mormon. We here give a short extract from it, taken from a periodical, entitled "The Church Record." Vol. I., No. 22.

20.—"Many years ago, the precise date I do not now recollect, a plain looking countryman, called upon me with a letter from Dr. Samuel L. Mitchell, requesting me to examine, and give my opinion upon a certain paper, marked with various characters, which the Doctor confessed he could not decipher, and which the bearer of the note was very anxious to have explained."

Here, then, is the testimony of the learned, that a man did call upon him with "the words of a book." But the learned professor continues:—

"A very brief examination convinced me that it was a mere *hoax*, and a very clumsy one too. The characters were arranged in columns, like the Chinese mode of writing, and presented the most singular medley that I ever beheld. Greek, Hebrew, and all sorts of letters, more or less distorted, either through unskilfulness or from actual designs, were intermingled with sundry delineations of half moons, stars, and other natural objects, and the whole ended in a rude representation of the Mexican Zodiac."

21.—Professor Anthon, no doubt, thought that his statement would militate against the Book of Mormon; but we consider it a great acquisition of evidence, confirmatory of the truth of that book, when compared with the recent discoveries of the glyphs, and characters among the ancient ruins of America. The celebrated antiquarian, Professor Rafinesque, in speaking of the glyphs, dicovered on the ruins of a stone city, found in Mexico, says:—

"The glyphs of Otolum are written from top to bottom, like the *Chinese*, or from side to side, indifferently, like the *Egyptian*, and the Demotic Lybian. Although the most common way of writing the groups is in rows, and each group separated, yet we find some formed, as it were, in oblong squares or tablets, like those of *Egypt*."*

Two years after the Book of Mormon appeared in print, Professor Rafinesque, in his Atlantic Journal for 1832, gave to the public a fac-simile of *American glyphs*, found in Mexico. They are arranged in columns, being forty-six in number. These, the learned professor denominates "the elements of the glyphs of Otolum," and he supposes that by the combination of these elements, words and sentences were formed, constituting the written language of the ancient nations of that vast continent. By an inspection of the fac-simile of these forty-six elementary glyphs, we find all the particulars which Professor Anthon ascribes to the characters, which he says "a plain looking countryman" presented to him. The "Greek, Hebrew, and all sorts of letters," inverted and in different positions, "with sundry delineations of half-moons," planets, suns, "and other natural objects," are found among these forty-six elements. This "plain looking countryman," according to Professor Anthon's testimony, got some three or four years the start of Professor Rafinesque, and presented him with the genuine elementary glyphs, years before the Atlantic Journal made them public; and what is still more remarkable, "the characters," Professor Anthon says, "were arranged in columns, like the Chinese mode of writing," which exactly corresponds with what Professor Rafinesque testifies, as quoted above, in relation to the glyphs of Otolum. We see nothing in Professor Anthon's statement, that proves the characters presented to him to be a "hoax," as he terms it; unless, indeed, he considers their exact resemblance to the glyphs of Otolum, and their being arranged in the right kind of columns,—is a "hoax." But, as Joseph Smith was an unlearned young man, living in the country, where he had not access to the writings and discoveries of antiquarians, he would be entirely incapable of forging the true and genuine glyphs of Ancient America; therefore we consider this testimony of Professor Anthon, coming, as it does, from an avowed enemy of the Book of Mormon to be a great collateral evidence in its favour. Professor Rafinesque says, as we have already quoted, that "the glyphs of Otolum are written from top to bottom, like the *Chinese*, or from side to side, indifferently, like the *Egyptian*." Now the most of the Book of Mormon was written from side to side, like the Egyptian. Indeed, it was written in the ancient Egyptian, reformed by the remnant of the tribe of Joseph.

22.—Isaiah says, as we have already quoted, that "The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this, I pray thee: and he saith, I cannot; for it is sealed." Mark this prediction; the Book itself was not to be delivered to the learned, but only "the WORDS of a Book;" this was literally fulfilled in the event which has already been described, as clearly testified of, not only by the "plain looking countryman," namely Martin Harris, but by the learned professor, Anthon himself.

23.—But Isaiah informs us in the next verse, (12) that the Book itself should be delivered to the unlearned; he says, "And the Book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." This was

*, Atlantic Journal for 1832, by Professor Rafinesque,

fulfilled when the angel of the Lord delivered the Book into the hands of Mr. Smith; though unlearned in every language, but his own mother tongue, yet he was commanded to read or translate the Book. Feeling his own incapacity to read such a Book, he said to the Lord, in the words of Isaiah, "I AM NOT LEARNED." When he made this excuse, the Lord answered him in the words of Isaiah, next verses, (13, 14) "Wherefore the Lord said, forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." What words could better portray the powerless apostate condition of modern Christendom than this description? and what words could be more descriptive of the "marvellous work and a wonder," than to say that "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid?" What could be more marvellous and wonderful, than for the Lord to cause an unlearned youth to read or translate a Book which the wisdom of the most wise and learned could not read? Surely the Lord's ways are not as our ways, and his thoughts are not as our thoughts; for the wisdom of the world is foolishness in the sight of God; he bringeth forth by his power the hidden things of his wisdom through the meek, the simple, and the unlearned, while he rejecteth the wisdom and learning of men, because of their pride and highmindedness. How marvellous, and how wonderful are thy doings, O Lord God Almighty! For thou confoundest the wisdom and learning of men, that no flesh should glory in thy presence! Thou exaltest the meek and the humble, that they may be taught of thee, and know thy ways! Glory, and honour, and wisdom, and power, and greatness of strength, and excellency of understanding be unto the Lord our God for evermore! Let all the earth fear and honor his great name, for "the hour of his judgment is come," and the times for the fulfilment of the great events of the last days, as spoken by his servants the prophets.

24.—Isaiah, in the ninth and tenth verses, has given a further description of the condition of all the nations, addressing himself to them, he exclaims,—"Stay yourselves and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink; for the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered, and the vision of all is become unto you as the words of a Book that is sealed," &c. Here we perceive the dark and benighted condition of the multitude of all the nations; at the time "the words of the Book" should "speak out of the ground" "the spirit of deep sleep" was to be poured out upon them; they were to be drunken and stagger, but not with wine nor with strong drink;—the prophets and seers were to be covered from them; and "the vision of all," that is, the revelations of all the holy prophets and seers, contained either in the Bible or any other place were to become as the words of the sealed Book of Mormon. If they understood "the vision of all" who have spoken in past ages by the spirit of prophecy, they would not be "drunken," nor "stagger," nor be in a "deep sleep," but all nations are drunken with the wine, of the wrath of the fornication of great Babylon; they see not, neither do they understand the judgments which are about to befall them. As the learned Professor Anthon could not read "the words of the Book" presented to him, because it was a sealed book—a language not understood by the learned, so with "the multitude of all the nations" in regard to "the vision of all the prophets and seers;" they are covered; they are not understood any more than the words of the sealed Book were understood by the learned. When the events of scripture prophecy are so clearly fulfilled before their eyes, they will not, even then perceive it; when the wisdom of the wise and learned perishes, and "a marvellous work, and a wonder is performed, in causing the unlearned to read the Book, the nations will not take it to heart; though as Isaiah says, they will "stay themselves and wonder," and "cry out, and cry," because of the Book which "speaks out of the ground;" yet, because they are drunken with every species of wickedness and abominations, and because they "draw near to the Lord with their mouths, and with their lips, while their hearts are removed far from him, and because they are taught by the precepts of men they will reject it, and, in so doing, they will reject the Lord's great and last warning message

to man, and bring upon themselves swift destruction. Because they despise so great a work, they "shall be visited," as Isaiah says, with storm and tempest," and "earthquakes," "and the flame of devouring fire."

25.—As another evidence that the Book of which Isaiah speaks, was to come forth in the latter times, he says, in the seventeenth verse, "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as the forest?" 18th verse: "And in that day shall the deaf hear the words of the Book, and the eyes of the blind shall see out of obscurity, and out of darkness." This Book could not mean the New Testament, for when that was written, it was about the time that Lebanon was to be forsaken by the Jews, and become a desolation, a forest, or wilderness for many generations. "Upon the land of my people shall come up thorns and briers." (Isaiah xxxii. 13.) Hence the land of Palestine, which includes Lebanon, was, when the New Testament was written, about to be cursed. But immediately after the unlearned should read the Book, "Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as the forest." The Book, therefore, that Isaiah prophecies of, is to come forth just before the great day of the restoration of Israel to their own lands; at which time Lebanon, and all the land of Canaan is again to be blessed, while the fruitful field, occupied by the nations of the Gentiles, "will be esteemed as a forest;" the multitude of the nations of the Gentiles are to perish, and their lands which are now like a fruitful field, are to be left desolate of inhabitants, and become as Lebanon has been for many generations past; while Lebanon shall again be occupied by Israel, and be turned into a fruitful field." These great events could not take place until the Lord should first bring forth a book out of the ground.

26.—"*And, in that day, shall the deaf hear the words of the Book.*" This has already been literally fulfilled. Those who were so deaf that they could not hear the loudest sound, have had their ears opened to hear the glorious and most precious words of the Book of Mormon, and it has been done by the power of God and not of man. "*And the eyes of the blind shall see out of obscurity and out of darkness.*" This has also been literally fulfilled, as abundantly testified of in the fifth number of this series. "*The meek also shall increase their joy in the Lord.*" Now, during the long night of darkness, there have been some humble meek persons, who have had a degree of light; but, as the Church of Christ had fled from the earth there was no one that had authority to baptize or administer the ordinances of the gospel to those meek persons; therefore, their joy was very imperfect: but Isaiah says, when the Book is revealed, "the meek shall increase their joy in the Lord." This is what the Book is calculated to produce; for by its contents the meek learn that the time is at hand for them to inherit the earth, according to the blessing of our Saviour on the mount: "Blessed are the meek, for they shall inherit the earth." This will be fulfilled after all the wicked nations are destroyed. "And the poor among men shall rejoice in the Holy One of Israel." This also is promised as a result of the revelation of the Book, and the means by which it is to be effected is by a general overthrow of the wicked; as, says Isaiah: "For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off; that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought." O how plainly it is declared that judgment was soon to fall upon all the wicked after the appearance of this Book—this marvellous work and a wonder! And O how plainly it is also declared that the deaf, the blind, the meek, and the poor among men were to be greatly benefitted by the Book!

27.—After Isaiah had foretold the great change that was to happen to Lebanon, to the deaf, &c., when the book should he revealed; he then describes more particularly the great benefit the book should be to the house of Jacob. He says, "Therefore, thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeeth his children, the work of mine hands in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel." The house of Jacob has been made ashamed, and his face has waxed pale, ever since he was driven away from Lebanon or Canaan, but the Lord has now brought forth out of the ground a Book which shall, accompanied by his power, restore the tribes of

Jacob from the four quarters of the globe, and establish them in the land of Palestine and Lebanon for ever; and his Holy name they shall no more profane, but shall be a righteous people throughout all their generations, while the earth shall stand, and they shall possess their promised land again in eternity, never more to pass away; therefore, they shall never again be made ashamed. It is in vain for the Gentiles to seek the conversion of Jacob, and to bring about their great redemption, only in the way that the Lord God of Israel hath predicted and appointed: they may call meetings and conventions to convert the Jews, but let them know assuredly that the Book spoken of by Isaiah is to accomplish the salvation of the house of Jacob, and bring about the restoration of all Israel, while the Gentiles who will not receive it, and be numbered and identified with Jacob, must surely perish, yea, they shall be utterly wasted with storm and tempest, with earthquakes and famine, with the flame of devouring fire, and their fruitful lands shall be esteemed as a forest, while Jacob shall dwell in safety for ever.

28.—Isaiah describes another event which follows the revelation of the Book: he says, "They also that erred in spirit, shall come to understanding, and they that murmured shall learn doctrine." (Verse 24.) The meek of the earth who erred in spirit, because "the fear of the Lord was taught by the precept of men,"—should come to understanding. Oh, how precious must be the contents of a Book which shall deliver us from all the errors taught by the precepts of uninspired men! Oh, how gratifying to poor ignorant erring mortals who have murmured because of the multiplicity of contradictory doctrines that have perplexed and distracted their minds, to read the plain, pure, and most precious word of God, revealed in the Book of Mormon! It is like bread to the hungry,—like the cool refreshing fountain to him that is ready to perish with thirst. Lift up your heads ye meek of the earth; let the poor among men rejoice in the Holy One of Israel; let them that have erred in spirit and stumbled in judgment, drink from the fountain of understanding; let all that have murmured because of the uncertainty of the precepts of men, read the words of the Book, and they "shall learn doctrine;" let the humble and contrite in heart among all nations be exceedingly glad, for the hour of their redemption from Babylon is at hand; let all Israel praise the God of their fathers in songs of everlasting joy; for that which he spake by the mouth of their prophets, concerning their restoration to their lands is at hand to be fulfilled; already has the Book which Isaiah said should accomplish your restoration, and turn Lebanon into a fruitful field, made its appearance; and it truly is "a marvellous work—even a marvellous work and a wonder!" Let Zion awake again, and put on her strength as in days of old; let the servants of our God shout praises unto the Holy One of Zion; let them shout among the chief of the nations, and sing with gladness for Jacob, for he shall come in his appointed times, and none shall hinder. Lo! he shall come and sing in the height of Zion, and the high places of the earth shall be glad for him, and the everlasting hills shall tremble with joy.

29.—Ephraim—the Lord's first-born, shall be like a mighty man, and his heart shall rejoice as through new wine; for he shall crown the tribes of Israel with glory, and his birthright shall never be wrested from his hand; his dwellings shall be in the fat vallies, and his seed shall cover the hills; he shall put forth his branches in all directions, and many shall repose in the shade thereof; with him is the key of hidden mysteries—the mysteries of ancient times; he shall unlock the sacred archives of heaven, and the skies shall pour down righteousness, like rain; the bowels of the earth shall open, and shall disclose the wonders of ages unknown. By him Zion shall be built, and her dwellings shall be encircled with glory; her light shall be as the sun, and her beauty as the morning; her tabernacles shall be as the dwelling places of the Most High, and in her palaces kings shall arise and worship; her children with one heart shall look upward, while the Zion that is above shall look downward; then the heavens and the earth shall meet, and all the creations shall shake with gladness; then the union of all dispensations will be completed, and the royal families of heaven and earth will be one from henceforth—even for evermore. This is the blessing of the children of Zion, and the glory of Ephraim the Lord's servants. The children of Manasseh shall assist Ephraim, and in all his glory they shall be glorified.

30.—The records of Manasseh in the hands of Ephraim shall gather out the Lord's

elect from the four winds, from one end of the earth to the other. The Book of Mormon is the record of Manasseh; it is now in the hands of Ephraim, who have been for many generations, as the prophet Hosea said, "mixed among the people." By them will the Lord "push the people together to the ends of the earth," even by the children of Ephraim who is the Lord's first-born in this great latter-day work. The American Indians are partly of the children of Manasseh; though many of them are of Ephraim, through the two sons of Ishmael, who came out of Jerusalem 600 years before Christ, and some of Judah, through the loins of David and the kings that reigned over Jerusalem. When Zedekiah king of Judah was carried away captive into Babylon, the Lord took one of his sons, whose name was Mulok, with a company of those who would hearken unto his words, and brought them over the ocean, and planted them in America. This was done in fulfilment of the 22nd and 23rd verses of the seventeenth chapter of Ezekiel, which read thus: "Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set it: I will cross off from the top of his young twigs A TENDER ONE, and will plant it upon an high mountain and eminent; in the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell." By reading this chapter, it will be seen that the Jews were the "high cedar," that Zedekiah the king was the "highest branch," that the "tender one" cropped off from the top of his young twigs, was one of his sons, whom the Lord brought out and planted him and his company upon the choice land of America, which he had given unto a remnant of the tribe of Joseph for an inheritance, in fulfilment of the blessing of Jacob and Moses upon the head of that tribe.*

31.—Jacob being a prophet, said unto his sons, "Gather yourselves together, that I may tell you that which shall befall you in the last days." He then commenced blessing them, by the spirit of prophecy, from the oldest to the youngest. The blessing of Joseph was as follows:—"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." * * * "The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." (Genesis xlix.) Let the reader particularly notice this blessing. First, Joseph was to become very numereus: Second, his branches were to run over the wall: Third, he was to receive a blessing which was situated to the utmost bound of the everlasting hills: Fourth, Jacob declares, that these blessings were greater, or above those which his progenitors inherited. In the preceding chapter, Jacob predicts that Ephraim and Manasseh, the two sons of Joseph, should *become a multitude of nations.*" A multitude of nations would require a large country for an inheritance. No wonder then that Jacob should prevail before the Lord, and obtain a greater blessing than Abraham and Isaac; for the land of Canaan would be altogether too small to accomodate "The multitude of the nations of Joseph," and the other tribes too; and Jacob foreseeing this, sought for a greater blessing than the land of Palestine, which was conferred upon his progenitors. This greater blessing is represented to be "to the utmost bound of the everlasting hills." The term "*utmost bound*" must have reference to the most distant portions of the earth. The geographical position of America corresponds, as to distance, with the terms of the prophecy. The range of mountains extending the whole length of the great western continent, are the longest in the whole world, and may well be designated by the prophet Jacob as the "*everlasting hills.*"

32.—That Joseph might obtain the inheritance which Jacob conferred upon him, "*his branches run over the wall;*" that is, they left the main portion of the "*bough*" and went into some other country. They never could have had room to "become a multitude of nations" without breaking over the wall or boundaries of Palestine, and seeking the great inheritance, conferred upon them, among the boundaries of the everlasting hills in America, which may well be termed the "utmost bounds" or distance from where the prophecy was uttered. On that vast continent, they could spread forth and become, not only a great nation, but "a multitude of nations." Asia,

* Genesis xlviii, and xlix; also Deuteronomy xxxiii.

Africa, and Europe, are occupied principally by the Gentiles, and by nations who are not the descendants of Joseph. As the prophecy has not been fulfilled on the eastern hemisphere, the western hemisphere is the only part of our globe where it could be fulfilled. If we cannot find the multitude of the nations of Joseph in America, we cannot find them anywhere. But in America we truly do find several hundred nations of people, who do not exhibit that diversity of character which we find distinguishing the nations of the eastern world. Their colour, their features, their general physiognomy, their traditions, their manners and customs, their dialects, their general characteristics of mind, and modes of living, all proclaim that they are descended from one common origin. While their religious worship, their belief in one God, their computation of time, by the ceremonies of the new moon, their having an Ark of the covenant, their erection of a temple similar to the Jewish temple, their erection of altars, their divisions of the year into four seasons, corresponding to the Jewish festivals, their laws of sacrifices, their ablutions and marriages, their places of refuge, their manner of conducting war, their abstaining from eating certain things forbidden by the laws of Moses, and the numerous affinites of their language to the Hebrew, all testify loudly that they are of Israelitish origin. Great numbers of writers, during two or three of the last centuries, have believed them to be Israelites, and have generally supposed them to be the nine and a-half lost tribes. But their history has spoken "*out of the ground*," by which we learn that they are, indeed, Israel, but not the nine and a-half tribes; they are only a small remnant of one tribe, namely, of Joseph, among whom some of the tribe of Judah are mingled, through the royal seed of David.

33.—Moses, when blessing the tribes of Israel, by the spirit of prophecy, speaks in a very particular manner of the land of Joseph. And of Joseph, he said, "Blessed of the Lord be his land for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth, and fulness thereof, and for the good-will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."* From this we learn that Joseph was not only to inherit a land greater than the rest of the tribes, but that his land was to be peculiarly blessed. America fulfills the terms of the prophecy in every minute particular; among other favours, his land was to be blessed "WITH THE PRECIOUS THINGS OF HEAVEN." Th's blessing was of more importance than all the others; hence Moses places it first in the list of good things that were to be given to Joseph.

34.—If the seed of Joseph were not to inherit another land separate, and at a distance from, Canaan, all these blessings would be without any meaning. If the land spoken of only mean his inheritance, joining the other tribes, why should Moses designate such great blessings upon it, and forget to say anything in reference to the particular blessings of the adjoining lands? The land of Joseph, in Palestine, seems to be about the same as the lands of his brethren; no great peculiarities seem to distinguish it from the other inheritances; therefore, the very fact that Moses speaks so definitely in his blessings upon the tribes, about the *land of Joseph*, and enumerates its blessings, while he is nearly silent about the others' lands, shows, most conclusively, that the land of Joseph was to be in some other country. And as he speaks of "the chief things of the ancient mountains, and the precious things of the lasting hills," he must have reference to the same "everlasting hills," which Jacob gives to Joseph, that are said to be at the "utmost bounds." It was in this choice land, where "the precious things of heaven" were to be unfolded to the multitude of the nations of Joseph.

35.—As all the tribes of Israel understood the art of writing, it is to be expected that they would keep a record or history of their nations in whatever part of the earth

* Deuteronomy, xxxiii.

they might be located. When the ten tribes revolted, there were many prophets raised up among them from time to time, who wrote their prophecies as well as the Prophets of Judah. If the Lord did continue to send Prophets, as Elijah, Elisha, and many others, among the ten tribes after their revolt, why not raise up Prophets among the multitude of the nations of Joseph, after their separation from Judah? We cannot for a moment believe that a multitude of the nations of Joseph would be left destitute of the warning voice of prophecy. It would be entirely contrary to the dealings of God with both Israel and Judah. If the nations of Joseph understood the art of writing, and were to have "the precious things of heaven revealed to them," they would certainly write them, not only for the benefit of themselves, but for the benefit of future generations. This they did; and the Lord God of their fathers has now brought their history, their prophecies, their doctrines, and their precious revelations from heaven to the knowledge of the people. The Prophets, the Seers, and the Revelators of the nations of Joseph have spoken "out of the ground, and their speech is low out of the dust," and their writings are now joined together with the Bible, which are the writings of Judah, and they have become one in their testimony, declaring that the time is at hand for the restoration of the whole house of Israel to their own lands.

36.—We have already shown from Isaiah that the house of Jacob never could be restored, until God should bring forth a *Book*, and that, too, "out of the ground;" and, until the deaf should hear the words of it. It will next be shown from the testimony of Ezekiel, that the Book which is to perform so great a work for Israel, was really and truly to be a record of Joseph. Ezekiel says (xxxvii.)—"The Word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel, his companions; then take another stick, and write upon it, for Joseph the stick of Ephraim, and for all the house of Israel, his companions: and join them one to another into one stick, and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, wilt thou not show us what thou meanst by these? Say unto them, Thus saith the Lord God, Behold I will take the stick of Joseph which *is* (shall be) in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes."

37.—It was customary in ancient days to write upon parchment, and roll the same upon *sticks*, and such reading-sticks or *rolls* were called *books*. All the prophecies of Jeremiah, from the days of Josiah down to the fourth year of Jehoikim were written in one of these ROLLS (Jeremiah xxxvi. 1, 2). This "roll" of the writings of Jeremiah, is called a "book" in the 8th, 10th, 11th, and 13th verses: hence, the terms *roll* and *book* are synonymous. If then, a reading-stick or roll, containing writings, is called a "book" we can all understand the meaning of the Word of the Lord to Ezekiel: it was a clear and beautiful representation of the union of two books in the hand of the Lord. Ezekiel was commanded first, to *write* upon one stick, "*for Judah and for the children of Israel his companions.*" This was a representation of the Bible which is the record of Judah. "*Then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions.*" This was a representation of the Book of Mormon, which is the record of Joseph written in ancient America. "*And join them one to another into one stick, and they shall become one in thine hand.*" This was a representation of the union of the records of the two nations. In the interpretation of the meaning of the two sticks, the Lord says that He himself "*will take the stick of Joseph*" and put it "*with the stick of Judah.*"—Therefore, we learn by this that the stick of Joseph was not found united with the stick of Judah by accident, but it was a work which the Lord himself should perform. Hence, he further says, "*They shall be one in mine hand.*" Therefore, the two writings becoming one in Ezekiel's hand, was a most beautiful representation of the two writings which should become one in the Lord's hand.

38.—Having learned by Ezekiel that the Lord God will take the stick of Joseph, and put it with the stick of Judah, and make them one in his hand; let us next inquire, what events are to follow the union of these two writings. The Lord further declares, "And the stick whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God, Behold, I will take the children

of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God." We learn from this, that the great object the Lord has in view, in bringing forth the Book of Joseph, and uniting it with the Bible, is to gather Israel never more to be scattered. Thus we see that both Isaiah and Ezekiel have spoken of the same great and marvellous events; one declares that the house of Jacob should never again "wax pale" or "be made ashamed" in the day that a certain book should make its appearance; the other declares, that the whole house of Israel should be restored to their own lands, and should never again be divided into two nations, in the day that the Lord should put the writings of Joseph with the writings of Judah. Take the testimony of Isaiah and Ezekiel in connection with the testimony of Moses, concerning the "precious things of heaven," which should be given on the land of Joseph, and join this with the testimony of John concerning the restoration of the gospel by an angel, and the testimony of Daniel concerning the stone cut from the mountain without hands, representing the latter-day kingdom of God, and we have by a combination of all these testimonies, prophetic evidences of the divine authenticity of the Book of Mormon which should convince the most incredulous, and destroy Atheism out of existence.

39.—Let us now hear what the Lord has said to David in relation to the salvation of Israel. David saw the long captivity of Jacob, and prayed earnestly that the Lord would show mercy to them. He prays thus:—"Turn us, O God of our salvation, and cause thine anger towards us to cease. Wilt thou be angry with us forever? Wilt thou draw out thine anger to all generations? Wilt thou not revive us again, that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation."* After he had thus prayed for Israel whom he saw in a long captivity, he then says, "I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints; but let them not turn again to folly." From this we perceive, that notwithstanding the Lord has been angry with Jacob for many generations, yet, he will again "SPEAK" to them. But let us read the following verses, that we may learn in what manner he will "speak peace." "Mercy and truth are met together, righteousness and peace have kissed each other. TRUTH SHALL SPRING OUT OF THE EARTH; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him, and shall set us in the way of his steps." O what a glorious answer David received to his prayer of captive Israel. He learned that the Lord would "speak peace" to them by causing "Truth to spring out of the earth," and then and not till then, "Righteousness should look down from heaven" in behalf of captive Israel; then he learned that the land of Israel should again "yield her increase," because "the Lord should give that which is good." This agrees with what we have already quoted from Isaiah: so that both David and Isaiah saw how Israel were to be delivered. One says it shall be by truth and righteousness combining together, truth coming out of the earth, and righteousness, at the same time looking down from heaven; while the other declares that Israel should "speak out of the ground," after which, Jacob should no longer be made ashamed. David says, that after "truth springs out of the earth," the land of Israel "should yield its increase." Isaiah says, that in the day that the marvellous work and a wonder is accomplished, then "Lebanon shall be turned into a fruitful field," "and the deaf shall hear the words of the book." David says, that then is the time, that "righteousness shall go before him, and shall set us in the way of his steps." Isaiah says, "that the book shall cause those who erred in spirit to come to understanding." Every event concerning this latter-day work in behalf of Israel, which David describes in his Psalm, is also described by Isaiah; the latter gives many particulars, however, which the former does not.

* Psalm lxxxv.

Isaiah must have had reference to the same marvellous event, when he exclaims, "drop down, ye heavens, from above, and let the skies power down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together: I, the Lord, have created it." *

40 —Never was there a work more clearly predicted than the great and marvellous work for the restitution of Israel; and never had mankind more prophetic evidences in confirmation of a revelation, than they have for the Book of Mormon. None of the books of the Old or New Testaments were prophesied of before they were revealed, whereas this great revelation of the last days has been clearly predicted by many of the inspired writers. In this respect, the Book of Mormon is confirmed by testimony to this generation, such as no other prophets could bring forward to establish their books in the day that they were given.

41.—And I now bear my humble testimony to all the nations of the earth who shall read this series of pamphlets, that the Book of Mormon is a divine revelation, for the voice of the Lord hath declared it unto me. And having been commanded of the Lord, in his name, I humbly warn all mankind to repent of all their sins, to turn away from all their false doctrines, and to forsake the precepts of uninspired men. Yea, come forth with meek, and humble, and contrite hearts, and be immersed in water for the remission of your sins, and you shall receive the Holy Ghost by the laying on of the hands of the Apostles or Elders of this Church: and signs shall follow them that believe, as they did the believers in times of old; and all people, nations, and tongues, who will not do this, shall be damned, and shall in nowise enter into the kingdom of God, for this message shall condemn them at the last day. Repent, therefore, all ye ends of the earth, for the great day of the Lord is at hand; the sword of the justice of the Eternal God will soon fall upon you except ye repent. Repent, O ye Kings and Queens of the earth, for the day of the Lord's controversy with the nations has come; and thrones shall be cast down, and your kingdom shall be rent asunder, and there shall be no safety for you, unless you repent. Let the lords, and nobles, and all those in high places, repent, for calamity shall come from all quarters like a whirlwind: fear and terror shall encompass you round about, and there shall be no place of refuge for you in the day of the Lord's fierce vengeance upon Babylon. Woe unto you, ye rich men, who trade and traffic among the nations, and who have heaped up gold and silver as the dust, for except you repent, your riches shall be despoiled, your trade and traffic shall cease, and ye shall howl for the miseries that shall come upon you: repent, therefore, and gather up your riches, and flee out from among the nations, and carry your gold and your silver with you unto the place of the name of the Lord of hosts, the Mount Zion, and make use of your riches as the Lord shall direct to beautify the place of the Lord's sanctuary, otherwise ye shall perish with your riches. Let all the bishops, and clergy, and priests of every denomination, repent and cease to preach false doctrines, and let them be baptized and come into the Church of Christ, and seek no more to fight against the Lord's work, for unless they do this, the Lord shall visit them in swift judgment, and they shall perish quickly out of the earth; for they are the ones that have corrupted the earth with their false, and vain, and foolish, and powerless doctrines: they are the ones who have blinded the eyes and hardened the hearts of the people against the Lord's great and last message; therefore, except they repent, there is in reserve for them a heavier judgment, and they shall gnaw their tongues for pain. Repent, all ye inhabitants of the earth, lest the Lord shall smite you with the rod of his mouth, and with the breath of his lips consume you as stubble. Let all Israel repent, and turn unto the Lord, and gather themselves together, for the time of the fulfilling of the covenant, made with your fathers, is at hand—the time when all things are to be restored that have been spoken by the mouth of all the holy prophets since the world began—the time when the kingdom is to be restored to Israel, and the Lord God of their fathers is to reign over them in power, and might, and majesty, and in great glory from thenceforth even for evermore.

* Isaiah xlv. 8.

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REPLY

TO A PAMPHLET PRINTED AT GLASGOW, WITH THE "APPROBATION OF CLERGYMEN OF DIFFERENT DENOMINATIONS."

ENTITLED

"REMARKS ON MORMONISM."

BY ORSON PRATT.

ONE OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Among the numerous productions which have, for the last nineteen years, been circulated against the doctrine believed and taught by the Saints, it seems that another pamphlet has been palmed upon the world by some unknown *author*, who was ashamed to have his name appear in connexion with his own glaring misrepresentations.

As this secret author, in the first page of his pamphlet, has used no arguments, therefore there are none to answer; instead of arguments he seems very much inclined to apply to the Saints and their doctrine such phrases as the following, viz.: "*absurd notions*"—"*a gross, a stupid, and an unphilosophical fraud*"—"*delusion*"—"*grovelling sensualism of Mormonism*"—"*clumsy and inartistic imposition*"—"*Atheism and blasphemy*"—"*fanatical followers*"—"*weak dupes*," *&c.* Very polite terms, Mr. Author! Genteel epithets! Doubtless the "*clergymen of different denominations*" must feel themselves highly honoured in approbating such irresistible logic!

On the second page of the "Remarks" a violent attack is made upon the Book of Doctrine and Covenants, and Book of Mormon. The author condemns the revelations given through Mr. Smith, because he supposes they originated in selfishness. One of the extracts to which he refers reads thus:—"Therefore let no man among you (for this commandment is unto all the faithful who are called of God in the church unto the ministry,) from this hour take purse or scrip, that goeth forth to proclaim this gospel of the kingdom. Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come. And whoso receiveth you, there will I be also; for I will go before your face: I will be on your right hand and on your left, and my spirit shall be in your hearts, and my angels round about you to bear you up."

"Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in nowise lose his reward; and he that doeth not these things is not my disciple; and by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless search diligently and spare not; and wo unto that house, or that village or city, that rejecteth you, or your words, or testimony concerning me. Wo, I say again, unto that house, or that village or city, that rejecteth you, or your words, or your testimony of me; for I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness; and plagues shall go forth, and they shall not be taken from the earth, until I have completed my work which shall be cut short in righteousness."

Now we ask the candid reader to compare the foregoing with the commands which Jesus gave to his apostles in ancient days, as recorded in the tenth chapter of Mat-

thew, and he will find a striking analogy between them. A blessing was to attend those who administered to their necessities, while a heavy curse, greater than that which Sodom should receive in the judgment day, was to befall those who would not "receive them nor hear their words." Is it not equally certain that similar blessings or cursings will be apportioned to those who receive or reject the servants of God in any age in which they may be sent? We leave it with our readers to judge whether it is more selfish to travel from city to city, without purse or scrip, trusting in God and to the charity of a cold-hearted covetous generation, than it is to settle down in one place and hire out to preach for a good fat salary of some thousands per year like many modern clergymen.

Mr. Smith is called by this writer an "avaricious impostor," because he obtained a revelation requiring the Saints to contribute a certain portion of their property to build a house unto the Lord, and for other public purposes. But we ask, Was Joseph, in Egypt, an "avaricious impostor," because he gathered up all the money, cattle, horses, and property in Egypt; and afterwards made a standing law that all the people should pay one-fifth part of all their annual increase? Was Melchizedeck an "avaricious impostor," because he received tithes from Abraham? Was Moses an "avaricious impostor," because he received a revelation requiring all Israel to pay their annual tithes for the support of the Levitical priesthood, who officiated at the temple? Were the ancient apostles "avaricious impostors," because "as many as were possessors of lands or houses, sold them and brought the prices of the things that were sold, and laid them down at the apostles' feet?"—Acts iv. 34 and 35.

The author next says that "Smith produces many revelations confirmatory of his headship in the church—*that God would reveal his secrets to him only, and to no one else.*" This, sir, is a glaring misrepresentation: there is nothing in the Book of Covenants that limits the spirit of revelation to Mr. Smith only. The whole tenor of that book goes to show that every faithful person may receive revelation, in a greater or less degree. It is true, Mr. Smith, like Moses, was appointed the only revelator to the church, but this did not prohibit individuals from obtaining revelations for their own personal benefit, though they had no authority to obtain revelations to govern and direct others, or to control the church in its belief: this alone was confined to Mr. Smith, and to such as should be appointed to the same office. The seventy elders of Israel could prophesy and receive revelations in the days of Moses, but we are not aware that they were authorized to obtain laws or commandments for the government of Israel, or to write revelations to control their faith: this appertained to Moses and to such only as were appointed to that authority. Hence the Lord said, "If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him I will speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold."—Numbers xii.

This logical author seems to think that Mr. Smith could not possibly translate the Book of Mormon by the means of the "Urim and Thummim," which was before prepared, (which he contemptuously styles "Moroni's spectacles,") and at the same time translate by a power from on high. But we ask, when Aaron received the sentence of judgment through the "Urim and Thummim," will you not admit that he received it by a power from on high? Did ever any inspired man anciently receive a revelation through this sacred instrument, that was not given by a power from on high? This ignorant author finds fault with the prophet Moroni because he had written his record, according to his knowledge, in the Egyptian characters. How would he have him write, if not according to his knowledge? Must a prophet write the revelations of God in characters or letters of which he has no knowledge? Every prophet that has ever written a revelation or vision, has written it according to his knowledge. Luke, in writing his history of the doings and sayings of Jesus, wrote according to his memory, at the same time having the Holy Ghost to bring all things to his remembrance, whatever was needful to write.—Luke i. 3. Luke wrote according to his knowledge, and according to his memory, and yet he wrote by the inspiration of the Spirit; and so did the prophet Moroni; and what he wrote he professes to have written by authority, being commanded of God, though he admits the imperfections of the Egyptian hieroglyphics in which he wrote. Every person will admit that some

languages have more imperfections than others. The revelations of God are perfect, though they may, like the Book of Mormon, be recorded in an imperfect language; yet, when they are translated by the inspiration of God into a more perfect language, like the English, they will be more perfectly expressed. Moroni, after acknowledging the imperfection of his record, (it being in the Egyptian characters,) says, "If our plates had been sufficiently large, we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had no imperfection in our record." From this we learn that the imperfection of which he speaks did not appertain to the revelations which God had given, but to the language or characters in which they were written.

This author, finding nothing in the Book of Mormon but what is consistent, is at last compelled to invent a barefaced falsehood; and then he endeavours to palm it upon the public as though it were in that book. He says, that in the Book of Mormon "the Lord is made to say that they (the remnant of the tribe of Joseph, then inhabiting America) are the other sheep which are not of the fold of Israel." Now the Book of Mormon says no such thing: it only represents the Israelites in Ancient America as inhabiting another fold, separate and distinct from the fold occupied by the Jews in Palestine. The word "fold," in the Book of Mormon, has no reference whatever to the *origin* of the sheep, but only to the *place* they inhabited. That there are more folds than one, and that the word fold means place, is evident from Jeremiah xxiii. 3, which reads thus: "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their FOLDS."

In the next paragraph of your pamphlet you have falsely accused the author of the "Divine Authority" of ranking Joseph Smith with former impostors, and you pretend to quote my words to that effect; but you yourself, and all other persons who have read my tract on "Divine Authority," know that you have grossly misrepresented the same—that your pretended quotation is nowhere to be found in my tract, but is wholly a production of your own corrupt heart to deceive the public.

The next subject touched upon by this Dunfermline author, is the working of miracles. He seems to think that every person among the Saints, must, immediately upon entering the Church, possess all the promised miraculous gifts, or else, in his estimation, "Joseph Smith is demonstratively proved to be an impostor." But we know of no revelation, either ancient or modern, which says that these miraculous gifts promised, shall be received and exercised the moment one enters the Church. Christ did not say that these signs shall follow the believer the first day nor the first year after they believe in him. If these signs follow the believer at any subsequent period of his life, either at or near the time of his first entering the Church, or years afterwards, it would prove the promises true, and the message to be of God. Therefore if all the Dunfermline Saints (who are yet in their infancy in the Church) have not attained a full measure of all the gifts of the gospel, they need not be discouraged by their enemies, there is time enough yet to receive many blessings, and for all the promises of Jesus to be fulfilled. Thousands, since the rise of this Church, have been healed, both in the Church and out of it, insomuch that our enemies have been astonished, and have sought to impute these miracles to some other power than that of God. Therefore if miracles be a proof that this Church is of God, we have an abundance of evidence—in the blind seeing; the deaf hearing; the dumb speaking; the lame walking; the sick recovering, and in the copious manifestations of the power of God. As the Saints increase in faith, in knowledge, and in holiness, these miraculous gifts will increase in their midst, and all the believers in Christ will realise all the blessings promised, and shall eventually be armed with righteousness, and with the power of God in great glory; while all liars, and wicked, corrupt, and adulterous sign-seekers shall perish off the earth, and be thrust down to hell.

On the fourth page of this Dunfermline tract, the author charges one of the Saints in that vicinity of preaching contrary to the doctrines contained in our books, but when the candid reader reflects upon his numerous misrepresentations in many other instances, he will know how far to put confidence in this charge.

On the same page, this sage philosopher says, that "it is one of the established laws of optics, that no mortal eye can, by any possibility, see a spirit." Will this very wise author be so kind as to inform the public by whom this "law of optics" was discovered,

and by what process of reason and demonstration it became an "established law?" Have any of our great modern opticians analyzed a spirit, and ascertained its incapabilities of reflecting light, so as to affect the optic nerve of the eye? We are bold to assert that such a law of optics never was discovered; and no work on optics, either of ancient or modern times, demonstrates or establishes such a law. Were those three personages spirits who took dinner with Abraham, and afterwards walked with him quite a distance towards Sodom, or did Abraham see them with his mortal eyes? If he did not see them *with* his mortal eyes, we have good reason to suppose that he saw them *through* his mortal eyes as instruments; (all parts of the mortal body are only instruments by which the spirit of man sees, hears, feels, &c.) Abraham does not appear to have been in a vision or a sleep at the time, but apparently enjoyed the exercise of all his senses as at other times, yet one of these personages with whom he conversed the most, was the Lord, whom we all acknowledge to be a spirit. Although we disagree with this author in regard to the spiritual man not being capable of seeing a spirit through his natural eyes, or the eyes of his body, yet we believe in the testimony of Jesus, that 'No man (that is *natural* man) hath seen God at any time." The spiritual man may see God even through the *natural* eyes, or the eyes of his body, like Abraham—like Jacob—like Moses. While the natural man, or the man who is not born of God, has not this privilege, not that it is impossible and contrary to the "laws of optics," but that it is contrary to the mind of God that such a man should see him and live. This deceptive writer says, the book of Nephi (chapter xiii.) speaks of *nine* persons being caught up into heaven; but if he will read the chapter again, he will find that it speaks of but *three* instead of *nine*, who were so caught up.

On the fifth page of the "Remarks," the author seems to think that it is contrary to scripture for God to authorise his servants to *curse*, or for him to avenge his enemies through his servants. But, we inquire, will not the Lord cause all his enemies, and those who reject his servants, to be cursed? Did he not anciently give his servants power, that "whatsoever they bound upon the earth should be bound in the heavens?" Did not Paul *curse* those who loved not the Lord Jesus Christ? (1 Cor. xvi. 22.) Did he not *curse*, not only man, but even "an angel from heaven," if he should preach any other gospel than the one the Apostles preached? (Gal. i. 8, 9.) When Paul was smitten upon the mouth, did he not say to the high priest which caused it to be done, "God shall smite thee thou whited wall?" (Acts xxiii. 3.) If Ananias and Sapphira were smitten dead for telling a falsehood in the presence of Peter, and Elymas for his wicked opposition to the truth, was smitten with blindness in the presence of Paul, who can say that the Lord will not show forth like power in the last days, and acknowledge the blessings and curses that shall be pronounced through his servants, by his authority, in his name, and according to his will? Will not the two witnesses, mentioned in the 11th chapter of the Apocalypse, have power to smite and kill their enemies who shall seek to hurt them during the days of their prophecy? Will they not "have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will," until "they shall have finished their testimony," and be killed in the streets of Jerusalem? That God will execute vengeance upon the wicked through the medium of his Saints, is clearly predicted in the Psalm cxlix. The Psalmist says, "Let the Saints be joyful in glory; let them sing aloud upon their beds; let the high praises of God be in their mouth, *and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron: to execute upon them the judgments written:* THIS HONOUR HAVE ALL HIS SAINTS. *Praise ye the Lord.*"

This author supposes that the Book of Mormon cannot, by any possibility, be the new covenant, as is stated in a revelation given through Mr. Smith, and refers to several passages of scripture, which he supposes to be contradictory to that idea. In reply we say, that there are many covenants which God has made with individuals in different ages of the world; as, for instance, the covenant with Noah, concerning seed time and harvest—the covenant of circumcision, made with Abraham and his seed—the covenant of the law upon Mount Sinai—the covenant made with Israel forty years after in the plains of Moab. (Deut. xxix., 1.)—the covenant made with

David and the Levites, concerning their posterity—the covenant of the Gospel, &c. Among these various covenants, there are two designated by the terms "Old" and "New." The old covenant of the law was done away in Christ, and by him the new covenant of the Gospel was introduced in its stead. The Jews, having rejected this new covenant, were broken off; the Gentiles, having received it, were grafted in. But soon after the Apostles' death, the Gentiles also "transgressed the laws, changed the ordinance, and broke the *everlasting covenant,*" (Isaiah xxiv.) and have corrupted the earth with their abominations, having lost the authority, powers, and blessings of said covenant. But now, in the dispensation of the fulness of times, God hath renewed the everlasting covenant as made manifest in the Book of Mormon. This covenant, now renewed for the last time, is the same as introduced by Christ and his Apostles; and Paul testifies in Hebrews viii., that the gospel covenant is the *New Covenant* predicted by the prophets. Therefore, unless the Book of Mormon can be proved not to contain the gospel covenant, there is nothing unreasonable nor unscriptural in the Lord's calling it the "New Covenant." Now every one knows that the new covenant of the gospel, as revealed anciently, did not produce the results upon "the house of Israel and the house of Judah" that Jeremiah predicted; for that covenant was to cause *all Israel and Judah to* "know the Lord, from the least of them to the greatest of them." That same covenant renewed in the last days will produce the results predicted. The time for the gospel covenant to take effect among Israel, was placed in the future by Paul, (Rom. xi., 25, 26 and 27.) He says, "that blindness in part is happened to Israel until the fulness of the Gentiles be come in, and so all Israel shall be saved: as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; *for this is my covenant unto them, when I shall take away their sins.*" Here, we see, that the fulness of the Gentiles must first come in before the gospel covenant will save all Israel and take away their sins. To this end, and for this purpose the Lord has renewed it, and sent it forth by his angel to be preached to every nation, kindred, and tongue of the Gentiles; first to bring in their fulness, after which it will produce all the results predicted upon both Israel and Judah.

On page sixth, this author quotes a clause from a revelation, given January 19th, 1841, commanding the Saints to build the NAUVOO HOUSE, and let Mr. Smith and his heirs for ever afterwards occupy a certain portion of the same. (For be it remembered that Mr. Smith himself furnished a larger amount of capital towards its erection than any other person.) "In the same generation," this author exclaims, "in which he uttered his predictions," he was "slain with impunity." "The establishment at Nauvoo is overthrown. The Saints are utterly exterminated from their Nauvoo Zion. Yea, their very temple became a college in the hands of their enemies, and was ultimately consumed by fire!" If the author had read a little further in the same revelation, he would have found a very plain intimation that the Saints would be hindred from doing the work assigned to them. It reads thus:—"Verily, verily, I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, *and their enemies come upon them and hinder them from performing that work; behold, it behoveth me to require that work no more at the hands of those sons of men,* but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who *hindred my work,* unto the third and fourth generation, so long as they repent not and hate me, saith the Lord God. * * And this I make an example unto you, for your consolation, concerning all those who have been commanded to do a work, and have been hindred by the hands of their enemies, and by oppression saith the Lord your God." Some five or six years after this prediction, the Saints were hindred by their enemies from completing that house. This was nothing more than what might have been anticipated from the intimation given in the revelation. Previous to the period in which this revelation was given, and for some time afterwards, the Saints enjoyed peace and tranquility in Nauvoo, and in the regions round about, and to all human apperance there were no fears to be entertained that they would be hindred from building until the Lord indicated it by revelation. Therefore the martyrdom of Joseph Smith, and the persecutions of the Saints, instead of

weakening the evidence of the truth of the revelation, are confirmatory of its divine authenticity.

The author of the "Remarks" seems to exert every power of his mind in misrepresenting our doctrine, in order to deceive the public. He says, that in the Doctrine and Covenants, sec. ciii., par. 35, "indisputable evidence is given of a fact which the Mormons uniformly deny, viz., that the Scriptures are of no estimation in the opinion of a true Mormon."

The clause from the revelation reads thus:—"And again, verily I say unto you, let no man pay stock to the quorum of the Nauvoo House, unless he shall be a believer in the Book of Mormon, and the revelations I have given unto you, saith the Lord your God; for that which is more or less than this cometh of evil, and shall be attended with cursings and not blessings saith the Lord your God." We see nothing in this passage to prohibit the Saints from believing in the Scriptures, but directly the reverse, they are, in this very quotation, required to believe not only in the Book of Mormon, but "in the revelations which God had given them." Now what "revelations" has the Lord given unto his Saints? I answer, the *Scriptures*, together with the Book of Mormon and many other revelations. As a proof that the Scriptures are included among the revelations which God has given for the government of the Saints, we further quote—"Thou shalt take the things which thou hast received, *which have been given unto thee in my Scriptures for a law*, to be my law to govern my church." (Doctrine and Covenants, sec. xiii., 16.) Hence, "that which is more or less" than a belief in the Scriptures, and in all other revelations which God has given to the Saints, "cometh of evil and shall be attended with cursings and not blessings."

The death of Mr. Smith is next referred to by this author. The cruel, cold-blooded martyrdom of Mr. Smith and his brother, by an armed mob, who had painted themselves black for the occasion, is a circumstance too well known to need any comment here. Joseph Smith died a noble martyr for his religion—innocent of any crimes against the laws of his country; and in all cases, where he received a trial before the courts of his country, he was honorably acquitted. The various crimes alleged against him by his murderous persecutors were never sustained. His murderers, knowing him to be innocent, had not the most distant hope of condemning him by the law,—they merely issued their perjured writs against him for the purpose of dragging him into the midst of his enemies, where they could murder him with impunity, and where he had no friends to protect him. Mr. Smith never escaped from any former prison, as this auther pretends; he was taken by a band of heartless murderers in Missouri, who had just imbrued their hands in the blood of many of the Saints, and who had dragged little children from their hiding places, and murdered them, with the most horrid oaths. By this fiendish band, he, with many others, were thrust into prison, where they were kept many days, and were offered "human flesh" to eat, and threatened with death constantly. At length, however, they took them from prison and escorted them several days' journey over the country, still saying that they intended murdering them, The most of the guards became beastly drunk, while the balance, being a little more humane, were unwilling to have them murdered, therefore they advised the prisoners to leave for the State of Illinois. Thus Mr. Smith escaped from this blood-thirsty banditti. Mr. Smith was not endeavouring to escape from Carthage prison, as this author insinuates, at the time this painted mob first made their appearance in the distance. They had rushed upon the building—burst open the door—shot dead his brother Hyrum, and severely wounded elder Taylor, one of the twelve, before he (Mr. Smith) went to the window, where he leaned partially out, as if to shield himself from the shower of balls which were pouring through the door; in which position he was shot by the mob without, and his body fell to the ground. Before he expired he was taken by the mob and placed against a well-curb, after which four of the gang simultaneously raised their guns and shot him dead. This is according to the testimony of eye witnesses to the whole scene.

This author proceeds to quote the words of our Saviour:—"It cannot be that a *prophet perish out of Jerusalem.*" And concludes that Mr. Smith could not be a prophet because he perished out of Jerusalem. But we ask, where did Peter and Paul perish? At Rome. Were they prophets? Yes. Paul declares, Ephesians iii. that God had made known to him a certain mystery, by revelation, "which in other

ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and PROPHETS by the Spirit." Christ promised all of his apostles the spirit of prophecy, and expressly told them that the Holy Ghost should show them *things to come.* Look at the numerous prophecies contained in the writings of the apostles, all of which prove to a demonstration that they were great prophets, and yet the most of them perished out of Jerusalem! It is very evident from the adjoining passages that our Saviour only intended to convey the idea of the wickedness of Jerusalem, compared with other cities, and not that no prophets should, in a time to come, perish out of Jerusalem. We do not wonder at this author using such flimsy, ignorant, and foolish arguments, for there are none other that can be used against the truth. Gross slanders, foul misrepresentations, and persecutions, are the only weapons that the devil or any of his emissaries ever used to overthrow the work of God.

The next effort of this unknown author is, to quote a sentence from my tract ("Divine Authority,") and then, with all the cunning that he possessed, endeavour to misrepresent its meaning.

The sentence which he denounces, reads thus:—"How could an impostor so far surpass the combined wisdom of seventeen centuries as to originate a system diverse from every other system under heaven, and yet harmonise with the system of Jesus and his apostles in every particular? What! an impostor discover the gross darkness of ages, and publish a doctrine perfect in every respect, against which not one scriptural argument can be adduced! The idea is preposterous! The purity and infallibility of the doctrine of this great modern prophet is a presumptive evidence of no small moment in favor of his divine mission." "What does this amount to," inquires this deceptive author, "but that Smith has invented a more perfect system than that of Jesus Christ?" And further, this author assumes that, "the system introduced by Christ has been on the earth under heaven these eighteen hundred years." But this is his own assumption without proof. Indeed, it is a false assumption; for the system of Jesus Christ includes inspired apostles and prophets, and all the miraculous gifts of the Holy Ghost which Christ promised. Now we ask this author if all these have been on the earth during "these eighteen hundred years? If not, then the system of Christ has not been on the earth during that time. It is true, we have the history of that system as it once existed on the earth. But where is the system now? Fled from under heaven, leaving only a history by which mankind understand that it once had place on the earth. The system introduced through Joseph Smith which embraces inspired apostles and prophets, and all other powers, gifts, and blessings, is diverse from every system under heaven, and yet it harmonises and agrees in every particular with that system which Jesus once had on earth, but which has not, because of wickedness existed among men for many centuries past. Indeed, it is the same system renewed—the same offices, gifts, and powers restored, that mankind may once more have the system of Jesus among them preparatory to the second advent.

On page eighth of the "Remarks" the author pretends to quote a revelation contained in the fourth section of the Book of Covenants, purporting as he falsely pretends, that the New Jerusalem should be built in this generation, and that it should be dedicated by the hands of Joseph Smith, jun. Now, every one who has read the Book of Covenants, knows that there is no such declaration in the book, and that this author has quoted falsely to deceive. Mr. Smith, in the year 1831, dedicated by commandment the temple lot; but there is no revelation that says he shall dedicate the New Jerusalem; neither is there any intimation in the revelation that the New Jerusalem should be built in this generation. These are falsehoods of this wicked author's own invention, which he has endeavored to palm off upon the public as though they were in our books. It is difficult to conceive how "clergymen of different denominations" could approbate such wilful and barefaced falsehoods as are contained on almost every page of the "Remarks," unless they were of the same spirit as its author. With regard to the New Jerusalem, we believe that there will be such a city built by the direction of the Almighty, in the place that he has appointed, and that it will be built between this and the expiration of the Millennium—that it will be preserved when the earth passes away—that it will afterwards come down out of heaven upon the *New Earth*, and that it will be the abode for ever of immortal and glorified beings. We also believe that the old Jerusalem will be built upon the land of Pales-

tine—that it will never afterwards "be plucked up nor thrown down," (Jer. xxxi. 38, 39, and 40,) but will be preserved when the earth passes away, and will also come down upon the New Earth after the New Jerusalem has descended, and that both cities will be occupied from thenceforth with glorified and immortal beings, who will inherit the earth for ever and ever.

The dimensions of this last city that John saw descending, are given in the twenty-first chapter of his book. John says, (verse 16,) "And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs," which is 1500 miles; now it is rather improbable that the city should be 1500 miles in length and breadth, but it is not improbable that it should contain 1500 square miles; for 1500 square miles could all be contained in a city less than thirty-nine miles in length and breadth. Therefore, the measurement of the angel, no doubt, had reference to the superficial contents. John further says, "The length and the breadth, and the height of it are equal." Does this mean that the height of the city is to be nearly 39 miles, or equal to the length and breadth, or as our Scottish author says, "a perfect cube?" We think not. The expression was, no doubt, used to represent the great *equality* that existed in all parts of the city, as for instance, the length of parallel lines running in one direction (as north and south) should all be equal; and parallel lines running at right angles (as east and west) through any part of the city should also all be equal; while the height of the buildings in one part of the city should be equal to the height of the buildings in any other part of the city. A perfect *equality* seems to characterise every part of the city, that is, the length in one place is *equal* to the length measured in parallel directions through any other place: the same *equality* characterises the breadth, and the same *equality* characterises the buildings. We have no idea that the buildings will be 39 miles in height, so as to form "a perfect cube." Indeed, we very much doubt whether the buildings will be as high as the wall; for John says, the city "had a wall *great* and *high*." How great and high was this wall? Only "an hundred and forty and four cubits." Now if the height of this city was to extend up 1500 miles, or even 39 miles, this wall could not be called "great and high," when compared with such huge buildings. The wall would be immensely lower than the houses, and therefore would be very ill-proportioned to the city; but from the fact that the wall is called "great and HIGH" we may draw the conclusion that these splendid mansions were lower than the high wall with which they were surrounded.

As this Scottish author has for reasons best known to himself, kept his name in the dark, in the remainder of our reply we shall, for the sake of convenience in reference, call him JOSEPH PATON. We do not pretend that this is the author's real name, but only assumed as a convenience for the time being.

Mr. Paton finds fault with a revelation which speaks of a priesthood conferred "upon Aaron and his seed throughout all their generations, which priesthood also continueth and abideth for ever with the priesthood which is after the holiest order of God." He supposes it altogether unscriptural for God to restore again to the earth the Aaronic priesthood. But what says the scripture upon this subject? God commanded Moses to anoint Aaron and his sons, and he says, expressly, that "their anointing shall surely be an *everlasting priesthood* throughout their generations." (Exodus xl. 15.) The same covenant of an "everlasting priesthood" was made with Phinehas, the grandson of Aaron, "and his seed after him." (Numb. xxv. 13.) The same priesthood existed among Israel before Aaron and his sons received their anointing, and before the law of Moses was given. (Exod. xix. 22, 24.) The same priesthood administered not only the ordinances of the law, but also the ordinance of "Baptism for the remission of sins," which is one of the ordinances of the gospel. For instance, John the Baptist, who was a literal descendant of Aaron, inherited this "everlasting priesthood" by virtue of his birthright, and the covenant of priesthood made with his fathers; yet he officiated in a gospel ordinance. John, and the seven churches of Asia were not only washed from all their sins by the blood of Christ, but were also made here in this life "*Priests unto God and his Father.*" (Rev. i. 6.) That the priesthood of Aaron will again officiate on the earth is clearly predicted in numerous passages of Scripture. The Lord says, (Isaiah lxvi.) "that Israel shall be brought as an offering unto the Lord out of all nations, upon horses, and in chariots,

and in litters, and upon mules, and upon swift beasts, to his holy mountain Jerusalem," * * * "And I will also take of them for *Priests* and for *Levites* saith the Lord." (Verse 20 and 21). And in the 22nd and 23rd verses he declares that the seed and name of the Levitical priesthood should remain as long as the new heavens and the new earth should remain, and that "from one new moon to another, and from on esabbath to another, all flesh shall come to worship before him." Thus we see that the Aaronic priesthood will not only exist when Israel is restored from all nations, but will continue to exist after all wickedness is destroyed out of the earth, and under its administrations "all flesh will come and worship before the Lord." And as the new heavens and earth will have no end, neither will this priesthood have an end, but shall abide for ever with the greater priesthood, which is after the order of the Son of God.

We will now proceed to quote a few more passages in relation to *Priests* in the latter times. (Isa. lxi. 4, 5, 6.) "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." "And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers. But ye shall be named the *Priests* of the Lord. Men shall call you the ministers of our God: and ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."

(Jer. xxxi. 8, 12, 13, and 14.) "Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together; a great company shall return thither." * * "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd: and their soul shall be as a watered garden: *and they shall not sorrow any more at all.* Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the *Priests* with fatness, and my people shall be satisfied with my goodness, saith the Lord." Thus it may be seen, after Israel has returned and repaired "*the desolations of many generations,*" and their sorrow has for ever ceased, that still they have "*Priests*" among them. The prophet Malachi (chap. iii. 1, 4.) when beholding the glory of the Lord, and the majesty of his second advent, when he should "*suddenly come to his temple,*" exclaims "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the *sons of Levi,* and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old and as in former years."

At the second advent of our Saviour, the "*sons of Levi*" will be purified and purged as gold and silver. At the first advent, the "*sons of Levi*" rejected the Messiah, and their offerings were no longer accepted; but when he "*suddenly comes to his temple,*" then shall that priesthood offer pleasant offerings unto the Lord in righteousness, as in the days of old. For further testimony concerning the existence of the Levitical priesthood and their administrations in the temple in the latter times, see Jer. xxxiii., from the 6th to the 26th verses, also Ezek. xx, from the 33d to the 45th—Ezek. from the beginning of the xl. to the end of the xlviii chap.—Zech. xiv—Joel ii.

The establishment of the Aaronic priesthood again on the earth, preparatory to the second coming of our Lord, is an event so clearly predicted in the scriptures, that had Mr. Joseph Smith failed to incorporate that priesthood with the Melchisedec in his organization of the Latter-day church, it would at once have proved him an impostor. But, sir, the very fact that Mr. Smith has not followed the false traditions of the religious world, but has, in direct opposition to the vast variety of erroneous creeds and doctrines with which he was surrounded, restored the Aaronic and Melchisedec priesthoods, shows that he was endowed with a wisdom far superior to that of the millions of false teachers who have disgraced the name of Christianity during the last seventeen hundred years. The prophets have clearly predicted the existence of the Aaronic priesthood, at the times of the restitution of Israel and the second advent. The Lord, by Mr. Smith, has fulfilled the prediction, and established its existence among men. This, then, is one more testimony in favour of Joseph Smith's divine mission.

Mr. Paton next quotes a passage from a revelation in the Book of Covenants which reads thus—"Verily, verily, I say unto you, they who believe not on your words, and are not baptized by water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am." Mr. Paton considers this very "*dogmatic*," "*presumptuous*," and "*at variance with the teaching of scripture.*" But we ask Mr. Paton and all of our readers to compare the above passage with Jesus's teachings to his apostles, (Matthew x. 14, 15,) "And whosoever shall not *receive you*, nor hear your *words*, when ye depart out of that house or city, shake off the dust of your feet. Verily, I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city."

On the 10th page Mr. Paton supposes that there is "no *infallible standard*" but the scriptures. Now nothing can be more absurd than such an idea. Every truth, is an infallible standard, whether it is contained in the Bible or in any other book. Wherever truth is found, or by whatever process it is obtained, it is infallible in its nature, and becomes a standard of comparison for certain other truths which are closely connected with it; hence by the aid of truths already known, other truths are brought to light, which in their turn also become standards of comparison. Thousands of truths in modern times have been discovered by the aid of reason and observation, which can never be proved *true* nor *false* by the scriptures alone. Newton did not establish the truth of his doctrine of universal gravitation by the scriptures—Mr. Paton's only "*infallible standard!*" neither did he demonstrate his doctrine of fluxions by the scriptures; neither did Kepler demonstrate his eliptical theory of the planatory orbits by the scriptures. Mr. Paton's only infallible standard never would have detected the heresy of the Ptolemaic system of the universe, which was so successfully overturned by Copernicus and his followers. If there is no infallible standard but the Bible by which to judge between truth and error, and condemn heresy, we hope that Mr. Paton will come forward speedily with his only standard, and by it decide whether the undulatory theory of light, or the corpuscular theory, be true; for the learned world have for a long time been oscillating between these two theories, not knowing which to condemn as heresy. According to Mr. Paton, there is no way to condemn either as heresy, only by the scriptures. We ask, could not the antediluvians receive Noah as a prophet or condemn him as a fanatic, without the aid of the scriptures? How could Jeremiah prove to the Jews from any previous revelation that he was sent of God? What former scripture could prove the truth or falsity of Ezekiel's prophecy? If scripture is the only guide into truth, will Mr. Paton tell us what part of said volume justifies himself and the "clergymen of different denominations" in doing away as unnecessary in this age, inspired apostles and prophets, and the miraculous gifts of the spirit? We should like to have chapter and verse upon so important a subject. The Holy Ghost is a far more universal standard of truth than the scriptures. The Holy Ghost will guide the servants of God into ALL truth; the scriptures without the Holy Ghost, will only guide into a few truths. The Holy Ghost can unfold the grandeur, majesty, and glory of heavenly worlds, while Mr. Paton's only "infallible standard" can give no such visions. The Holy Ghost can waft the servant of God to the third heavens, and show him things not lawful to be uttered by man, while the scriptures have no such power and can impart no such knowledge. The Holy Ghost can heal the sick—can speak with tongues, and can perform many other mighty works; while the scriptures, without the Holy Ghost, can do none of these things. The Holy Ghost is greater than the scriptures, for by him the scriptures were given; hence the Holy Ghost is an infallible standard as well as the scriptures. The Holy Ghost being a universal standard of truth, while the scriptures are a very limited standard; yet both standards agree in one, and never contradict each other. That which contradicts any known truth is not of the spirit of truth, but is false. A false doctrine cannot always be detected by the scriptures; but when referred to the universal standard—the Holy Spirit, it can always be detected; for the Holy Spirit deceives no one.

In my remarks upon the evidences in favour of Joseph Smith's divine mission, ("Divine Authority," page 13,) I have, amongst numerous other evidences adduced,

referred to the late discoveries of Catherwood and Stephens in Central America, as confirmatory evidence of the truth of the Book of Mormon. Mr. Paton considers this as no evidence at all, and refers to the discoveries of Baron Humboldt and many other antiquarians, long before Mr. Smith translated that book. Now no one will dispute the fact that the existence of antique remains in different parts of America was known long before Mr. Smith was born. But every well informed person knows that the most of the discoveries made by Catherwood and Stephens were original—that the most of the forty-four cities described by him had not been described by previous travellers. Now the Book of Mormon gives us the names and location of great numbers of cities in the very region where Catherwood and Stephens afterwards discovered them. This, therefore, taking into consideration all the circumstances, is an additional evidence, of a very positive nature, in favour of the divine inspiration of this unlearned and inexperienced young man.

With regard to the old Spaulding story concerning the origin of the Book of Mormon, we remark, that it has been exploded by the most incontrovertible testimony years ago, and its lying propagators have been made ashamed of their corrupt glaring falsehoods. (See P. P. Pratt's Reply to the Rev. C. S. Bush; also Taylor's Answer to the Rev. Robert Heys.)

Mr. Paton next refers to the 29th chapter of Isaiah, and to my remarks upon it, and falsely pretends that the metallic plates of the Book of Mormon are represented in my tract ("Divine Authority,") as being Ariel, the city were David dwelt. He says, "*If the metallic plates be, as Mr. Pratt pretends, this Ariel,*" * * then they are, "*cursed of God.*" Mr. Pratt, sir, has made no such pretensions: it is only another of your own misrepresentations. Now if our readers will turn to the 29th chapter of Isaiah, and carefully read the first four verses of that chapter, they will discover that the prophet predicts, first, the distress that should come upon Ariel, and, secondly, predicts another event that should be unto the Lord as Ariel. This last event is expressed in these words, "And it shall be unto me AS Ariel." How was it with Ariel? Her people was to be distressed and afflicted with "heaviness and sorrow." How was it to be with the people or nation who should be "AS ARIEL?" Its distress, of course, was to resemble that of Ariel, or else it could not be "as Ariel." The distress of the nation that the Lord says "shall be as Ariel," is clearly portrayed in the 3rd and 4th verses, "And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee; and thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." Now, we ask, What nation upon the earth has been visited with a distress resembling that of Ariel or Jerusalem? We answer that the Book of Mormon informs us that the nation of Nephites who were a remnant of Joseph inhabiting Ancient America, were brought down to the ground by their enemies. Hundreds of thousands were slaughtered in their terrible wars. Their distress truly may be said to be "*as Ariel.*" Ariel was sorely distressed from time to time, and forts and other fortifications raised against her—similar judgments happened to the remnant of Joseph. Isaiah does not say that Ariel shall speak out of the ground, but he clearly shows that the nation which should be distressed as Ariel, after being brought down, should speak out of the ground. The words of the prophets of Jerusalem or Ariel, never spoke from the ground, their speech was never "*low out of the dust.*" But the words of the prophets among the remnant of Joseph have spoken from the ground, and their written "*speech*" has whispered out of the dust. Isaiah declares, that it shall be "as the voice of one that hath a familiar spirit." It was not to be the voice of a distant, vague, uncertain spirit, but "as a familiar spirit," one that could be familiarly understood, and that too, by the most ordinary capacity. The term familiar does not necessarily imply *evil*, as Mr. Paton would have the public suppose. There were many corrupt persons in ancient times who had not only a familiar but constant intercourse with evil spirits, and were possessed by them: and because of the constant familiarity of these spirits with those persons they possessed, they were frequently termed "familiar spirits." As was remarked above, the term "familiar" does not always imply evil. Jesus was familiar with his disciples, while to the world he was more distant and spoke to them in parables. The Holy Ghost is a very familiar

spirit in the tabernacles of his servants, sometimes making familiar to them things that are not lawful to be uttered or written. The voice of the ancient prophets of America has familiarly whispered from the dust in the ears of the present generation, simply and familiarly revealing the ancient history of that continent—and in a very familiar manner portrays the wonderful works of God among a nation whose history was before unknown. What a marked contrast between the definite, plain, and "*familiar spirit*" in which the Book of Mormon unfolds the ancient history of America, and the wild vague, and distant conjectures of learned antiquarians! It is as the voice of the dead proclaiming repentance to the living. It is the voice of those who have slumbered low in the dust, sounding an important and solemn warning in the ears of a corrupt, wicked, apostate race of Gentiles, who have made "*lies their refuge,*" and "*under falsehood have hid themselves.*"

Isaiah not only speaks of the overthrow and utter abolishment of "the multitude of all the nations that should fight against Mount Zion," but also very clearly describes the wickedness and gross darkness in which all these nations should be involved. He declares they should "be drunken, but not with wine,—they should stagger, but not with strong drink;" for (continues he) the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned," &c. Here we perceive that the multitude of all the nations who fight against Zion were to be so completely enveloped in darkness, that they would be drunken and stagger, their eyes should be closed, and they should be in a deep sleep; the prophets and seers were to be covered, or not acknowledged among them: and finally, "THE VISION OF ALL" were to be as the words of a sealed book. The vision of all the prophets and seers who had spoken since the world began, was to be unintelligible—not understood by those corrupt benighted nations. It is true they have multiplied millions of copies of the Bible; but so great is their wickedness, that the powers, gifts, and blessings of the Bible are unknown among them. Having closed their eyes in a profound, deep, and drunken sleep, the vision of all, or the inspired writings of all the prophets and seers with which they are acquainted are not understood,—they are not the words of a sealed book, but AS the words of a sealed book which are given to a learned man who is unable to read them. So the vision of these inspired prophets and seers contained in the Bible has been presented to the nations, but they are unable to understand it. As Professor Anthon, though a learned man, was not able to comprehend or read the words transcribed from the sealed Book of Mormon, so the present generation, though learned as to the wisdom of the world, are, in consequence of wickedness, unable to comprehend "*the vision of all.*" As well might Professor Anthon undertake to translate unknown Egyptian characters by his learning, as for a wicked generation who are in a "*deep sleep,*" to undertake to understand "the vision of all," without the aid of inspired men.

Mr. Paton asserts, that "Isaiah says, the sealed book was given to the learned." We wish Mr. Paton to understand distinctly, that Isaiah says no such thing. Isaiah speaks of the "WORDS" of a book being presented to the learned, and not the book itself. Mr. Paton enquires, "*Why did not he* (Smith) *give the book, or plates,* (to the learned) *as he ought to have done, to fulfil the terms of the prophecy?*" I answer that if he had sent the book to Professor Anthon, instead of some of the transcribed words, it would not have been a fulfilment of the terms of the prophecy; for Isaiah expressly says the "*words,*" and not the book, were to be delivered to the learned. And Isaiah also says, the "BOOK," (not the words of a book), "is delivered to him that is not learned, saying, Read this I pray thee, and he saith, I am not learned." To the learned is presented the "*words of a book:*" to the unlearned is delivered the "book" itself. The former says, "I cannot" read it; the latter says, "I am not learned." Mr. Paton says, that neither could read it. But Isaiah says that, "In that day, shall the deaf hear the words of the book," consequently, it must be read by some one. And as the Lord declares in the same connexion that he would "proceed to do a marvellous work and a wonder," which should "cause the wisdom of the wise to perish," we have every reason to believe that he causes the unlearned to read it, which would indeed be a marvellous work and a wonder, and a very effectual way of causing the wisdom of the wise to perish.

Mr. Paton thinks it very strange, that none of the inspired writers of the Old or New Testaments should predict anything about the Urim and Thummim, by which the Book of Mormon was translated. On the same principle, we ask, why did none of the inspired writers predict, that the Lord Jesus Christ should appear to Saul of Tarsus; or that a great vision should be shown to John on Patmos? Why did not Isaiah or Ezekiel predict that a "white stone" (not "specs.") should be given to those who overcame with a new name written in it? (See Rev. ii. 17.) When Mr. Paton has satisfactorily answered these questions, we presume that he will be perfectly able to understand why the prophets did not mention every minute circumstance connected with the coming forth of the Book of Mormon.

On the 7th and 8th pages of the "Divine Authority," I have referred to the prophecy of Ezekiel, xxxvii., in relation to the two sticks upon which that prophet was commanded to write. I need not here repeat my remarks again; but refer the reader to what I have there said. Mr. Paton very confidently asserts that "All the *writing* that was on the two sticks, was merely the title of each." But how does Mr. Paton know that it "was merely the title of each?" Has he ever examined the writing which Ezekiel inscribed upon them? If not, by what authority does he make this unfounded assertion? The scriptures have nowhere intimated that the "title" was the only thing written upon them. Ezekiel was commanded to write upon two sticks; upon the one he was to write "for Judah," and upon the other "for Joseph." What amount of writing he was to inscribe upon them we are not informed. Neither are we informed of the nature of the writing. Mr. Paton says, it "was the title," but what kind of a title he has not told us. We will suggest to Mr. Paton the following titles until he can find something more in accordance with his views, viz.:— "THE SACRED WRITINGS FOR JUDAH." "THE SACRED WRITINGS FOR JOSEPH." Titles something similar to these would surely be something very interesting, and would naturally excite an inquiring spirit among the Israelites, especially when they saw them united in one, in the hands of Ezekiel. We think, however, that these inscriptions would be rather short, inasmuch as Ezekiel was commanded to include in the two writings for Judah and Joseph, something "for all the house of Israel, which should be respectively associated with them as "their companions."

Mr. Paton inquires, "How can two sticks represent two books?" We answer, that we see no impropriety in two sticks written upon, representing two books. There would be an impropriety in sticks without writing representing books. But both the sticks in Ezekiel's hand had writing upon them, and therefore would be a beautiful representation of two books. Is Mr. Paton so ignorant, that he does not know that the Jews anciently wrote many things upon parchment, and rolled the same upon *sticks?* This is a practice that is still prevalent among modern nations, as is exemplified in many maps and large documents, which, for convenience, are rolled upon *sticks.* These rolls of writing were called books in the days of Jeremiah. All the prophecies of Jeremiah, from the days of Josiah down to the fourth year of Jehoikim were written in one of these ROLLS. (Jeremiah xxxvi. 1, 2.) This "roll" is called a "book" in the 8, 10, 11, and 13 verses; hence, the term *roll* and *book* are synonymous. Sticks, containing writing, then, like the two sticks of Judah and Joseph, would not be a bad representation of two books; indeed, they were the plainest and best representations of books of anything that could have been exhibited before the Jews; for they were far better acquainted with books in ths form of rolls than in any other form. Mr. Paton says, "two sticks may represent two nations." What authority has he for this supposition? There is no example in scripture, as we recollect, where a nation is represented by a stick. Nations are frequently represented by trees, branches, and vines; and by beasts, birds, and serpents. But sticks, we believe, are never used to represent nations. Sticks, containing writings, are far better representations of books than of nations.

Mr. Paton carries the idea that the record of Joseph "did not exist, even in its metalic state, at the time Ezekiel wrote." Now the last nine chapters of Ezekiel were written twenty-five years after the remnant of Joseph left Jerusalem for the great western continent; hence many of the writings of Joseph were in existence at the time Ezekiel spoke of the two sticks. (See Ezekiel xl. 1; also the beginning of the first book of Nephi.) In the interpretation of the two sticks, God says, "Behold, I

will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand." In this quotation, the word "*is*," in Italics, is a substitution of the translator according to his own opinion, there being no word in the Hebrew from which it was translated. The translator would have had the same license to have substituted the words "shall be," placing it in the future tense, as he had to substitute the present tense. The passage would then read thus: "the stick of Joseph, which *shall be* in the hand of Ephraim." This we conceive to be the true rendering of the passage. We are not particular, however, whether the present or future tense be used; for every one knows that many of the prophecies relating to things hundreds of years in the future, were written in the present tense, and others in the imperfect or past tense, as though they had already been fulfilled. (See Isaiah liii. 3, 9.)

This author further remarks, that "Mr. Pratt's assertion as to the two sticks is a positive falsehood: the two sticks spoken of by Ezekiel neither are, nor can be the Scriptures and the Book of Mormon." We ask this deceptive author, why he so often falsely accuses Mr. Pratt? Is it to deceive the public? The public, who have read Mr. Pratt's tract on "Divine Authority," know that he has not represented the Scriptures and the Book of Mormon to be the two sticks upon which Ezekiel wrote. It is true we have represented these two sacred books to be the two sticks which the Lord has said he would unite together, and has also said that "they shall be one in mine hand," of which the two sticks in Ezekiel's hand were only a representation. After the union of these two important sticks in the Lord's hand, he declares that he will gather all the house of Israel from among the heathen, no more to be scattered, which is yet to be fulfilled, and the time is close at hand.

Mr. Paton next refers to the 6th and 7th verses of the 14th chapter of John's Revelations, which read thus: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him: *for the hour of his judgment is come:* and worship him that made heaven, and earth, and the sea, and the fountains of water." And Mr. Paton intimates that the "*everlasting gospel* was and is preached to all nations and people: for God is no respecter of persons:" and whosoever fears him shall be excepted of him." But we ask Mr. Paton, was the everlasting gospel, which he says "was and is preached to all nations and people," brought by an angel and preached by an angel, as he asserts that it must be, on the 15th page of his "Remarks?" The everlasting gospel which "was preached to every creature which is under heaven," in Paul's day, (see Col. i. 23) was not brought from heaven by an angel, but was introduced by the person of Christ himself. The second preaching of the same gospel to all nations was placed in the future by John. It was said to him, "I will show thee things which must be hereafter." (Rev. iv. 1.) Mr. Paton cannot point out any time since the prediction of John was uttered, that an angel has brought the gospel from heaven and preached it himself to all nations, declaring that "*the hour of God's judgment is come.*" If no such event has ever taken place, he must admit, according to his own assertions, that it is still in the future. But he says, the gospel which "the angel brought with him and preached" * * * "was and is preached to all nations and people." Now, what does this mean? Does it mean that the clergymen of different denominations are the other angel that John saw fly in heaven? If they are, they have very much perverted their message since they left heaven, and will surely come under the curse of Paul for preaching another gospel. The message that they bring us at the present day scarcely bears one feature of the gospel preached anciently. One thing is certain, that if ever they preached the everlasting gospel, they do not preach it now. It is true, the nations have had the history of the gospel as it was anciently preached, but its powers, gifts, blessings, and authority to administer its ordinances and establish the church of Christ, they have not had, neither they, nor their fathers, nor their fathers' fathers, for many generations past. When we say that the nations have been destitute of the everlasting gospel for centuries, we mean, not destitute of its ancient history, but destitute of its powers, gifts, blessings, authorities and church. Now, the history of hungry men feasting upon loaves and fishes

anciently, will not satisfy nor save hungry men in these days: neither will the history of the ancient church, with its ordinances, gifts, powers, and blessings, satisfy nor save the nations now.

Before the everlasting gospel can be preached in such a manner as to put mankind in possession of its blessings and powers, men must be authorized to administer its ordinances. If John's angel were himself to preach the everlasting gospel to every nation, it would be of no benefit to any man, until some one was authorized to administer baptism for the remission of sins, and the laying on of the hands for the gift of the Holy Ghost; for without the remission of sins and the gift of the Holy Ghost, what benefit would the gospel be, though John's angel himself proclaimed it? Now, it is not to be expected that an angel from heaven is to come down, and go forth upon the earth from multitude to multitude, and from nation to nation, preaching, baptizing, confirming, administering the Lord's Supper, and all other ordinances and blessings which are included in the everlasting gospel. This angel was to fly, "*having the everlasting gospel to preach*," not that he himself should preach and administer its ordinances, but he introduces to the knowledge of faithful men that with which he is entrusted, and they, being authorized, carry it to all nations. Whether this everlasting gospel, with which the angel was to be entrusted, was to be on parchment, plates, tables of stone, or paper, John has not informed us: he only informs us that he should have such a gospel for the benefit of all nations. Mr. Smith and others, who were eye-witnesses of the angel as well as John, testify that it was recorded on plates. And where is there a man in the present generation that can disprove it? Can any man prove that Joseph Smith, Oliver Cowdery, David Whitmer, and Martin Harris, did not see the plates in the hands of the angel, and that those plates do not contain the "*everlasting gospel?*"

There is one grand event connected with the preaching of the "*everlasting gospel to all nations*," which the angel has not yet fulfilled. He is yet to cry "WITH A LOUD VOICE, SAYING, FEAR GOD, AND GIVE GLORY TO HIM; FOR THE HOUR OF HIS JUDGMENT IS COME," &c.—(Rev. xiv. 7; also see Doctrine and Covenants, sec. vii. par. 31.) This part of his message he will not fulfill until the everlasting gospel, which he has introduced on earth, shall first be preached unto all nations; after which the "*loud voice*" of the angel will be heard, proclaiming that the "hour of God's judgment is come," &c., immediately followed by the cry of another angel, saying, "*Babylon is fallen*," &c.

Mr. Paton enquires, "*How could this* (Christ's) *Church become extinct?*" We reply, that it has not become extinct; for it still exists in heaven with the twelve apostles whom Jesus said he would be with "always, even unto the end of the world." Mr. Paton quotes the words of our Saviour, "*upon this rock will I build my church, and the gates of hell shall not prevail against it.*" But we ask, does this convey the most distant intimation that Christ's Church should always continue on the earth? No; for the powers of the earth made war with the saints and overcame them, and destroyed the last vestige of the church from among the nations; but though they were destroyed and martyred, the gates of hell did not prevail against them: they survived the destruction of the body, and will reign triumphantly in the presence of their Great Redeemer. Since the church was taken to heaven men have built upon sandy foundations, and the Lord has never promised that the gates of hell should not prevail against such: the promise is only to his church which should be built upon the rock. Those who slide from the rock by apostacy, or who build upon any other foundation, have no right to claim protection from the gates of hell. Mr. Paton well knows that Christ has had no church on the earth for many centuries organized according to the New Testament pattern, with inspired apostles, prophets, and other officers, administering all the ordinances of the gospel with its miraculous gifts and blessings. If, then, such a church has not been among the nations for many centuries past, the Church of Christ has not been among them; and they are in "*gross darkness*," "*tossed to and fro, and carried about by every wind of doctrine*," invented by uninspired men, without revelations, visions, angels, or the Holy Ghost which guides into all truth. Such was to be, and such is, the awful condition of the inhabitants of the earth at the time the angel introduces the "*everlasting gospel*" again among men, through the preaching and administering of which the church or

kingdom of God should once more appear on earth, according to the pattern of former ages.

Mr. Paton seems to think that Moroni, who lived as a prophet in ancient America, about 400 years after Christ, and deposited the sacred records of his nation, could not be the angel that John saw while on Patmos; for he (Moroni) was not then born. What are we to understand by this assertion of this author? Are we to understand that John could not see in vision a person until he was born? John says he "*saw the dead, small and great, stand before God, and the books were opened,*" and the dead were judged, &c. According to Mr. Paton's ideas, the dead of all future generations could not be seen by John, for they were not yet born. But we think, if John could see the shipmasters and sailors before they were born, casting dust on their heads, and weeping and wailing over the downfall of Babylon, (Rev. xviii. 17, 18, 19,) then it would not be impossible for him to see the angel Moroni upwards of seventeen hundred years in the future, returning again to the earth to reveal the records of Joseph, containing the everlasting gospel for the benefit of all nations. If Moroni had charge of those sacred records, when his nation were destroyed, and by the command of God deposited them in the ground, with a promise that they should be revealed in latter times,—why not also be entrusted with the charge of bringing them forth in the capacity of the ministering angel, of whom John speaks? Surely there is nothing impossible, unreasonable, nor absurd in all this; neither is there anything unscriptural.

This pious lover of falsehood says, that "Mr. Pratt also speciously insinuates that the *young man*, spoken of by Zachariah, (ii. 4.) is *Joseph Smith*, whom the angel Moroni was to speak to." Now Mr. Pratt has never said any such thing, neither in public, nor in private, nor in any of his writings. But what more can be expected from an author like Mr. Paton, who delights in falsehoods and mis-representations? We have followed this Scottish author through his "*Remarks on Mormonism,*" and have found that he, like many of his contemporaries, is not particular as to the weapons he uses against the doctrine of this Church. Glaring falsehoods, and the most wilful mis-representations, seem to be the principal weapons of his choice. A semblance of reason and argument occasionally manifests itself for a moment, but is of short duration: he discovers that reason and argument are not the weapons to be used against what he calls "Mormonism." Truth cannot be brought to bear against truth. Falsehoods, with a plenty of denunciations, mixed with the old popular cry of "delusion," "deeply damnatory doctrines," "blasphemy," and a host of other evil epithets, are considered the most successful means of blinding the eyes of the public, and covering up the truth from their gaze for a season. And then this is the most popular way of protecting priestcraft. "Clergymen of different denominations" will lend their influence, and will approbate anything that will save their rotten crumbling systems from speedy ruin. But poor Mr. Joseph Paton! what could he do more? It was in vain to attack the Saints with truth. He has done the best he could, considering the hard task he has undertaken. But Mr. Paton will find "Truth is mighty and must prevail," notwithstanding the mighty efforts of himself and associate clergymen to hinder its progress.

Truth is eternal—truth is divine,
Truth like the Sun in splendor shall shine.
Truth is the armour—truth is the shield,
Truth is the weapon—error shall yield.

15, *Wilton Street, Liverpool, April 30th,* 1849.

R. JAMES, PRINTER, 39 B, SOUTH CASTLE STREET, LIVERPOOL.

ABSURDITIES OF IMMATERIALISM,

OR,

A Reply to T. W. P. Taylder's Pamphlet,

ENTITLED,

"THE MATERIALISM OF THE MORMONS OR LATTER-DAY SAINTS, EXAMINED AND EXPOSED."

BY ORSON PRATT,

ONE OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

"What is truth?" This is a question which has been asked by many. It is a question supposed to be of difficult solution. Mr. Taylder in his tract against materialism, says, "It is a question which all the philosophers of the Grecian and Roman schools could not answer." He seems to think the question was unanswerable until the introduction of the gospel; since which time he considers that the veil is taken away, and that "we now enjoy the full blaze of truth." He further confidently asserts, that "with the materials afforded us in that sacred book, (meaning the New Testament,) we are enabled satisfactorily to answer the question, What is truth?"

What does this author mean by the foregoing assertions? Does he mean, that no truth was understood by the Grecian and Roman schools? That no truth was discerned by the nations, during the first four thousand years after the creation? Or, does he mean, that the gospel truths were not understood until they were revealed? He certainly must mean the latter and not the former. Both the Romans and Grecians could, without the least difficulty, answer the question, "What is truth?" Nothing is more simple than an answer to this question. It is a truth, *that something exists in space*, and this truth was just as well perceived by all nations before the book called the New Testament existed as afterwards. It is a truth that, "the three angles of a triangle are equal to two right angles." This was not learned from that sacred book—the Bible. We admit that the question, what is *gospel* truth, could not be answered by any one to whom the gospel had never been revealed. Dr. Good, in his "Book of Nature," says, "general truth may be defined, the connexion and agreement, or repugnancy and disagreement, of our ideas." This definition we consider erroneous; for it makes general truth depend on the existence of ideas." Now truth is independent of all ideas. It is a necessary truth that, *space is boundless*, and that *duration is endless*, abstract from all connexion and agreement of our ideas, or even of our existence, or the existence of any other being. If neither the universe nor its Creator existed, these eternal unchangeable, and necessary truths would exist, unperceived and unknown. Truth is the relation which things bear to each other. Knowledge is the preception of truth. Truth may exist without knowledge, but knowledge cannot exist without truth.

The New Testament unfolds, not all the truths which exist, but some few truths of infinite importance. The vast majority of truths of less importance were discovered independently of that book.

"The followers of Joseph Smith," says this author, "hold the doctrine of the materiality of all existence in common with the ancient academics." This, sir, we admit. Our belief, however, in this doctrine, is founded, not on any modern supernatural revelation, unfolding this doctrine, as this author insinuates, but on reason and common sense. The doctrine of immaterialism, in our estimation, is false, and in the highest degree absurd, and unworthy the belief of any true Christian philosopher.

The author of the treatise against materialism has stated his first proposition as follows:—

"*The Philosophy of the Mormons is* IRRATIONAL."

What the author means by this proposition is, that it is "irrational" to believe *all substance material*. To substantiate this proposition he sets out in quest of proof. An *immaterial substance* is the thing wanted. No other proof will answer. If he can prove the existence of an immaterial substance his point is gained,—his proposition established, and the irrationality of the material theory will be demonstrated.

As we are about to launch forth into the wide field of existence in search of an "immaterial substance," it may be well to have the *term* correctly defined, so as to be able to distinguish such a substance from *matter*. It is of the utmost importance that every reasoner should clearly define the terms he employs. Two contending parties may use the same word in altogether different meanings; and each draw correct conclusions from the meaning which he attaches to the same word; hence arise endless disputes. As we have no confidence in the immaterial theory, we shall let the immaterialist define his own terms. We shall give,

Taylder's Definition.—"What is meant by *an immaterial substance* is merely this, that something exists which is *not matter* and is evidently *distinct* from matter, which is *not dependent* on matter for its existence, and which possesses properties and qualities *entirely different* from those possessed by matter."*

This definition of an "immaterial substance" is ambiguous. It needs another definition to inform us what he means. Does he mean that ALL of "the properties and qualities" of an immaterial substance are "entirely different from those possessed by matter;" and that it possesses NO properties in common with matter? Or does he mean that while it "possesses SOME properties and qualities entirely different" from matter it inherits OTHERS in common with matter? If the latter be his meaning, we see no reason for calling *any* substance "immaterial." Iron possesses SOME properties and qualities "entirely different" from all other kinds of matter, and other properties it inherits in common with every other kind. Shall we therefore say that iron is not matter? Among the various kind of matter, each has its *distinct* properties, and its *common* properties; and notwithstanding each possesses "entirely different" properties and qualities from all other kinds, yet each is called matter because it possesses some properties in common with all other kinds. Hence the term *matter* should be given to all substances which possess *any* properties in common, however wide they may differ in other respects. A substance to be *immaterial* must possess NO properties or qualities in common with matter. All its qualities must be entirely *distinct* and *different*. It is to be regretted that our opponent has not defined an *immaterial substance* more clearly. As he is ambiguous in his definition, we shall presume that he entertains the same views as the modern advocates of immaterialism generally entertain.

That celebrated writer, Isaac Taylor, says,—"a disembodied spirit, or we should rather say, an unembodied spirit, or sheer mind, is NOWHERE. Place is a relation belonging to extension; and extension is a property of matter; but that which is wholly abstracted from matter, and in speaking of which we deny that it has *any property* in common therewith, can in itself be subjected to none of its conditions; and we might as well say of a pure spirit that it is hard, heavy, or red, or that it is a cubic foot in dimensions, as say that it is *here* or *there*. It is only in a popular and improper sense that any such affirmation is made concerning the Infinite Spirit, or that we speak of God as *everywhere* present." * * * "Using the terms as we use them of ourselves, God is not *here* or *there*." * * "When we talk of an absolute immateriality," continues this author, "and wish to withdraw mind altogether from matter, we must no longer allow ourselves to imagine that it is, or can be, in any place, or that it has any kind of relationship to the visible and extended universe."† Dr. Good says, "The metaphysical immaterialists of modern times freely admit that the mind has NO PLACE of existence, that it does exist NOWHERE; while at the same time they are compelled to allow that the immaterial Creator or universal spirit exists EVERYWHERE, substantially as well as virtually."‡

* Taylder's Tract against Materialism. Page 14.

† Taylor's "Physical Theory of Another Life." Chapter II.

‡ Good's "Book of Nature," Series III., Lecture I.

Dr. Abercrombie, in speaking upon *matter* and *mind*, says, that "in as far as our utmost conception of them extends, we have no grounds for believing that they have *anything* in common."*

With these definitions, we shall follow our opponent in his researches after an "immaterial substance." After taking a minute survey of man, he believes he has found in his composition, and in connexion with his bodily organization, something *immaterial*. He says, "the spirit is the purely immaterial part, which is capable of separation from the body, and can exist independently of the body."

"The *body* is that *material* part, 'formed out of the dust of the ground,' and is the medium through which the mind is manifested."†

That the mind or *spirit* "is capable of separation from the body, and can exist independently of the body," we most assuredly believe; but that it is "immaterial" we deny; and it remains for Mr. Taylder to *prove* its *immateriality*. His first proof is founded on his own assertion, that "mind is simple, not compounded." If this assertion be admitted as true, it affords not the least evidence for the *immateriality* of *mind*. Every material atom is simple, not compounded. Is it, therefore, not matter? Must each simple, uncompounded elementary atom be *immaterial?*

Mr. Taylder next says, "Mind is not perceivable to corporeal organs, matter is so perceivable." This assertion is altogether unfounded. "Corporeal organs" can perceive neither *matter* nor *mind*. The mind alone can perceive: corporeal organs are only the instruments of perception. Bishop Butler, in his Analogy, expressly says, that "our organs of sense prepare and convey on objects, in order to their being perceived, in like manner as foreign matter does, without affording any shadow of appearance, that they themselves perceive."‡ The mind clearly perceives its own existence as well as the existence of other matter. *Perception*, then, is a quality peculiar to that kind of matter called mind Mr. Taylder further remarks, that "All the qualities of matter are not comparable with the more excellent qualities of mind, such as power and intelligence." We are willing to admit that *power* and *intelligence*, and some other qualities of mind, are far superior to the qualities of other matter; but we do not admit that the superiority of some of the qualities of a substance prove its *immateriality*. The superiority of some qualities has nothing to do with the *immateriality* of the *substance*. OXYGEN possesses some qualities, not only distinct from, but superior to, those qualities possessed by BARIUM, STRONTIUM, SILICIUM, GLUCINIUM, ZIRCONIUM, and many other metals and material substances; yet no one from this will draw the conclusion, that *oxygen* is *immaterial*. Oxygen is material though it possesses some distinct and superior qualities to other matter; so mind or spirit is material, though it differs in the superiority of some of its qualities from other matter.

It is strange, indeed, to see the inconsistencies of this learned author: he remarks, "Mind thinks, matter cannot think. It is the existence of this thinking principle which clearly proves the immateriality of the mind or spirit." This method of reasoning may be termed (*petitio principii*), begging the question. First, he assumes that "matter cannot think;" and, second, draws the conclusion that a *thinking substance* is *immaterial*. This conclusion is a legitimate one if the premises are granted; but the premises are assumed, therefore the conclusion is false Prove that *mind* is *not* matter before you assume that "matter cannot think." It would seem from the assertions of this author, that the quality of "thinking" is to be the touchstone—the infallible test—the grand distinguishing characteristic between *material* and *immaterial* substances. It matters not, in his estimation, how many qualities different substances inherit in common, if one can be found that thinks, it must be immaterial. There is no one substance out of the fifty or more substances discovered by chemists, but what possesses some qualities "entirely different" from any of the rest; therefore, each substance, when compared with others, has equal claims with that of mind to be placed in the *immaterial* list. In proving that mind is immaterial, it is not enough to prove that it has *some* properties entirely distinct from other substances; but it must be proved to have *no* properties in common with matter. Nothing short

* Abercrombie on the "Intellectual Powers." Part I. Sec. I.

† Taylder's Tract against Materialism. Page 8. ‡ Butler's Analogy. Part I. Chap. I.

of this will agree with the modern notions of *immateriality*. It must be shown that mind or spirit has no relation to *duration* or *space*—no *locality*—that it must exist "NOWHERE"—that it has no *extension*—that it exists not "Now" and "Then," neither "Here" nor "There"—that it cannot be moved from *place* to *place*—that it has no *form* or *figure*—no *boundaries* or *limits* of extension. These, according to the definitions of modern immaterialists, are the negative conditions or qualities absolutely necessary to the existence of all *immaterial substance*. While the opposite of these, or the positive qualities or conditions are absolutely necessary to the existence of all *material* substance.

"How do you distinguish," inquires Mr. Taylder, "between any two given substances, such as, that a block of stone is not a log of wood?" He answers, "Because they possess different qualities." And then declares, "So also you distinguish between mind and matter." But the "different qualities" by which "a block of stone" is distinguished from "a log of wood," do not prove either the stone or the wood to be *immaterial;* neither do the different qualities by which the substance called mind is distinguished from other substances, prove either the mind or the other substances to be *immaterial*. So far as the different qualities are evidences, the mind has as good a claim to materiality as the stone or wood.

"The properties of body," continues our learned opponent, "are size, weight, solidity, resistance, &c.; those of the mind are joy, hope, fear, &c.; but weight is not joy, resistance is not hope, size is not fear; therefore, as a block of stone is not a log of wood, so mind is not matter." That a *stone* possesses many *different qualities* from *wood*, and that mind possesses many different qualities from other substances, we by no means deny; but that these *different qualities* prove stone, or wood, or mind, or any other substance to be *immaterial*, we do deny. We care not how many different properties mind possesses over and above other substances; that is altogether foreign from the question. But is it destitute of any or of all the properties which other substances possess? is the question. Is it destitute of "size, weight, solidity, resistance, &c.?" If not, then the mind possesses all the essential characteristics of matter, though its peculiar and distinct properties should be multiplied to infinity.

This author calls "weight" one of the properties of matter. What is *weight?* It is nothing more nor less than force. Matter approaches to, or presses on, other matter with *weight*, or *force*, or *power*. Now matter either exerts this *force* of itself, or else it is impelled either directly or indirectly by other substances, possessing intelligence, power, and other properties of mind. If matter exerts this power of itself, then it exhibits one of the properties of mind; but if the seat of this power is in that substance called mind, then it is mind that exhibits the power called weight, and not other substances. Mr. Taylder informs us that "it is mind, and *mind alone*, which is the *seat of power*."* If this be true, (and we feel no disposition to deny it), then *weight* is not the property of unintelligent matter, but a property of mind. And the same reasoning will apply to all other *powers* or *forces* which are generally ascribed to unintelligent matter. They are only the powers or forces of mind, or else other substances exhibit powers or forces which are common to mind: in the latter case, mind could not be *immaterial:* in the former case, unintelligent matter (if such exist) is deprived of every force usually ascribed to it. It can have neither gravitation, attraction, repulsion, chemical affinity, nor any other conceivable force. Though deprived of all energy or force, unintelligent matter would still be possessed of those inert qualities (if, indeed, they may be called qualities) essential to its existence. These qualities, or rather conditions necessary to its existence, are duration, extension or place, solidity, figure, &c. An *immaterial substance* must have none of those conditions or qualities.

It is amusing to trace this author's process of reasoning. He first assumes premises entirely false, argues from the same, shows the deductions to be absurd, and triumphantly exclaims, "Mind then is not matter." We will quote the following specimen: "If the mind, says this author, "be material and the brain nothing but a large gland, secreting the various affections of thought, hope, joy, memory, &c., then all these *affections* or *qualities* are *material*, and must be also little particles of matter, of different forms and dimensions, and perhaps of various colours, Then we might, with

* Taylder against Materialism. Page 12.

the utmost propriety, without the shadow of an absurdity, logically say, 'the twentieth part of our belief, the half of a hope, the top of memory, the corner of a fear, the north side of a doubt,' &c. Mind then is not matter."* It will be perceived that this logical author, in the foregoing quotation, confounds *affections* or *qualities* with *mind;* that is, he supposes "thought, hope, joy, memory," &c. all to be material as well as the mind; he then introduces a material brain that secretes the material affections; but what becomes of the material mind he does not tell us; probably the material mind is stowed away in some extremity of the body—in the foot or big toe, so as not to interfere with its material affections, which are secreted in the material brain at the other extremity. After imagining up such an unheard of being, no wonder that he should discover some absurdities in its composition. No wonder that in such a creature of his own invention, there should be, not only "the corner of a fear," and "the north side of a doubt," but a cubical imagination with horns to it. No wonder that such frightful absurdities should cause as great a man as Taylder to exclaim with the upper part of a five-cornered assurance, that "Mind then is not matter." It would be a logical conclusion from his logical absurdities, founded on his *material affections* of a material mind.

But who does not know that "thought, hope, joy, memory," and all other *affections* or *qualities* are not substances of any kind, but merely different operations or states of the mind? A material mind, possessing the power to think, to feel, to reason, to remember, is not the brain, nor secretions of the brain, nor any other part of the fleshy tabernacle; but it is the being that inhabits it, that preserves its own identity, whether in the body or out of it, and remains unchangeable in its substance whatever changes may happen to the body. This material spirit or mind existed before it entered the body, exists in the body, will exist after it leaves the body, and will be reunited again with the body in the resurrection.

As another specimen of monstrous absurdities logically deduced from absurd premises, we quote the following:—"Materialism" he remarks, "is not only relatively but absolutely absurd. If mind be matter, or matter mind, then we may have the square or cube of joy or grief, of pain or pleasure. We may divide a great joy into a number of little joys, or we may accumulate a great joy by heaping together the solid parts of several little joys. We shall then have the color and shape of a thought. It will be either white, grey, brown, crimson, purple, or it may be a mixture of two or more colors. Then we shall have a dark grey hope, a bright yellow sorrow, a round brown tall pain, and an octagonal green belief; an inch of thought, a mile of joy." We do most cordially agree with Mr. Taylder that these results would be "not only relatively but absolutely absurd;" and only equalled by the absurdity of the premises from which they were deduced. He has assumed that the several STATES or CONDITIONS of the mind, such as joy, grief, pain, pleasure, thought, &c., are material as well as the mind. With the same propriety he might have assumed that MOTION is material as well as the matter moved. *Joy* is no more a *substance* than *motion*, Both are merely the *states* or *conditions* of substance. As great absurdities could be deduced from assuming that *motion* is material, as there can be from Mr. Taylder's assumption that *joy* is material. As an illustration, let us take this author's own words, with the exception of substituting *iron* for *mind*, *motion* for the *affections* of the mind; it will then read thus:—"If" *iron* "be matter, or matter" *iron*, "then we may have the square or cube of" *a solid motion*. "We may divide a great" *solid motion* "into a number of little" *solid motions*, "or we may accumulate a great" *solid motion* "by heaping together the solid parts of several little" *solid motions*. "We shall then have a color and shape of a" *motion*. "It will be either white, grey, brown, crimson, purple, or it may be a mixture of two or more colors. Then we shall have a dark grey" *motion*, "a round, brown, tall" *motion;* "an inch" or "a mile of" *solid motion, &c.* It is strange that Mr. Taylder did not close his train of reasoning, by saying, "Mind, therefore, is not matter;" and then we could have completed the parallel by saying, *iron, therefore, is not matter*. If such reasoning proves mind *immaterial*, similar reasoning will prove any other substance immaterial.

"Mr. Orson Pratt," observes our author, "calls matter into existence, of which

* Taylder against Materialism. Page 15.

the world knows but little. He has not only 'intelligent matter,' but 'all-wise,' and 'all-powerful' matter. This matter is capable of division into parts; for all matter has length, breadth, and thickness. Then we shall have the half of an intelligent atom of matter, the eighth of an all-wise atom, the thousandth part of an all-powerful atom, &c. Such are the absurdities which 'the Latter-day Saint' embraces." Here the author seems to have recovered partially from the wild absurd notions of applying the term *material* to the affections, and is willing to apply it to substance where it belongs. But he speaks of the division of atoms which does not accord with the general notions of modern philosophy. The immortal Newton says, "It seems probable that God, in the beginning, formed matter in *solid, massy, hard, impenetrable, moveable particles.*" This does not favor the divisibility of atoms. Newton further observes, "That nature may be lasting, the changes of corporeal things are to be placed only in the *various separations,* and *new associations* and *motions* of these *permanent* particles; compound bodies being apt to break, not in the midst of solid particles, but where those particles are laid together, and touch only in a few points. These are the views entertained by philosophers generally at the present day, with the exception of here and there an isolated individual who advocates the theory of the infinite divisibility of matter. Perhaps our author may be of that class; for he speaks of the division of atoms. It is admitted that substance is capable of division and subdivision until arriving at its ultimate atoms, after which all further separation ceases. This division of the same kind of substance does not alter or change the nature or properties of the respective parts; if they possessed attraction when united, they also possess it when separated, or else attraction is the result of union and ceases with it. So in relation to intelligent substance, without regard to its materiality or immateriality; if it is intelligent as a whole, it is intelligent in its respective parts after division, or else the intelligent power is the result of the union of unintelligent parts, and ceases when the union ceases. Therefore if the intelligent substance, called mind, is intelligent, as a whole, it is intelligent in all its parts; and there would be no more absurdity in speaking of the half, the eighth, or the thousandth part of an intelligent substance, than there would be in speaking of the half, the eighth, or the thousandth part of an attracting substance. And yet Mr. Taylder exclaims, "Such are the absurdities which the 'Latter-day Saint' embraces."

Perhaps our author's *immaterial mind* or *spirit* will not suffer him to believe that the *whole* spirit of man is made up or consists of *parts.* If the spirit of man is a *substance,* as Mr. Taylder admits, though he denies its *materiality,* then it must be either a simple uncompounded being or atom, or a united collection of such beings or atoms.

Bishop Butler supposes the spirit of man to be a single, simple, indivisible being. He remarks, that "since consciousness is a single and individual power, it should seem that the subject in which it resides must be so too," "that is the conscious being." He further says, "That we have no way of determining by experience what is the certain bulk of the living being each man calls himself; and yet, (continues he), till it be determined that it is larger in bulk than the solid elementary particles of matter, which there is no ground to think any natural power can dissolve, there is no sort of reason to think death to be the dissolution of it, of the living being, even though it should not be absolutely indiscerptible." * Our author seems to be a little more positive than Butler, and asserts apparently without any doubt, that "mind is simple not compounded."† Here, then, according to both Butler and Taylder, we have a simple, uncompounded, indivisible, little atom of conscious substance, or, in other words, an *intelligent atom.* The terms *atom* and *being* are synonymous when applied to a simple indivisible substance so small that Butler intimates that its "bulk" has not been determined to exceed "the solid elementary particles of matter."

If the spirit of one man is a little atom of intelligent substance having "bulk," the spirit of every other man is a similar atom; hence in the human bodies now living on the earth, there must exist nearly one thousand million of *intelligent atoms,* each conscious of its own existence, and capable of originating motion independently of the others. Mr. Taylder says this intelligent *atom* or *spirit* "is capable of separation from the body, and can exist independently of the body." This being admitted, then

* Butler's Analogy. Part I, Chap. I. † Taylder against Materialism. Page 14.

there must be many thousand million of intelligent atoms which once inhabited bodies but now exist independently of them. This is the legitimate result of the theory which assumes that the spirit of man is a little conscious being—a substance, simple, uncompounded and indivisible, capable of existing either in or out of a body. Where, then, Mr. Taylder, is the absurdity in believing as the "Saints" do, in the existence of immense numbers of intelligent atoms? It agrees most perfectly with the results of your own theory—the only difference is in the name. You call these little indivisible substances *immaterial*, we call them *material*. You apply to them the same powers that we do. You believe them to be conscious, intelligent, and thinking atoms as well as we. The name of a substance does not alter its nature; as for instance some call one of the constituent elements of the atmosphere "azote," others call it "nitrogen," but all admit that it possesses the same nature and properties. If this indivisible conscious being, or atom of substance, possesses "bulk," as Bishop Butler intimates, then in this respect it is like the atoms of all other substances, and therefore it must be matter.

If some atoms can possess various degrees of intelligence, wisdom, and power, whether in the body or out of it, then there is no absurdity in the theory that there are other atoms which are "all-wise" and "all-powerful." Mr. Taylder admits that there must be a God, and that he is an all-wise and all-powerful being or substance,—that substance must be either a simple uncompounded indivisible being or atom, or a collection of such beings or atoms. If it be an indivisible being or atom, it would prove the existence of one all-wise and all-powerful being or atom: if it be a collection of such beings or atoms, then the theory of all-wise and all-powerful atoms of substance is established. All theistical writers admit the existence of such a substance. It is not the *existence* of the substance that is questioned, but it is its *nature*. One class calls it *immaterial*, another *material*. Mr. Taylder has undertaken to prove that it is *immaterial*, but as yet he has not furnished us with even the most distant shadow of an evidence, unless, indeed, his own assertions are evidence. Indeed, he has nowhere attempted to prove that the spiritual substance of either man or the Deity possesses no properties in common with other substance admitted to be matter.

As another specimen of Taylder's logic we quote the following:—

"There is another conclusion equally absurd, if the existence of an immaterial substance be denied, and thinking be ascribed to matter, and that is, the mind must always think in the same way, in the same direction." As a proof of this assumption our author refers to the writings of Priestley, as follows:—"If man," says Dr. Priestley, "be a material being, and the power of thinking the *result* of a *certain organization* of the *brain*, does it not follow, that all his functions must be regulated by the laws of mechanism, and that, of consequence, all his actions proceed from an irresistible necessity?" "The doctrine of necessity," continues Priestley, "is the immediate result of the doctrine of the materiality of man; for mechanism is the undoubted consequence of materialism."

We are willing to admit that "an irresistible necessity" would be the inevitable consequence of assuming that "the power of thinking is the RESULT of a CERTAIN ORGANIZATION of the BRAIN." But this is a most absurd assumption; for if "the power of thinking be the result of a certain organization of the brain," then, when that organization ceases, the power of thinking would cease also, and there could be no separate existence for the mind or spirit.

But we believe that the power of thinking is not the RESULT of a brain organization, but the original property of that substance called spirit or mind, which can exist independently of a brain organization, and entirely separate and apart from the body.

Priestley asserts that "mechanism is the undoubted consequence of materialism." But this is a baseless assertion. Mechanism implies the incapability of a substance to act only as it is acted upon. All unintelligent substance is incapable of acting only according to the laws of Mechanism, as it is acted upon: hence, "an irresistible necessity characterizes all of its movements." But not so with an intelligent thinking substance: it can originate its own motions, and act according to its own will, independently of the laws of mechanism: hence, a perfect freedom characterizes all of its movements. Before Priestly or any other man can logically assert that "mechanism is the undoubted consequence of materialism," he must first prove that matter cannot think, and will, and move, or, in other words, he must prove that mind is not matter.

Our author endeavours to overthrow materialism because of the absurdities which Darwin advocated. He quotes the words of that author as follows:—"Ideas are material things: they are contractions, motions, or configurations of the fibres of the organs of sense." "Here," exclaims Mr. Taylder, "is the real *perfection of materialism! It destroys man's accountability to God!* There is then no such thing as praise or blame, fear or hope, reward or punishment, and, consequently, no religion. "How," inquires our author, "can the Mormons reconcile this conclusion with their religious fabric, built on revelations and visions?" "If *their God* be a material being, he must *necessarily act mechanically.*" We reply that we do not wish to reconcile our religious fabric with Darwin's absurdities. Darwin has assumed that "ideas, contractions, motions, or configurations," are all *material.*

What man, disencumbered of a strait waistcoat, could ever believe in such ridiculous nonsense! It is only equalled by Taylder's material joys and sorrows, of which we have already had occasion to speak. The substance of the Deity, nor no other intelligent substance, is dependent on the "*contractions, motions,* or *configurations*" of organical fibres for its actions, but it is a self-moving substance, not subject to the law of necessity or mechanism like unintelligent matter.

"The last consideration," says this immaterialist author, "which it is necessary to advance for the real existence of mind, is *consciousness.*" *

"The real existence of mind" is not doubted by us. Mr. Taylder has strayed entirely from the question. The question is not whether mind has a *real existence,* but whether it is *immaterial.*

"It is generally considered," remarks this author, "that in a few years our bodies are entirely changed. How, then, on the material scheme, can a Mormon tell that he is the same person *now* that he was *twenty years since,* or shall be *ten years hence?*" We reply that it is only the substance of the material body that is constantly changing, while the material spirit which inhabits the body, remains unchangeable. Personal identity consists, not in the identity of a changeable body, but in the identity of an unchangeable substance called spirit, which feels, thinks, reasons, and remembers. The Athenian galley, which was sent every year to Delos for a thousand years, had been repaired so often that every part of its materials had been changed more than once, therefore it did not remain the same identical substance during that period of time; but if a certain unchangeable diamond had been carried within this galley for one thousand years, it would be the same identical substance still, though the galley that carried it had been changed ever so often; so likewise let the material body meet with an entire change every few years, the unchangeable material spirit which it carries within will remain the same identical substance still.

Indeed, if Bishop Butler's intimation be correct, that the spirit of man is a small indivisible being or atom, whose bulk has not been determined to exceed the size of small elementary particles of matter, then it would be impossible for such a small conscious indivisible atom to change its substance in the least degree, and therefore it must preserve its entire identity under all possible circumstances.

Our author next inquires, "How can *spiritual* matter occupy the same space with the matter of which the body consists?" We answer that it cannot occupy the same identical space with other matter, for this is in all cases an absolute impossibility. It can only occupy its own space in union with the matter of which the body consists. Every particle of the body occupies a distinct space of its own, and no two particles of the body can exist in the same space at the same time, neither can any atom of spirit occupy the same space at the same time with any other atom or substance. All substances are porous. It can be proved that the component particles of all known substances are not in absolute contact, for all bodies composed of these particles can be compressed, and their dimensions reduced without diminishing their mass. All organized substances are porous in a high degree, that is their "volume consists partly of material particles and partly of interstitial spaces, which spaces are either absolutely void and empty, or filled by some substance of a different species from the body in question." † The material body being porous, there is room for the material spirit to ex-

* Taylder's Tract against Materialism. Page 18

† Lardner's Scientific Lectures. Vol. II. Lecture 1.

ist in close connexion with its component parts, and this too without infringing upon the impenetrability of substances. If the material spirit be as small as Bishop Butler intimates, it will not occupy much room in the body. Many millions of millions of such spirits, if "not larger in bulk than the elementary particles of bodies," could occupy much less room than a cubic inch of space.

We have now examined all of Mr. Taylder's arguments (if, indeed, they may be called arguments) which have been adduced in support of his first proposition, which it will be recollected, was stated in these words—"The philosophy of the Mormons is IRRATIONAL?" or, in other words, it is irrational to believe in the materiality of all substance. How far he has supported this proposition our readers can judge for themselves. He has not brought forth the least shadow of evidence to prove that such a thing as an immaterial substance exists. He has, indeed, argued, that such a thing as mind or spirit has a real existence—that it thinks, and feels, and is conscious. In all these things he agrees with us, without the least variation. He argues that the substance called mind, possesses many different and superior qualities to all other substance; his views in this respect do not differ in the least from ours. He has clearly exhibited the absurdities of Priestley, Darwin, and various other writers, who have made mind the result of the motions of the brain or of its organization. We agree with him most perfectly in the rejection of such absurdities, but in no place has he brought forward argument, reason, or evidence to prove that the substance called mind possesses no properties in common with other substances; therefore he has utterly failed in establishing his proposition. As no immaterialist can, from experiment, reason, or any other process whatsoever, glean the least shadow of evidence in favour of the immateriality of any substance, therefore we shall now on our part show—

I.—THAT IMMATERIALISM IS IRRATIONAL, OPPOSED TO TRUE PHILOSOPHY.

II.—THAT AN IMMATERIAL SUBSTANCE CANNOT EXIST.

I.—Immaterialism is absurd, and opposed to true Philosophy.

1. The immaterialist assumes that God consists of an immaterial substance, indivisible in its nature, "whose centre is everywhere and circumference nowhere." The indivisibility of a substance implies impenetrability; that is, two substances cannot exist in the same space at the same time; hence, if an indivisible substance exist everywhere, as it cannot be penetrated, it will absolutely exclude the existence of all other substances. Such a substance would be a boundless, infinite solid, without pores, incapable of condensation, or expansion, or motion, for there would be no empty space left to move too. Observation teaches us that this is not the case; therefore an infinitely extended, indivisible, immaterial substance is absurd in the highest degree, and opposed to all true philosophy.

2. The immaterialist teaches that the Godhead consists of three persons of one substance, and that each of these persons can be everywhere present. Now in order to be everywhere present, each of these persons must be infinitely extended, or else each must be susceptible of occupying two or more places at the same time. If a substance be infinitely extended it ceases to be a person; for to all persons there are limits of extension called figure; but that which is not limited can have no figure, and therefore cannot be a person. Therefore, it is absolutely necessary that a person should be included in a finite extent. Now that which is limited within one finite extent, cannot be included within some other extent at the same time; therefore it is utterly impossible for a person to be in two or more places at the same time, hence immaterialism is totally absurd and unphilosophical.

3. The immaterialist teaches that the substance of the Deity is not only omnipresent and indivisible, but that all other substances are contained in his substance and perform all their motions in it without any mutual action or resistance. The profound and illustrious Newton, in the Scholium at the end of the "Principia," has fallen into this error; he says, "God is one and the same God always and everywhere. He is omnipresent, not by means of his *virtue* alone, but also by his *substance*, for virtue cannot subsist without substance. In him all things are contained, and move, but without mutual passions *God is not acted upon by motions of the bodies; and they suffer no resistance from the omnipresence of God.*" Here we have an omnipresent substance, which is said by immaterialists to be so compact as to be *indivisible*, with

worlds moving in it without suffering any resistance: this is the climax of absurdity. All masses of substance with which we are acquainted, are susceptible of division, yet even in these, bodies cannot move without being resisted; how much more impossible it would be for worlds to exist and move in an indivisible substance without resistance, yet this is the absurdity of the immaterial hypothesis. There is nothing too ridiculous or too unphilosophical to be incorporated in an immaterial substance when its existence has been once assumed.

The reflecting mind turns away from such fooleries with the utmost disgust, and feels to pity those men who have degraded the great and all-wise Creator and Governor of the universe by applying to him such impossible, unheard of, and contradictory qualities. The heathen, in their wildest imaginations never fancied up a god that could begin to compare with the absurd qualities ascribed to the immaterialists' god.

II.—An Immaterial Substance cannot exist.

1. We shall first endeavour to show what is absolutely *essential* to the existence of all substance. It will be generally admitted that space is essential to existence. Space, being boundless, all substances must exist in space. Space is not the property of substance, but the place of its existence. Infinite space has no qualities or properties of any description excepting divisibility. Some eminent philosophers have supposed *extension* to be a property of space, but such a supposition is absurd. Extension is space itself, and not a property of space. As well might we say that *azote* is a property of nitrogen, whereas they are only two different names given to the same substance, as to say that extension is a property of space. Infinite space is divisible, but otherwise it cannot possibly be described, for it has no other properties or qualities by which to describe it. It has no boundaries—no figure—no other conceivable properties of any description. It has a variety of names such as space, extension, volume, magnitude, distance, &c., all of which are synonymous terms.

2. Duration is also essential to the existence of substance. There can be no such thing as existence without duration. Duration, like infinite space, is divisible, but otherwise it has no properties or qualities of any description. Like space we can call it by different names, as duration, time, period, &c.; but to give it any other kind of description would be absolutely impossible. Infinite space can only be distinguished from duration by certain imaginary qualities, which can be assigned to finite portions of it, but which cannot be assigned to duration. We can conceive of cubical, prismatical, and spherical portions of space, but we cannot conceive of portions of duration under any kind of shape. Both space and duration are entirely powerless, being immovable, yet both are susceptible of *division* to infinity. To assist us in our future remarks we shall give the following definitions:—

Definition 1.—Space is magnitude, susceptible of division.

Definition 2.—A Point is the negative of space, or the zero at which a magnitude begins or terminates; it is not susceptible of division.

Definition 3.—Duration is not magnitude, but time susceptible of division.

Definition 4.—An Instant is the negative of duration, or the zero at which duration begins or terminates; it is not susceptible of division.

Definition 5.—Matter is something that occupies space between any two instants, and is susceptible of division and of being removed from one portion of space to another.

Definition 6.—Nothing is the negative of space, of duration, and of matter; it is the zero of all existence.

3. Modern immaterialists freely admit, as we have already shown, that "*a disembodied spirit*" is Nowhere." We must no longer allow ourselves to imagine," says the immaterialist, "that it is, or can be, in any place."* But that which does not occupy any place or space, has no magnitude, and is not susceptible of division; therefore it must be an unextended *point* or *nothing*—(see definitions 2 and 6,) the negative of both space and matter, that is, the negative of all existence. *Immateriality* is a representative of *nothing: immaterial* substance is only another name for *no* substance; therefore such a substance does not, and cannot exist.

* Taylor's Physical Theory of another Life. Chapter II.

4. Having shown that an immaterial substance can have no existence, because it has no relation to space, we shall next show that it can have no existence, because it has no relation to duration. Isaac Taylor says, "that which is wholly abstracted from matter, and in speaking of which we deny that it has any property in common therewith, *can in itself be subjected to none of its* CONDITIONS." One of the *conditions* absolutely essential to the existence of matter is duration or time. (See definition 5.) That which is not subjected to the condition of duration, must be subjected to the condition of an instant, which is the negative of duration; but nothing is also the negative of duration and of substance; (see definition 4 and 6;) therefore that which has no duration is *nothing*, and cannot be a substance; hence an immaterial substance cannot exist.

There are many truths which may be called FIRST TRUTHS, or self-evident truths, which cannot be demonstrated, because there are no truths of a simpler nature that can be adduced to establish them. Such truths are the foundation of all reasoning. They must be admitted without demonstration, because they are self-evident. That space and duration are essential conditions to the existence of all substance, may be denominated a self-evident truth; if so, it is useless to undertake to prove it. And in this case, the foregoing need not be considered as a demonstration, but merely different forms of expression representing the same self-evident truth.

IMMATERIALISTS ARE ATHEISTS.

There are two classes of Atheists in the world. One class denies the existence of God in the most positive language: the other denies his existence in duration or space. One says, "There is no God;" the other says, "God is not *here* or *there*, any more than he exists *now* and *then*."* The infidel says, God does not exist anywhere. The Immaterialist says, "He exists *Nowhere*."† The infidel says, There is no such substance as God. The Immaterialist says, There is such a substance as God, but it is "*without Parts*."‡ The Atheist says, There is no such substance as *Spirit*. The Immaterialist says, "A spirit, though he lives and acts, occupies no room, and fills no space, in the same way and after the same manner as matter, not even so much as does the minutest grain of sand."§ The Atheist does not seek to hide his infidelity: but the Immaterialist, whose declared belief amounts to the same thing as the Atheist's, endeavours to hide his infidelity under the shallow covering of a few words.

The "thinking principle," says Dr. Thomas Brown, "is essentially one, not extended and divisible, but incapable by its very nature, of any subdivision into integral parts."‖ What is this but the rankest kind of infidelity couched in a blind, plausible form. That which is "not extended and not divisible" and "without parts," cannot be anything else than nothing. Take away these qualities and conditions, and no power of language can give us the least idea of existence. The very idea conveyed by the term existence is something extended, divisible, and with parts. Take these away, and you take away existence itself. It cannot be so much as the negative of space, or, what is generally called, an indivisible point, for that has a relation to the surrounding spaces. It cannot be so much as the negative of duration, or, what is generally called, an indivisible instant, for that has a relation to the past and future. Therefore, it must be the negative of all existence, or what is called absolutely NOTHING. Nothing, and nothing only, is a representative of that which has no relation to space or time—that is, unextended, indivisible, and without parts. Therefore, the immaterialist is a religious Atheist; he only differs from the other classes of Atheists, by clothing an indivisible unextended NOTHING with the powers of a god. One class believes in no God; the other class believes that NOTHING is god, and worships it as such. There is no twisting away from this. The most profound philosopher in all the ranks of modern Christianity, cannot extricate the Immaterialists from atheism. He cannot show the least difference between the idea represented by the word *nothing*, and the

* Isaac Taylor's Physical Theory of Another Life Chap. II.

† Good's Book of Nature.

‡ First of the Thirty Nine Articles; also 1 Art. Methodist Discipline.

§ Rev. David James on the Trinity, in Unitarianism Confuted. Lec. VII., page 382.

‖ Brown's "Philosophy of the Human Mind." Lec. XCVII.

idea represented by that which is unextended, indivisible, and without parts, having no relation to space or time. All the philosophers of the universe could not give a better or more correct definition of *Nothing*. And yet this is the god worshipped by the Church of England—the Methodists—and millions of other atheistical idolators, according to their own definitions, as recorded in their respective articles of faith. An open Atheist is not so dangerous as the Atheist who couches his atheistical doctrines under the head of "ARTICLES OF RELIGION." The first stands out with open colours, and boldly avows his infidelity; the latter, under the sacred garb of religion, draws into his yawning vortex, the unhappy millions who are persuaded to believe in, and worship an unextended indivisible *nothing* without parts, deified into a god. A pious Atheist is much more serviceable in building up the kingdom of darkness than one who openly, and without any deception, avows his infidelity.

No wonder that this modern god has wrought no miracles and given no revelations since his followers invented their "Articles of Religion." A being without parts must be entirely powerless, and can perform no miracles. Nothing can be communicated from such a being; for, if nothing give nothing, nothing will be received. If, at death, his followers are to be made like him, they will enjoy, with some of the modern Pagans, all the beauties of annihilation. To be made like him! Admirable thought! How transcendently sublime to behold an innumerable multitude of unextended nothings, casting their crowns at the feet of the great, inextended, infinite Nothing, filling all space, and yet "without parts!" There will be no danger of quarrelling for want of room; for the Rev. David James says, "Ten thousand spirits might be brought together into the smallest compass imaginable, and there exist without any inconvenience for want of room. As materiality," continues he, "forms no property of a spirit, the space which is sufficient for one, must be amply sufficient for myriads, yea, for all that exist."* According to this, all the spirits that exist, "could be brought together into the smallest compass imaginable," or, in other words, into no compass at all; for, he says, a spirit occupies "no room, and fills no space." What an admirable description of Nothing! *Nothing* "occupies no room, and fills no space!" If myriads of Nothings were "brought together into the smallest compass imaginable," they would "there exist without any inconvenience for want of room." Everything which the Immaterialist says, of the existence of *Spirit*, will apply, without any variation, to the existence of *Nothing*. If he says that his god cannot exist "Here" or "There," the same is true of *Nothing*. If he affirms that he cannot exist "Now" and "Then," the same can, in all truth, be affirmed of *Nothing*. If, he declares, that he is "unextended," so is *Nothing*. If he asserts that he is "indivisible" and "without parts," so is *Nothing*. If he declares that a spirit "occupies no room and fills no space," neither does *Nothing*. If he says a spirit is "Nowhere," so is *Nothing*. All that he affirms of the one, can, in like manner, and, with equal truth, be affirmed of the other. Indeed, they are only two words, each of which express precisely the same idea. There is no more absurdity in calling *Nothing* a substance, and clothing it with Almighty powers, than there is in making a substance out of that which is precisely like nothing, and imagining it to have Almighty powers. Therefore, an immaterial god is a deified Nothing, and all his worshippers are atheistical idolators.

A SPIRITUAL SUBSTANCE IS MATERIAL.

That spirit or mind has a relation to space, is evident from the fact of its location in the body. The body itself exists in space, therefore every particle of substance which it contains must exist in space. No point can be assumed in the body but what has a relation to the surrounding space or extension. Therefore spirit must have a relation to extension or it cannot exist in the body. All unextended points have a relation to space, though they are no part of space, and do not occupy space; but an unextended substance to have no relation to space cannot be as much as a point. A point is a *located* nothing, but an unextended substance is nothing, having no *location*.

What can be more unphilosophical, contradictory, and absurd, than to assume that something can exist that is "unextended,"—that "occupies no room, fills no space,"

* Rev. David James on the Trinity, in Unitarianism Confuted. Lec. VII., page 382.

—has "no parts?" We ask our readers to pause for a moment, and endeavour to conceive of a substance that has no parts. Grasp it if you can in your imaginations. Think of its existing where there is no space. Conceive, if you can, of a locality outside of where space ceases. Imagine a spirit, if possible, occupying no room on the outside of the bounds of a boundless space. Do not your judgments, and every power of your minds revolt at the absolute absurdities and palpable contradictions? By this time, perhaps, you are ready to inquire, can it be possible that any man in all the world could believe in such impossibilities? Yes, it is possible. These very absurdities now stand in bold relief, not only in the most approved philosophical works of modern times, but incorporated in the very "Articles of Religion" which millions have received as their rule of faith.

That spirit or mind has a relation to duration is manifest in the act of remembering. Through the memory the mind perceives itself to be the same conscious being *now*, that it was, an hour, a day, a year ago; it perceives that itself has existed through a certain period of duration. There is as much certainty of its own relations to duration as there is of any such relation in any other substance whatever. If there is no certainty that mind has a relation to duration, there is no certainty that any other substance has such a relation; hence all would be uncertainty, even our own existence. Bishop Berkeley denied the existence of the material world, and contended that mind alone existed. His philosophy swept away the material world, and the first Article of his religion swept away the immaterial world from *space;* and the modern immaterialist sweeps it away from all relation to *time*. So between them all, space and time are pretty well cleaned out; not so much as a nest egg left to replenish the great infinite void.

Mind, like all other matter, is susceptible of being moved from place to place. We see this exemplified in the movements of the mind through the medium of the body which conveys it from place to place on the surface of the earth. But though man was stationary upon the earth's surface, the earth itself with all its inhabitants, is moving with the rapid velocity of nineteen miles every second, which proves to a demonstration that mind is capable of being moved from place to place with a velocity far exceeding that of a cannon ball. But *motion* involves the ideas of both space and time. Mind cannot be moved without being moved in space; it cannot pass from point to point instantaneously. However rapid the velocity, time is an essential ingredient to all motion. That eminent and profound philosopher, the late Professor Robison of Edinburgh, says, "In motion we observe the *successive* appearance of the thing moved in *different* parts of space. Therefore, in our idea of motion are involved the ideas or conceptions of space and time."

"All things are placed in space, in the order of situation. All events happen in time, in the order of succession."

"No motion can be conceived as instantaneous. For, since a moveable, in passing from the beginning to the end of its path, passes through the intermediate points; to suppose the motion along the most minute portion of the path instantaneous, is to suppose the moveable in every intervening point at the same instant. This is inconceivable and absurd."* The motion of mind, therefore is another positive proof that it has a relation to both space and duration.

"Extension and resistance," says Dr. Thomas Brown, "are the complex elements of what we term matter; and nothing is matter to our conception, or a body, to use the simpler synonymous term which does not involve these elements." Figure, magnitude, divisibility, are only different modifications of extension. Solidity, liquidity, viscidity, hardness, softness, roughness, smoothness, are different modifications of resistence. All these terms are only extension and resistance, modified in a certain degree, and under other names. Our notion of extension is supposed by Dr. Brown to be acquired from our notion of time as successive, involving length and divisibility. Our notion of resistance he supposes to be obtained through our muscular organs. These organs are first exerted, and then excited by something without, and in their turn excite the mind with a feeling of resistance. The feeling of resistance combined with the feeling of extension gives us the notion of matter. If Dr. Brown's views be

* Robison's Mechanical Philosophy. Vol. I. Introduction.

correct, no one can acquire a notion of matter, by seeing, hearing, tasting, smelling, or simple touch. Either or all of these will only produce certain feelings in the mind without giving us any notion of an external extended resistance. A muscular effort opposed by some substance or foreign body is the only possible way, according to his theory, for the infant mind to obtain a notion of extended solidity or resistance.*

If solidity and extension then are the essential characteristics of matter; and if the resistance of a muscular effort be the only possible way of learning these characteristics; it may be asked, how did Dr. Brown learn that the rays of light are material? He has frequently in his philosophy called light material. Has light in any way resisted his muscular efforts? Have the muscular organs ever been able to grasp a ray of light? Have the particles of light either singly or collectively ever acted upon our muscular organs in such manner as to give us a notion of extension and resistance? Have they ever affected the mind in any way only to impart to it the feeling of color? Does not Dr. Brown himself repeatedly affirm, that light can only impart the sensation of color; and that extension, magnitude, figure, solidity, can never be known by the sense of seeing? Does he not assert, that "nothing is matter to our conception which does not involve these elements?" Why then does he assume light to be material?

If, then, light can be ranked as a material substance without exhibiting the least resistance to the muscular organs, why not mind or spirit be considered material also? Why believe that light consists of inconceivably small vibratory or emanating particles of matter from the mere affection of the mind called color, and yet be unwilling to believe that the mind affected is material? If that which produces a sensation or feeling be regarded a solid extended substance, independently of muscular resistance, where is the impropriety, in regarding that which receives the sensation or feeling, as a solid extended substance also?

Dr. Brown, and all other immaterialists, universally believe that the sensation of smell is produced by small material particles, acting upon our olfactory nerves. But we ask, how is Dr. Brown or any other person to determine those odorous particles to be material? It may be said, that we determine them to be solid and extended by tracing them to the substances from which they emanate. But can it be proved that they constitute any part of the solid extended substance from which they emanate, any more than light is a part of the substance from which it emanates? We know a rose to be solid and extended, not from the sensation of vision or smell, but from the sensation of resistance which it offers to our muscular organs when we attempt to grasp it. But because a rose is solid and extended, that does not prove that light and fragrance, by which we discern its color and smell, are any part of the rose.

If Dr. Brown's theory be true, it is absolutely impossible to prove that the odoriferous particles which affect us with the sensation of fragrance, are a solid extended substance. These particles of odour appear, indeed, to have been connected in some way with bodies from which they emanate; but there is no possible means for the muscular powers to determine them to be parts of those bodies, any more than the colored light or the heat which are also transmitted from them. No one in speaking of a rose would think of classifying heat and light as a portion of its solid substance; yet both heat and light, like the particles of odour, are intimately connected with it, and are constantly being thrown off from it.

"What is there," inquires Dr. Brown, "which we can discover in the mere sensation of fragrance, that is itself significant of solidity, extension, or whatever we may regard as essential to the existence of things without? As a mere change in the form of our being, it may suggest to us the necessity of some cause or antecedent of the change. But it is far from implying the necessity of a corporeal cause;—any more than such a direct corporeal cause is implied in any other modification of our being, intellectual or moral—in our belief, for example, of the most abstract truth, at which we may have arrived by a slow developement of proposition after proposition in a process of internal reflective analysis, or in the most refined and sublime of our emotions, when, without thinking of any one of the objects around, we have been meditating on the divinity who formed them—himself the purest of spiritual existences.

* Brown's Philosophy of the Human Mind. From the XX to the XXIX Lecture inclusive.

Our belief of a system of external things, then, does not, as far as we can judge from the nature of the feelings, arise from our sensations of smell, more than from any of our internal pleasures or pains."*

Odorous particles, then, have never been submitted to Dr. Brown's only test of materiality, and yet he, and all other immaterialists, without any hesitation, pronounce them to be matter. The spirit, like these particles of odour, can exist in connexion with the body or separate from it; and yet it forms no part of the fleshly tabernacle. If like the particles of odour, it really eludes the grasp of the muscular organs, and if neither these odoriferous particles, nor the spirit, can be proved by any muscular effort to have solidity and extension; why, then, should one be called *material*, and the other *immaterial?*

If the mind be unextended, how can it receive any sensations from things without? It could not act upon bodily organs, for they are extended. Neither could bodily organs act upon it.

Philosophers have endeavoured to invent numberless hypothesis to account for the action of matter on the mind, which they have assumed to be immaterial. The old Peripatetic doctrine of perception, by species or phantasms, which for so many centuries held so unlimited a sway in the philosophic world, was probably originated to connect material with immaterial substances. When this absurdity slowly died away, other hypothesis, no less erroneous, immediately supplied its place. Des Cartes, seeing no possibility of any reciprocal action between matter and something that was inextended, invented his system of occasional causes, and represented the external world entirely incapable of affecting the mind in any way whatever. He ascribed all the sensations and affections of the mind to the immediate agency of the Deity, virtually rendering external objects entirely useless to the mind. This conjecture has been modified by succeeding philosophers without, however, removing its absurdities. It is useless to revert to all the absurd theories which have from time to time distracted the metaphysical world, and which have been originated for no other purpose than to uphold the still greater absurdity of immaterialism. Philosophers of ancient times imagined the existence of an immaterial substance, unextended in its nature, like nothing. To support this wild and vague imagination, learned metaphysicians have given birth to innumerable conjectures, in order to connect this imaginary substance with the material world.

Dr. Brown, however, being a little more wise than the immaterialists who preceded him, does not attempt to connect the mutual affections, existing between matter and mind, by substituting some conjectural intervening *causes*. Instead of this, he advocates the direct affection of the mind by the presence of material objects—that the change of state in the one is produced by the change of state in the other, independently of intervening causes. Now this, in our view, is really what happens.

We believe that matter can only act upon mind because mind is an extended material substance. But Dr. Brown supposes there is no absurdity in matter acting upon that which is unextended. He endeavours to substantiate the possibility of the direct mutual affections of mind and matter, by referring to some examples of matter acting upon matter as in gravitation.† But we do not conceive these cases to be in the least analogous; for there is no absurdity in supposing one extended substance to act upon another which is also extended. But for extended substances with parts to act upon unextended substances is without a parallel, and inconceivably absurd. Indeed there could be no action at all; an immaterial mind could not act upon an immaterial mind any more than nothing could act upon nothing. To talk about matter affecting that which is inextended and without parts, is to talk about matter affecting nothing.

The very fact of the external organs affecting the mind without any intervening cause, the same as other matter affects other matter, is an argument of the strongest kind in favour of the materiality of mind. A piece of iron is affected in a certain manner by introducing into its presence a loadstone, so the mind is affected in a certain manner by the presence of light upon the retina, or by the presence of odour upon the olfactory nerve. If, then, mind can be directly affected by other substances, the same as matter directly affects matter, why should it be called an immaterial substance?

* Brown's Philosophy of the Human Mind. Lecture XX. † Ibid. Lecture XXX.

If resistance to our muscular efforts, as Dr. Brown supposes, be our only test of solidity and extension, and consequently of matter, then mind itself has the greatest claims to materiality. A muscular effort is nothing more than an effort of the mind. Without the mind the muscles are incapable of any effort whatsoever. Two men stretch out their arms, press their hands together, and resist each other with great force. In this example as it is commonly said, the muscular efforts of the one are resisted by the muscular efforts of the other; but as the muscles have no power of themselves, the facts of the case are, that the mind of the one truly resists the mind of the other through the medium of their respective muscles. If that which causes resistance then be material, mind must be material.

If two bodies of iron of equal size were moving with equal velocities towards each other, upon meeting they would destroy each others motion, and the next moment, though in contact, there would be no signs of resistance; not so with the resistance which mind offers to mind through the medium of the muscular organs; the resistance can be continued at the option of the two resisting minds; hence mind exhibits resistance in a greater degree than other substance, and should, therefore, according to Dr. Brown's test, be considered material in preference to all other substances.

No two atoms of spirit or any other matter can occupy the same identical space at the same time. There is as much evidence in favor of the impenetrability of spirit as there is of any other matter. The Rev. David James, nor no one else, has ever seen or heard of two or more spirits or atoms of any other substance, occupying the same space at the same time. Such an idea is not only without proof, but is inconceivably absurd.

No two atoms of spirit or any other matter can occupy two or more places at the same time. We have never known of a circumstance of the spirit of man residing in the body and out of it at the same time. No particle of light, odour, heat, electricity, can occupy two places at once. These substances can only be extensively diffused by being extensive in quantity. The particles of light which enter the right eye are not the same which enter the left eye. Though their qualities may be exactly alike, yet they are separate individual substances, as much so as if they were millions of miles asunder. The same is true of the atoms of spirit and all other substances.

Of the Essence of Substances.

Philosophers of modern times have asserted that we know nothing of the *essence* of bodies. It is affirmed that all that can be known of mind or matter, are merely its properties. Dr. Abercrombie, says, "We talk, indeed, about matter, and we talk about mind; we speculate concerning materiality and immateriality, until we argue ourselves into a kind of belief that we really understand something of the subject. The truth is, we understand nothing. Matter and mind are known to us by certain properties: but in regard to both it is entirely out of the reach of our faculties to advance a single step beyond the facts which are before us. Whether in their substratum or ultimate essence, they are the same, or whether they are different we know not, and never can know in our present state of being."*

There are many truths which we ascertain by reflection, independently in a great measure of our senses. We are assured and know in our own minds that duration must be endless, and that space must be boundless, not because we have learned these truths directly through the medium of our senses, or have been able to demonstrate them by any process of reasoning. In the same way we know concerning the essence of bodies. Instead of being entirely ignorant on the subject, as modern philosophers assert, it is directly the opposite; we know the essence of all substances. Solidity is the only essence in existence. Although the ultimate atoms of matter cannot come under the cognizance of our senses, and we cannot demonstrate their solidity by any process of reasoning, yet we are none the less assured of their solidity. We believe that they are solid because it is impossible for us to believe otherwise. We are as certain that the ultimate atoms of all substances are solid, as we are that they exist. What we mean by solidity is, that all substances completely fill a certain amount of space, and that it is impossible for them ever to fill a greater or less amount of space.

* Abercrombie on the Intellectual Powers. Part I. Sec. I.

The amount of absolute space occupied by any substance is constant, that is the elementary atoms cannot be increased or decreased in magnitude in the least degree. Particles may be divided, but their respective parts occupy the same amount of space when separated as when united. Condensation or expansion is not a property of the ultimate atoms of bodies, but merely the relation which these atoms sustain to each other. When a collection of atoms called body are forced into a closer connexion with each other, the body is said to be condensed. When their relative distances are increased the body is expanded. The maximum of density excludes all pores. In such a condition the space is wholly occupied—any further condensation is absolutely impossible. A bar of iron varies its dimensions with its temperature, while the atoms of which the bar consists remain unchangeable in size. The pores of the iron increase in the same proportion as the bar increases, and diminish as the bar diminishes. Solidity is universally supposed to be a property of atoms, but this is an error. Solidity is not a property, but only another name for the essence. A property must be a property of something; but solidity is not a property of *anything*—it is the essence itself—the thing that exists, aside from all properties and powers. If we suppose *solidity* to be a *property*, then it is evident that there must be a distinction between atoms as possessors, and solidity as the thing or property possessed; but we find it impossible to conceive of atoms separate and apart from solidity. Deprive atoms of solidity, and they are deprived not of a property, but of existence itself, and nothing remains. Solidity is associated with existence, and we cannot conceive of the one independently of the other. Solidity, then, is the essence to which all qualities belong—taste, smell, colour, weight, &c., are the affections of solids. Every feeling or thought is the feeling or thought of solids. All the powers of the universe, from the almighty powers of Jehovah down to the most feeble powers that operate, are the powers of solid atoms. We can conceive of solid atoms existing without powers, but we cannot conceive of atoms existing without solidity; therefore the very essence of all substance is solidity. Love, joy, and all other affections are only the different states of this essence.

When the essence or solidity of substance is considered by itself, independently of its powers, there cannot possibly be any difference in atoms only in their *magnitude* and *form*. The essence of all substance is precisely alike when the essence alone is considered. Substances can only differ in their magnitude, form, and susceptibilities, but not in their essences, for they are and must be alike.

The Immaterialists only Possible Argument Refuted.

The only possible argument which the immaterialist pretends to bring forward in support of the *inextension* and *indivisibility* of a thinking substance, and consequently of its immateriality—is founded on the self-consciousness of such substance.

A thinking substance is conscious of its own individual unity: it is conscious that itself is not *many* beings, but *one*. Mankind universally feel their own individual unity when each contemplates himself. Each one is certain that it is the same being that rejoiced yesterday who remembers to-day—that all past and present affections are the affections of *one* being, and not of many. The absolute *oneness* of a thinking being is supposed to be inconsistent with a *plurality* of parts. To avoid this supposed inconsistency the immaterialist assumes that such a substance is without parts.

Dr. Brown says "that the very notion of *plurality* and division is as inconsistent with the notion of self as the notions of existence and non-existence."* That by the term "*plurality*," he means the plurality of parts, as well as a plurality of atoms,—is very evident from the whole tenor of his reasoning. If the materialist, as Dr. Brown again says, "assert thought to be the affection of a single particle, a monade; he must remember that if what he chooses to term a single particle, be a particle or matter, it too must still admit of division; it must have a top and a bottom, a right side and a left; it must, as it is demonstrable in geometry, admit of being cut in different points, by an infinite number of straight lines; and all the difficulty of the composition of thought, therefore, remains precisely as before." "If it be supposed,"

* Brown's Philosophy of the Human Mind. Lecture XCVI.

continues he, "so completely divested of all the qualities of matter, as not to be *extended*, nor consequently divisible, it is then mind which is asserted under another name, and every thing which is at all important in the controversy is conceded."*

A unity of substance, consisting of parts, is supposed by Dr. Brown and other immaterialists to be, not only relatively, but absolutely absurd. But this supposed absurdity is only imaginary, and is founded wholly on supposition and false reasoning, and not on our self-consciousness. Self-consciousness teaches us the *unity* of self, but it does not teach us that a unity of self is inconsistent with a plurality of parts, and consequently inextended.

The absolute *oneness* or *unity* of a thinking being can, by no means, be denied. Every man in all the world,—the savage as well as the philosopher,—is conscious that what he calls himself is not *many* but *one;* but no man is conscious that the thinking substance called self does not consist of a plurality of parts—no one is conscious that self is inextended. Indeed, in the very notion of unity is involved the notion of a plurality of parts. In abstract numbers themselves a unit consists of an unlimited number of fractional parts. A unit of time is composed of innumerable parts called moments. A unit of space embraces a countless number of fractional spaces. A unit of substance is composed of an immense number of fractional parts. Without a plurality of parts we can form no notion whatsoever of unity. If consciousness, therefore, teaches us of the unity of self, it must teach us of a unity consisting of parts; otherwise it teaches us nothing. The unity of the thinking being, then, proves to a demonstration that it consists of parts, and consequently must be extended.

The term *unity* when applied to time, space, or substance, is entirely indefinite as to quantity. Any quantity, either great or small, may be assumed as a unit. In infinite space the universe may be assumed as a unit; in the solar system a world; in a multitude of human beings a man; in a bodily organ a molecule of any compounded substance which enters into its composition; and, in a molecule, an atom may be assumed as the unit. In an atom there is an indefinite number of parts, either of which may be chosen as a unit. But when we descend the scale still farther, and speak of that which has no parts, we can form no possible conception of a unit of inextension. The term nothing, instead of unity, is the only applicable term for that which is inextended. To think of unity in reference to external things, we think of something that has parts; so likewise to feel the unity of the mind is to feel that it has parts.

If the unity or oneness of the mind is any evidence in favor of its being inextended and without parts, the unity or oneness of all other substances is equal evidence of their inextension. All the atoms of every substance in the immensity of space, when considered separately and apart, are units, that is, each atom is not *many* substances, but *one*. Therefore, if the unity of substance necessarily implies the inextension of substance, every atom in the universe must be inextended and without parts, and consequently immaterial.

If it be said that the universe contains no substances that can be called *units*, but that each atom is a *plurality* of substances, this would not obviate the difficulty in the least; it would only be adding absurdity to absurdity; for a *plurality* to exist without the possibility of a *unity's* existing, is inconceivable nonsense. A plural number, without a singular, or many substances to co-exist without the possibility of the existence of any single one, is as grossly absurd as immaterialism itself. Hence *unity* implies parts as much as *plurality*. Therefore, wherever a unity or plurality of substance exists, there matter exists, with all its essential characteristics.

No doubt but that the immaterialist absurdity was invented principally to combat the gross errors which have been embraced by some materialists, both of ancient and modern times. The great majority of materialists have contended that thought and feeling are the *results* of organization, beginning and ceasing with it. Hobbes, Spinosa, Priestley, Darwin, and numerous other individuals, have strenuously advocated this inconsistency. They have asserted that particles of matter have no susceptibilities of thought and feeling when unorganized, but as soon as they were brought together into a certain system, the result of such union is thought and feeling. Dr.

* Brown's Philosophy of the Human Mind. Lecture XCVI.

Brown, in combating this vague conjecture, has clearly shown that a system of particles can have no properties as a whole which it does not possess in its individual parts; and, consequently, that a thought, or a joy, or a fear, or any other affections of the mind, cannot possibly be the affections resulting from a plurality, but in all cases must be the affections or feelings of every part of a substance. We most cordially believe with Dr. Brown, that a system of particles cannot possibly possess a property which the individuals composing the system do not possess. Had this great philosopher and metaphysician stopped here, his reasonings would have been amply sufficient to have overthrown the errors of Priestley, Darwin, and others who have supposed thought to begin and end with organization. But by supposing an individual unity to be inconsistent with extension and parts, he has advocated an absurdity still more glaring than the one which a part of his reasoning has so successfully overthrown.

There is another gross error of a very different nature from the one advocated by Priestley and his followers, which Dr. Brown also very clearly exposes. This error consists in assuming thought, hope, fear, joy, sorrow, desire, and all other affections to be little particles of matter. We are not aware, however, that there was ever a human being so void of common sense as to advocate this palpable inconsistency. It is very evident that this error is not necessarily incorporated with that absurd notion which supposes thought and other affections to be a *property* of an organized system of particles, but not a *property* of each individual particle. The two errors are widely different: the one supposes a thought or feeling to be a *property*, not of a single particle, but of a collection of particles; the other supposes a thought or feeling to be a little particle of matter itself, and not a *property* of either a particle or collection of particles. The former error has had numerous advocates in such men as Priestley, Darwin, &c.; but the latter, so far as we are aware, has had no advocates. Dr. Brown, however, has attacked not only the former, but the latter error, as though it really had an existence in some popular theory.

If thought be little particles of matter, Dr. Brown justly argues, "that it will be not more absurd to talk of the twentieth part of an affirmation, or the quarter of a hope, of the top of a remembrance, and the north and east corners of a comparison, than of the twentieth part of a pound, or of the different points of the compass in reference to any part of the globe of which we may be speaking." We agree with him most perfectly in saying, "that with every effort of attention which we can give to our mental analysis, we are as incapable of forming any conception of what is meant by the quarter of a doubt, or the half of a belief, as of forming to ourselves an image of a circle without a central point, or of a square without a single angle."

Dr. Brown also endeavours to bring this mode of reasoning to bear against the absurdity which supposes thought to be a *quality* of a collection of particles arranged in the form of an organ, but not a quality of single particles. But it is evident that the arguments which entirely demolish one error, leave the other entirely untouched. The weakness of Dr. Brown's argument, when wrongfully applied against the last-named error, will more fully appear by reference to his own words which read as follows:—

"Even though it were admitted, however, in opposition to one of the clearest truths in science, that an organ is something more than a mere name for the separate and independent bodies which it denotes, and that our various feelings are states of the sensorial organ, it must still be allowed that, if two hundred particles existing in a certain state form a doubt, the division of these into two equal aggregates of the particles, as they exist in this state at the moment of that particular feeling, would form halves of a doubt; that all the truths of arithmetic would be predicable of each separate thought, if it were a state of a number of particles."

By a little reflection it will be seen that Dr. Brown's inference is entirely unfounded. "If two hundred particles existing in a certain state form a doubt," it does not necessarily follow that "the division of these into two equal aggregates of the particles," would form halves of a doubt. If two hundred pounds weight attached to a certain machine will produce a result called *motion*, it does not necessarily follow that one hundred pounds will produce a result called *half of a motion*. If exactly two hundred particles organized in a certain form, were requisite to produce a certain thought, then it is evident that to alter in the least either the number or organization would be

a complete destruction of that particular thought, instead of forming fractions of it. This is what Priestley and his followers assert. They say that thought begins and ends with the organization, and that the single individuals entering into the system, form no thought nor fractions of a thought. This absurdity, therefore, remains untouched by this argument of Dr. Brown. It is effectually demolished, however, by another species of argument, used by him to which we have already referred. He has proved Priestley's theory to be false, not by supposing that the fractions of a doubt could be made to result from it, but by clearly showing that an organ is only a name for a collection of many substances, which cannot possibly possess any property as a whole, which the individuals do not possess when existing singly. He has also proved the theory which asserts that a thought or a feeling is a little particle of matter, to be false, because it involves the absurdity of fractional thoughts, hopes, fears, &c.

But there is one more theory which we venture to propose, that we believe to be impregnable, which no philosopher or metaphysician ever has or ever can refute. This theory may be stated as follows:—

A thought, hope, fear, joy, or any other feeling is not a little particle of matter, nor the result or quality of a collection of particles, called an organ or a system of organs, but it is the state or affection of a single individual substance, having extension and parts, and all the essential characteristics belonging to all other matter.

There is no absurdity in speaking of the half, or of a quarter, or of any other fractional part of this substance, but there would be a great absurdity in speaking of the fractional parts of its mere *states* or *affections*. The half or a thousandth part of a thinking substance is as reasonable as the half or a thousandth part of an attracting substance; but the top or bottom of a thought would be as absurd as the top or bottom of attraction. The north or east side of a substance which remembers, is just as correct as the north or east corners of a substance which possesses a chemical affinity; but the north side of a remembrance would be as inconsistent as the north side of a chemical affinity. Hence, none of the arguments which are so successfully brought to bear against the other two theories, will in the least affect this. It is invulnerable in every point at which it may be assailed.

Every conceivable part of this substance, however minute, possesses the same property as the whole. A thought, or any other state of feeling is, therefore, perceived by every possible part of which a whole consists. A unity of substance, as we have already had occasion to remark, consists of an immense number of fractional parts. These, in order to constitute *unity*, must be so closely connected with, and related to each other, that whatever state or affection one may happen to be in, all the rest must immediately be notified of the same. If one part be affected with pain, every other part must be conscious of it. If one part rejoices, hopes, or fears, the whole must, by sympathy, rejoice, hope, or fear in the same manner. But if one part could suffer, while another part was unconscious of such suffering; or if the affection of one part had no tendency to affect another, then the individual unity would be destroyed, and the substance would be as many distinct, thinking, feeling beings as there were parts unconscious of the affections of the others.

It is not necessary that a thinking substance should be limited to magnitudes or quantities that are exceedingly minute in order to constitute a unity. Large amounts of substance are as consistent with unity as small ones. But in all cases, whether the quantity be large or small, it is necessary that the parts should bear that relation to each other, that when one is affected every other should be affected also; otherwise, it could not be a unity. The feeling or thinking substance of an elephant or whale is as much an individual unity as the feeling substance or spirit of a gnat or animalcula, though the magnitude of the former far exceeds that of the latter. It is the peculiar organization or relation of parts in such a manner as to be all conscious of each other's affection which constitutes the unity, without any regard to the size or amount of substance organized. When the several parts are so organized as to think, remember, hate, love, and feel alike, under the different circumstances to which the organization may be exposed, the whole is one individual unity or being.

If the mind or spirit be of the same magnitude as the body, then the impressions received through the various organs of a human body would only have to be transferred to the distance of about five feet, in order that every part of the mind might

be alike conscious of such impressions. Let the velocity be ever so rapid, time would be an essential ingredient to the transfer of these communications from part to part. If they were communicated with the velocity of sound, those parts of the mind the most distant from the one first affected, would receive the impression in the two hundredth part of a second. If the transfer were as rapid as light, the impression would be conveyed to the most distant extremities of the mind in the two hundred millionth part of a second. These inconceivably minute portions of time would be altogether imperceptible to the mind. Hence, whenever any part of the mind is affected through its sensorial organs, every other part seems to be affected in the same instant, whereas, in reality, the affection is conveyed successively from part to part, the same as sound or light is conveyed from a sounding or a luminous body.

The conveyance of internal thoughts or emotions of any kind from one part of the mind to the other, is probably equal in velocity to the transfer of the various notions gained by sensation. Therefore, in consequence of the inconceivable velocity with which all thoughts and sensations are conveyed from one extremity of the mind to another, it is impossible for one part of the mind to have a thought, sensation, or feeling of any kind which the other parts of the mind can, during any term of time that is appreciable, be ignorant of. It is for this reason that the *whole* of the mind thinks,—the *whole* of the mind loves,—the *whole* of the mind hates,—the *whole* of the mind wills, &c.

If the term of time were of any appreciable length in which thoughts and feelings are conveyed from one part of the perceptive mind to the other, then, while one part of the mind was hating an object, another part of the same mind might be loving it because of newly discovered qualities; and while a part of the mind in one foot was suffering intense pain, caused by treading upon hot iron, another part of the mind in the other foot, not having had time to receive the information, would venture also into the same danger.

Were it possible for the different parts of the mind to feel and think without being able to communicate their respective feelings to each other, then every part that thus thought and felt, would be a distinct individual, as much so as if it were separated for miles from all the rest, or, as if it were a separate organization. In this case, the whole being or mind which we before termed I, would cease its individual unity; and each part which thought and felt independently, could appropriate to itself the term I, and with the greatest propriety could apply the term YOU to every other part which thought and felt distinctly and differently from itself.

It is, therefore, because all parts of the mind seem to be affected in the same way, and apparently at the same time, that it is felt to be a single individual mind. It is this, and this only, that constitutes the unity of a thinking being, and not, as the immaterialist asserts, a something "without parts," which from its very nature could constitute neither a unity, nor plurality, nor any thing else, but nothing.

If the human spirit be nearly the same form and magnitude as the fleshly tabernacle in which it dwells, it must be composed of an immense number of particles, each of which is susceptible of almost an infinite variety of thoughts, emotions, and feelings. Whence originated these susceptibilities? Are they the results of organization? Did each particle obtain its susceptibilities by being united with others? This would be impossible; for if a particle were entirely destitute of the capacity of thinking and feeling, no possible organization could impart to it that power. The power to think and feel, is not, nor can not be derived from any arrangement of particles. If they have not this power before organization, they can never have it afterwards. It follows then, that if ever there were a time when the particles of the human spirit existed in a disorganized state, each particle so existing, must have had all the susceptibilities of feeling and thought that it *now* has; and, consequently, each particle must have been a separate independent being of itself. Therefore, under such circumstances, one particle would have been no more affected with the state or condition of others, than one man is affected with the pleasures or pains of others with whom he is not associated.

How, then, it may be asked, can these separate independent beings, be so united as to form but one being, possessing the same susceptibilities as each of the individuals of which it is composed? The answer to this question may be more clearly under-

stood by the following illustration. Let a certain number of iron filings exist in a scattered condition, widely separated from each other. It is evident that each possesses the susceptibility of magnetism. Such as are brought within the influence of a loadstone or magnet, under favourable circumstances, will exhibit all the magnetic phenomena, while others unconnected and at a distance, will remain entirely unaffected. But let all these filings be firmly united together into one bar of iron, and be exposed to the influence of a magnet or loadstone, and they will then be affected alike. Those which were before the union distinct individual particles, exhibiting at the same time different susceptibilities and qualities, according to the different circumstances in which they were placed,—are, by their union, consolidated into one mass. In this condition, if one part be magnetized, the whole will be magnetized; if one part be moved, the whole will be moved. Therefore the particles in this bar, though distinct parts of the same substance, can no longer be considered distinct individuals, because they are no longer affected differently, but alike. So it is with the human spirit: its particles previous to the organization, are, as above stated, separate and distinct beings, and the affections of each are entirely independent of the state of the others. But when organized into a person, all particles must from henceforth be subject to the same influences; and though they are distinct parts of the same substance, yet they are one in all their thoughts and feelings; and it is this which constitutes individuality in all intelligent organizations.

If a bar of iron, weighing one pound, had the power of expressing its different qualities, it could with the greatest propriety say, I am heavy—I am magnetized—I move. The term I would represent the whole bar, consisting of an infinite number of parts,—all affected precisely in the same moment and in the same manner. Now no one would for a moment suppose the pound of iron to be immaterial and without parts, because the term I was the representative of a single individual bar. So likewise in the expressions, I think,—I feel,—I remember; the term I is a representative of the whole being, every part of which thinks, feels, and remembers in the same moment and in the same manner.

The arguments which Dr. Brown has used* against the materiality of the mind, would apply with the same force against the materiality of iron or any other substance; for if thought or feeling prove the unity and inextension of mind,—weight, magnetism, or motion will, with as much reason, prove the unity and inextension of iron.

Mr. Taylder has asserted that "The Materialism of the Mormons is not only unscriptural, but anti-scriptural."†

1.—He undertakes to show that it is unscriptural, by asserting that it is "in opposition to the *spirituality* of the Divinity."‡

We readily admit that any system which is "in opposition to the *spirituality* of the Divinity," is not only unscriptural but dangerously false. That the Spirits of the Father and the Son, as well as the Holy Spirit, consist of a substance purely spiritual, can by no means be denied by any believer in the sacred scriptures. It is a doctrine firmly believed by us and all the Latter-day Saints. It is a doctrine most definitely expressed and advocated in our pamphlet on the Kingdom of God, and that, too, on the very page from which Mr. Taylder makes copious extracts. It is there that we have definitely spoken of "*the* SPIRITS *of the Father and Son:*" it is there that we speak of the Holy SPIRIT: it is there that we have expressly said that "*God is a* SPIRIT." And yet in the face of all these declarations Mr. Taylder has had the hardihood to say that our theory is "in opposition to the spirituality of the Divinity." Instead of this, it is the material theory alone that establishes the very existence, of Spirit. Take away the *materiality* of Spirit, and you at once destroy its very existence, as we have abundantly shown in the foregoing pages.

The immaterialists have aimed a deadly blow at the foundation of all spiritual existence, by denying it extension and parts. We, in opposition to this unphilosophic, unscriptural, and atheistical doctrine, have most clearly expressed our belief in a real tangible substance called Spirit, which has extension and parts, like all other matter.

"In the case of the angels' visit to Abraham, and of their partaking of food, who," inquiries Mr. Taylder, "would conclude they must have fleshy bodies?"§ We answer

* Brown's Philosophy of the Human Mind. Lecture XCVI.
† Taylder against Materialism, page 21. ‡ Ibid, page 22. § Ibid, page 24.

that a "*fleshly body*" and a *spiritual body* are entirely different things. One is a body of material flesh; the other is a body of material spirit—they are entirely different kinds of matter, as much so as iron and oxygen. Jesus says, "God is a Spirit;" and again he says, "a Spirit hath not flesh and bones." From these sayings of Jesus, we can see that spiritual matter and fleshy or bony matter are distinct substances. These passages are sometimes quoted as a supposed proof of immateriality. But every one knows that there are millions of substances that are not flesh and bones. A house, a stone, or a tree, "hath not flesh and bones," any more than a spirit; shall we therefore say that all these substances are *immaterial?* If a spirit must be *immaterial* because it hath not flesh and bones, then every substance in the universe, except flesh and bones, must be immaterial.

Mr. Taylder supposes that the persons who appeared to Abraham, and ate, and walked, and conversed with him, were only "*bodily forms*," "*assumed* in *mercy* to man." But, we ask, how does our author know but what these bodily forms were the real, true, substantial forms of these beings, instead of assumed ones? He seems to think that "it might be assumed, with equal propriety, that the Divine Being is 'a rock,' 'a fortress,' 'a tower,' 'a shield,' 'a buckler,' because he is so styled in the bible." But did he ever appear in the form of a "rock," or "a fortress," to any person anciently? Did he ever appear to Abraham, to Jacob, to Moses, to the Seventy Elders of Israel, to Micaiah, to Isaiah, or to the Jewish nation, when he walked among them," in the flesh, as a tower, a shield, or a buckler? No: he appeared to them all as a person. If the three persons whom Abraham saw had appeared like a shield, or any other inanimate thing, they would not have been called men. It was because they resembled the human species that they were thus called.

Mr. Taylder says, "this scheme condradicts itself; for if Christ were possessed of a body of flesh and blood, how could he become incarnate? The Mormons believe," continues he, "in the incarnation, but this contradicts it. Their doctrine implies that he had a *body before* he was incarnate, or he had a body before he had a body, or he had a body and had not a body at the same time."*

This author must be very ignorant of our doctrine if he supposes that we think that Christ had "a body of flesh and blood" before his incarnation. Christ, before his incarnation, was a spiritual body, and not a body of flesh and bones. It was the body of his spirit and not a fleshly body that was with the Father in the beginning, when God said, "let US make man in OUR likeness and in OUR image." Whenever he appeared before he dwelt in flesh, it was the pure spiritual matter only that was seen. The spiritual body of Christ has hands, face, feet, and all other members, the same as his body of flesh and bones. The spiritual bodies of all men were in the likeness of the spiritual body of Christ when they were first created.

That spiritual bodies are capable of condensation, is evident from the fact of their occupying the small bodies of infants. The spirits of just men, who have departed from the fleshly tabernacle, have been seen by the inspired writers; and from their description of them, we should not only judge them to be of the same *form*, but likewise of about the same size as man in this life. These departed spirits, then, which are about the same magnitude as men in the flesh, once occupied infant bodies. There are only two methods by which to account for their increase in magnitude; one is by an additional quantity of spiritual matter, being gradually and continually incorporated in the spiritual body, by which its magnitude is increased in the same way and in the same proportion as the fleshly body is increased. And the other is by its elasticity or expansive properties by which it increases in size, as the tabernacle of flesh and bones increases, until it attains to its natural magnitude, or until its expansive and cohesive properties balance each other, or are in a state of equilibrium.

The latter method seems to be in accordance with scripture. The spiritual body of Christ, when seen previous to his incarnation, is not represented as an infant in stature, but as a man, and consequently his spirit must have been of the size of a man. Therefore, when he came and dwelt in the infant tabernacle of flesh, born of a virgin, his spirit must have been greatly condensed; and did not completely regain its former magnitude until the fleshly tabernacle had attained its full growth.

As a further evidence of the condensation of spiritual matter, we read of seven

* Taylder's Tract, page 26.

devils beings cast out of Mary Magdalene, and of a legion of others inhabiting one man, and which, after being cast out, entered a large herd of swine. Now these devils were once angels who kept not their first estate. Those angels who kept their first estate, that have been seen, appear about the size and of the form of men, insomuch that they are frequently called men in the scriptures: and it is reasonable to suppose that those angels who fell did not, to any great extent, alter their size and form. Therefore, they must have been very much condensed and crowded when a legion of them entered one body.

That the different particles of a spirit are not all in actual contact is very evident from the fact that a spiritual body can alter its dimensions by condensation or expansion. It is also evident from the fact of its entering into union with flesh and bones, and also withdrawing itself at death. If the particles were in contact, and inseparably connected, there would be no possibility of getting in and out of a fleshly body, unless by entirely dissolving its parts. But, as it is, each refined particle of the spirit can, like heat or electricity, pass between the fleshly particles; and thus the whole body of spiritual particles can liberate themselves; and by their own self-moving powers and free will, can still preserve and maintain their own organization. Here is manifested the great superiority of spiritual matter to all other matter; each particle has the power of self-motion. The whole mass of particles have power to preserve themselves in an organized form as long as they please. Should they, by any contingency, be disarranged, as in passing in or out of a body, they can, with the greatest ease, resume their former position, and maintain their bodily organization either in or out of a fleshly tabernacle.

Mr. Taylder, in speaking of the seven devils which possessed Mary Magdalene, says, if they were material they must have "*condensed* themselves into a very small space." He then remarks, "No doubt the reader questions the possibility of any sane person, first embracing and then calmly propagating such errors.* But we calmly ask Mr. Taylder, which would be the most reasonable and philosophic,—to believe that seven substances could all occupy the same space at the same time, or to believe, as we do, in the *condensation* of substance? The former is an admitted absurdity, but the latter is something that is constantly taking place in a great variety of substances. None could believe the former, unless his mental vision was obscured and his eyes blinded by the absurd insane notions of priestcraft and false tradition; but any man of sound sense, who dares think for himself, could believe the latter, because it does not involve an absurdity.

"The Holy Ghost descended in a bodily shape like a dove" upon the Saviour, and like "as cloven tongues of fire" on the apostles. "How can a dove," inquires Mr. Taylder, "extend through all space and intermingle with all other matter?" "It is (he asserts) a clear impossibility." We readily admit that a dove or a cloven tongue of fire cannot be omnipresent. It is, as Mr. Taylder says, "*a clear impossibility.*" And it is likewise just as impossible for a *person* to be everywhere present, as it is for a dove. Why should our author suppose it possible for a person to be everywhere present, when he admits that a dove could not be in such a condition? The "*cloven tongues of fire*" that appeared unto the disciples on the day of pentecost, were only parts of that all-wise substance which extends through space. The cloven tougue of fire which rested upon one man, was not the same that rested upon all the others; hence there was a *plurality* of them that appeared. The prophet Joel informs us, that in the last days the Spirit shall be poured out upon *all flesh*. No two persons can receive the same identical particles of this Spirit at the same instant; a part therefore of the Holy Spirit will rest upon one man, and another part will rest upon another. If the Spirit rests upon all flesh at the same time, then there will be as many parts of the Spirit as there are distinct individuals in whom it dwells. No one of these parts of the Spirit can be everywhere present any more than a dove. Each part can occupy only one place at a time. If the whole be infinite in quantity, it can extend through infinite space; if it be finite in quantity, it can only occupy finite space.

That different parts of this spirit can assume different shapes, is evident from its appearing as a dove at one time, and as cloven tongues of fire at another. It is also

* Taylder's Tract, page 28.

evident from the fact of the Saviour's speaking of the Holy Spirit as a personage. "Howbeit, when *he* the Spirit of truth, is come, HE will guide you into all truth; for HE shall not speak of himself, but whatsoever HE shall hear, that shall HE speak: and HE will shew you things to come."* There is no more inconsistency in one part of the Holy Spirit existing in the form of a person, than there is in another part existing in the form of a dove, and several other parts existing in the form of cloven tongues of fire.

That the all-powerful matter called the Holy Spirit is very widely diffused, is evident from the fact that the time will come when it will be poured out upon all flesh. It is very certain that the Psalmist had some idea of the immense quantities of this substance, and of its extensive diffusion, when he exclaims, "Whither shall I go from thy Spirit?" &c. The Spirit of God moved upon the face of the deep, and by his Spirit the heavens were garnished. When we speak of the Spirit of God, extending through all space, we do not mean that it absolutely fills every minute portion of space, for if this were the case, there would be no room for any other matter. A substance, to absolutely fill all space, would be an infinite solid, without pores and immovable in all its parts; therefore, the Spirit exists in different parts of space in greater or less degrees of density, like heat, light, or electricity. It is this glorious and all-powerful substance that governs and controls all other substances by its actual presence, producing all the phenomena ascribed to the laws of nature; in it we exist, we live, we move, and by it we receive wisdom and knowledge, and are guided into truth in proportion as we permit it to dwell within us and receive its heavenly teachings.

2.—"The next consideration," says our author, "is their denial of the infinity, perfection, and omnipresence of the Godhead."† Under this head he quotes many passages of scripture to show that the presence of God fills heaven and earth, and that the heaven of heavens cannot contain him. All these things we freely admit. The Holy Spirit is called God in the scriptures, as well as the Father and Son. This, we presume, Mr. Taylder will admit. It is God, the Holy Spirit, then, that is everywhere, substantially and virtually. The Holy Spirit is infinitely perfect and wise, and good, and powerful, as well as the Father and Son. These three are one; not one in substance, but one in wisdom, power, glory, and goodness. Jesus prayed that all his disciples might be made one, as he and his Father are one. If Jesus and the Father are one person, then all the disciples must, according to the prayer of Jesus, lose their individual identity and become one person: this would be perfect nonsense. Therefore, Jesus and the Father are two persons or two substances, the same in kind, but not the same in identity—in the same sense that his disciples are different persons: and, consequently, distinct substances. His disciples are to be made one with him, and with each other, the same as Jesus and the Father are one; that is, they are to be one in wisdom, power, and glory, but not in person and substance. The substance of the Father, Son, and Holy Ghost are three distinct substances, as much as the substance of three men are distinct.

These three substances act in concert in the same way that all the innumerable millions of his disciples, after they are glorified, will act in concert. The disciples will then be like him. Their glorified bodies will be similar to that of Christ's, but not the same as Christ's; they will all maintain their separate individualities, like the Father and Son. The oneness of the Godhead may be in some measure illustrated by two gallons of pure water, existing in separate vessels, representing the Father and Son, and an ocean of pure water, representing the Holy Spirit. No one would say of these three portions of water that they were identically the same. Every portion would be a separate substance of itself, but yet the separate portions would be one in all their properties and qualities. The three substances would be one in kind—one in quality, but three in separate distinct identities. So it is with the Godhead so far as the spiritual matter is concerned. There is the same power, wisdom, glory, and goodness in every part, and yet every part has its own work to perform, which accords in the most perfect harmony with the mind and will of every other part.

Each atom of the Holy Spirit is intelligent, and like all other matter has solidity, form, and size. It is because each acts in the most perfect unison with all the rest that the whole is considered one Holy Spirit. All these innumerable atoms are con-

* John, xvi., 13. † Taylder's Tract, page 31.

sidered one Holy Spirit in the same sense that the Father, Son, and Holy Spirit are considered one God. The immense number of atoms, though each is all-wise and all-powerful, is, by virtue of their perfect concord and agreement, but one Holy Spirit, the same as the intelligent particles of a man's spirit are, by their peculiar union, but one human spirit. Their unity or oneness does not consist in that inexplicable, incomprehensible, imaginary something without extension or parts, as taught in the first of the "Thirty-nine Articles," but it consists in a unity or oneness of wisdom, power, and glory, each part performing its own splendid works and operations in unison with the mind and will of every other part. No one part can perform any work but what is the mind of the whole. Therefore, in this sense it is the same mind—the same will—the same wisdom that pervades the whole.

Mr. Taylder, in order to establish his views of a god without parts, quotes from the theological works of a very celebrated writer on the omnipresence of God, which reads as follows:—

"The essential presence is without any division of himself. I fill heaven and earth, not part in heaven and part in earth: I fill one as well as the other. One part of his essence is not in one place, and another part of his essence in another place; he would then be changeable, for that part of his essence which was now in this place he might alter to another, and place that part of his essence which were in another place to this; but he is undivided everywhere. It is impossible that one part of his essence can be separated from another: for he is not a body, to have one part separable from another. The light of the sun cannot be cut into parts; it cannot be shut into any place, and kept there; it is entire in every place: shall not God, who gives the light that power, be much more present himself? Whatsoever hath parts is finite, but God is infinite; therefore, hath no parts of his essence. Besides, if there were such a division of his being, he would not be the most simple and uncompounded being, but would be made up of various parts; he would not be a spirit, for parts are evidences of composition, and it could not be said that God is here or there, but only a part of God is here and a part of God is there. But he fills heaven and earth; he is as much a God in the earth beneath as he is in heaven above. 'The Lord he is God in heaven above and upon the earth beneath; there is none else.'—Deut. iv. 39. Entirely in all places, not by scraps and fragments of his essence."*

Of all the absurdities ever imagined up by mortal man in relation to God, the above caps the climax. "One part of his essence," says Charnock, "is not in one place and another part of his essence in another place." How does he exist? According to this theologian, the whole of the essence of God entire must exist in every place. The whole of his essence, not a part, must exist in every cubic inch of space. In one cubic foot of space, according to Charnock, there would be seventeen hundred and twenty-eight cubic inches, each containing the whole of the essence of God. As each cubic inch of space is susceptible of being divided into an infinite number of fractional spaces, each fractional space must contain the whole of the essence of God; hence the whole of his essence would be repeated an infinite number of times in every cubic inch. Therefore, if the whole of the essence of God constitutes God, we shall have an infinite number of gods in every cubic inch of space.

But the absurdity does not stop here. Charnock admits the omnipresence of God; he supposes his essence to fill the infinity of space. Now the whole of this infinitely extended essence must exist in the smallest fractional space that can be imagined, and must be repeated an infinite number of times in all finite spaces, in order that the whole of his essence may be in every possible space.

"It is impossible," says Charnock, "that one part of his essence can be separated from another." But, we ask, are not the different parts of space separated from each other? And if he fills all space, then his essence that is in one part of space must be separate from his essence in another part of space. If the whole of his essence occupies a cubic foot of space on the earth, and the whole of his essence occupies another cubic foot of space at the distance of the sun, how is it that these essences at this great distance are not separate from each other? But does not every school-boy know that the whole of any essence cannot be in two separate places at the same instant? And

* Charnock on the "Omnipresence of God."

does not every one know that the whole of an essence, infinitely extended, cannot possibly exist in a finite space.

Charnock endeavours to illustrate his absurdities by referring to the rays of light. "The light of the sun," he says, "cannot be cut into parts,"—*it is entire in every place.*" What does this great theologian mean by this? Does he mean that the light of the sun is without parts like his god? or that the whole light of the sun is in every place? Does the whole light of the sun enter our eyes or only a part of his rays? If the whole light of the sun "is entire in every place," then the intensity of his light must be equal in all places. If this be the case, philosophers must be entirely mistaken, for they say that light varies in its intensity inversely as the square of the distance from the luminous body; they inform us that a body situated at twice or three times the distance of the earth from the sun will enjoy only one-fourth or one-ninth of the amount of light that we enjoy; but how could this be possible, if the whole light of the sun, instead of a part, "is entire in every place?"

It takes light over eight minutes to come from the sun to the earth. Charnock says, "The light of the sun cannot be cut into parts." This is not true; for if an opaque body, one million of miles in diameter, were to be placed at any given instant half way between the earth and sun, the light of the sun would still continue to be seen for upwards of four minutes after the intervention of this body. The rays of light between the earth and the opaque body would be entirely cut off from the rays on the opposite side of the body.

It matters not whether the corpuscular or the undulatory theory of light be adopted —whether the particles of light emanate from the sun or merely vibrate; each atom is separate from every other atom, and each is only a part of the great whole. An infinite number of parts enter into the vast assemblage of luminous atoms. Light radiates from the sun in all directions, and fills the surrounding spaces by a part being in one space and a part in another, and not, like Mr. Charnock's god, the whole being repeated in every part of space. That part of the essence of light which is in one place, cannot by any possibility be in any other place at the same instant. In one sense it may be said to be one light, or the same light, because the properties are alike. Each particle is a distinct, separate essence from every other particle, but the qualities of each are alike or similar. Therefore, in this sense we may speak of the light of the sun as *one* light, though it possesses an infinite number of parts, the same as we speak of God being *one* God, though the parts of his essence are infinite in number. Mr. Charnock says, "Whatsoever hath parts is finite, but God is infinite, and, therefore, hath no parts of his essence." Space likwise is infinite, and therefore, according to this gentleman's logic, it can have no parts. Duration is infinite, and, therefore, it also must be without parts. What would a cubic inch of space be? Any man that was not insane would at once say that it is a part of space. Therefore, if an infinite space or an infinite duration can have parts, why not an infinite essence have parts?

"The Lord he is God in heaven above and upon the earth beneath; there is none else."—Deut. iv. 39. Such a passage when referring to the person of God, should be understood the same as we would understand a similar expression concerning any earthly ruler: for instance, it can be said of her Majesty, she is queen in Great Britain and also in Canada, and there is none else; that is, there is none else that is queen in these two places. This would have no reference to her person being in these two places at the same time; it only shows that she should be the only acknowledged queen in these two places. But when God says, "I fill heaven and earth," he has reference to his Holy Spirit, a part of which fills heaven, and another part fills the earth. That part which fills the earth has the same wisdom, knowledge, glory, and power as the part that fills the heaven; hence, though distinct and separate essences, their perfections and attributes are one. One wisdom—one glory—one power, pervade every part of this glorious essence. This oneness is such that the part which fills the earth will never act contrary to the will of the part which fills the heavens. The essence possesses a plurality of parts, but the wisdom possesses no divisibility of parts; it is infinite wisdom in every part. Wisdom cannot be divided into parts any more than love, hope, joy, or fear. A truth is identically the same truth whether possessed by one or a million of persons, and is not susceptible of being divided into fractions. The Holy Spirit is called "*The Spirit of Truth.*" Though the essence that

possesses this truth may be divided into an infinite number of parts, occupying an infinite number of separate spaces, yet the truth that pervades them all is ONE truth. It is the indivisibility and unity of these perfections or qualities that constitute the oneness of the Godhead.

3.—Mr. Taylder supposes my assertion that "there is no such thing as moral image," to be unscriptural, and that "it denies in some respects the moral perfections of the Godhead."*

We still maintain that there cannot be any such thing as moral image independently of an essence or substance to which it belongs. And this is the only sense which we intended to convey in our tract on the "KINGDOM OF GOD." Indeed, it is there expressly said, that "Morality is a property of some being or substance. A property without a substance or being to which it appertains is inconceivable. A property can never have figure, shape, or image of any kind." This is a truth admitted by all philosophers. Sir Isaac Newton, in the Scholium, at the end of the "*principia*," in speaking of God says, "He is omnipresent, not by means of his *virtue* alone, but also by his *substance*, for virtue cannot subsist without substance." Virtue or morality cannot subsist without *substance;* hence it can have no *image* without substance. Substance alone can have an image. Such an image may have the property of virtue, or of morality, and by reason of this property may be called a virtuous image, or a moral image. It is in this sense alone that the apostle Paul applies the term image to the new man. "Ye have put on the new man, which is renewed in knowledge, after the image of him that created him." Col. iii. 10. "Ye have put on the new man, which after God is created in righteousness and true holiness." Eph. iv. 24. Now what is this new man? It is the spirit of man renewed in its properties, but not changed in its substance or essence. This substance previously to the renewal of its qualities was immoral, after the renewal it become moral or virtuous, possessing the same quality in a degree as the substance or image of the Deity. The substance of the Deity may be termed a moral substance or image, the same as the substance of gold is called a yellow substance, or yellow image, if it resembles a person. The yellowness of gold could not be an image independently of the substance, neither could the morality of the Deity be an image independently of his essence.

The spiritual substance of man was formed in the beginning after the same image as the spiritual substance of the persons of the Father and Son. Previously to the fall these spirits were all moral in their nature; by the fall the spirits of men lost their morality and virtue, but not their essence—that continued the same; by the new birth man regains his morality and virtue, while the essence remains the same; it now becomes a moral virtuous image, whereas the same substance was before immoral. Paul, in speaking of the resurrection, says, "As we have borne the image of the earthly, we shall also bear the image of the heavenly." 1 Cor. xv. 49.

This cannot mean a heavenly image without substance; for when man rises from the dead, he certainly will rise with flesh and bones. The immortal bodies of the saints when they rise from the grave "will be fashioned," as Paul says, "like unto the glorious body of Jesus Christ." As Jesus ascended into heaven with a body of flesh and bones, so will his saints bear the same image, having flesh and bones after "the image of the heavenly." That these glorious bodies of immortal flesh and immortal bones will be moral images, in the sense above stated, there is no doubt. But such a thing as a moral image in the sense that the immaterialists use the term, is a clear impossibility. Such an image, as we remarked in our treatise on the "KINGDOM OF GOD," never can and never will have "an existence only in the brains of modern idolators."

4.—Mr. Taylder falsely accuses us of denying "the *personality* of each person in the Trinity, making each to be only a part in the Godhead."†

This author very well knows that the personalities in the Godhead are not denied by us. It will be seen on the very pages to which he has so frequently referred, that we believe the Father and Son to be two separate distinct personages, as much so as fathers and sons of the human race; it will there be seen that we also believe the Holy Spirit to be a separate distinct substance from the two substances of the Father and Son. That all may see that this author has wrongfully accused us of denying

* Taylder's Tract, page 33. † Ibid, page 34.

"the personality of each person in the Trinity," we make the following extract from our treatise on the "KINGDOM OF GOD."

"The Godhead consists of the Father, the Son, and the Holy Spirit. The Father is a material being. The substance of which he is composed is wholly material. It is a substance widely different in some respects from the various substances with which we are more immediately acquainted. In other respects it is precisely like all other materials. The substance of his person occupies space the same as other matter. It has solidity, length, breadth, and thickness, like all other matter. The elementary materials of his body are not susceptible of occupying, at the same time, the same identical space with other matter. The substance of his person, like other matter, cannot be in two places at the same instant. It also requires *time* for him to transport himself from place to place. It matters not how great the velocity of his movements, *time* is an essential ingredient to all motion, whether rapid or slow. It differs from other matter in the superiority of its powers, being intelligent, all-wise, and possessing the power of self-motion to a far greater extent than the coarser materials of nature. "God is a *spirit*." But that does not make him an immaterial being—a being that has no properties in common with matter. The expression, "*an immaterial being*," is a contradiction in terms. Immateriality is only another name for nothing. It is the negative of all existence. A "*spirit*" is as much *matter* as oxygen or hydrogen. It has many properties in common with all other matter. Chemists have discovered between fifty and sixty kinds of matter; and each kind has some properties in common with all other matter, and some properties peculiar to itself which the others do not inherit. Now, no chemist in classifying his substances would presume to say, this substance is material, but that one is immaterial, because it differs in some respects from the first. He would call them all material, though they in some respects differed widely. So the substance called spirit is material, though it differs in a remarkable degree from other substances. It is only the addition of another element of a more powerful nature than any yet discovered. He is not a being "without *parts*," as modern idolators teach; for every whole is made up of parts. The whole person of the Father consists of innumerable parts; and each part is so situated as to bear certain relations of distance to every other part. There must also be, to a certain degree, a freedom of motion among these parts, which is an essential condition to the movement of his limbs, without which he could only move as a whole.

"All the foregoing statements in relation to the person of the Father, are equally applicable to the person of the Son.

"The Holy Spirit being one part of the Godhead, is also a material substance, of the same nature and properties in many respects, as the spirits of the Father and Son. It exists in vast immeasurable quantities, in connexion with all material worlds. This is called God in the Scriptures, as well as the Father and Son. God the Father and God the Son cannot be everywhere present; indeed they cannot be even in two places at the same instant: but God the Holy Spirit is omnipresent—it extends through all space, intermingling with all other matter, yet no one atom of the Holy Spirit can be in two places at the same instant, which in all cases is an absolute impossibility. It must exist in inexhaustible quantities, which is the only possible way for any substance to be omnipresent. All the innumerable phenomena of universal nature are produced in their origin by the actual presence of this intelligent all-wise and all-powerful material substance called the Holy Spirit. It is the most active matter in the universe, producing all its operations according to fixed and definite laws enacted by itself, in conjunction with the Father and the Son. What are called the laws of nature are nothing more nor less than the fixed method by which this spiritual matter operates. Each atom of the Holy Spirit is intelligent, and like other matter has solidity, form, and size, and occupies space. Two atoms of this spirit cannot occupy the same space at the same time, neither can one atom, as before stated, occupy two separate spaces at the same time. In all these respects it does not differ in the least from all other matter. Its distinguishing characteristics from other matter are its almighty powers and infinite wisdom, and many other glorious attributes which other materials do not possess. If several of the atoms of this Spirit should exist united together in the form of a person, then this person of the Holy Spirit would be subject to the same necessity as the other two persons of the Godhead, that is, it could not be everywhere present. No finite number of atoms can be omnipresent. An infinite number of

atoms is requisite to be *everywhere* in infinite space. Two persons receiving the gift of the Holy Spirit, do not each receive at the same time the same identical particles, though they each receive a substance exactly similar in kind. It would be as impossible for each to receive the same identical atoms at the same instant, as it would be for two men at the same time to drink the same identical pint of water."*

From this extract it will be perceived that the Father, Son, and Holy Spirit, are believed by us to be three distinct material substances, the same in kind, but not the same in identity. The person of the Father is a body of Spirit, consisting of parts. Mr. Taylder enquires, "What does the author mean by 'the *elementary* materials of his body?' Is his body a compounded substance, capable of being reduced to original and simple elements?" We answer that the *elements* of his body are the different parts of which it consists. The *whole*, being "*compounded*" of "*elementary*" parts.

The Godhead may be further illustrated by a council, consisting of three men—all possessing equal wisdom, knowledge, and truth, together with equal qualifications in every other respect. Each person would be a separate distinct person or substance from the other two, and yet the three would form but ONE council. Each alone possesses, by supposition, the same wisdom and truth that the three united or the ONE council possesses. The union of the three men in one council would not increase the knowledge or wisdom of either. Each man would be *one part of* the council when reference is made to his person; but the wisdom and truth of each man would be the *whole* wisdom and truth of the council, and not a part. If it were possible to divide truth, and other qualities of a similar nature into fractions, so that the Father should have the third part of truth, the third part of wisdom, the third part of knowledge, the third part of love, while the Son and the Holy Spirit possessed the other two-thirds of these qualities or affections, then neither of these persons could make "*one* God," "but only a *part* of a God." But because the divisibility of wisdom, truth, or love is impossible, the *whole* of these qualities dwell in the Father—the *whole* dwells in the Son—the *whole* is possessed by the Holy Spirit. "The Holy Spirit is *one part* of the Godhead" in essence; but the *whole* of God in wisdom, truth, and other similar qualities. If a truth could become three truths, distinct from each other, by dwelling in three persons or substances, then there would be *three* Gods instead of *one*. But as it is, the Trinity is *three* in essence but *one* in truth and other similar principles. The oneness of the Godhead, as described in the Scriptures, never was intended to apply to the essence, but only to the perfections and other attributes.

If the Father possess infinite wisdom and knowledge, why, some may ask, can he not get along with his work without the assistance of the Son and Holy Spirit? We answer, the Son is necessary to reconcile fallen man to the Father: the Holy Spirit is necessary to sanctify and purify the affections of men, and also to dwell in them as a teacher of truth. Immense quantities of this substance are also necessary in order to be present in connexion with all other substances, to control and govern them according to fixed and definite laws that good order and harmony may obtain in every department of the universe. The Father and Son govern the immensity of creation, not by their own actual presence, but by the actual presence of the Spirit. The union of the three does not give any additional wisdom and knowledge to either, but by the union, they are able to carry on certain works which could not be carried on by one singly. One singly, as for instance the Father, could have power to do all things not inconsistent with his perfections and attributes, that is, he could act where he was present, but without the assistance of the Holy Spirit or some other being, he being a person, could not act where he is not present. By the union of the three, each is able to act in all places through the assistance of the others. The persons of the Father and Son can be in heaven, and yet, through the agency of the Spirit, act upon the earth. An omnipresent person is impossible, but an omnipresent substance, diffused through space, is not only consistent, but reasonable. Persons through the medium of such an all-wise and all-powerful substance, can exercise Almighty power, at the same time in the most distant departments of creation. Without such a substance

* Kingdom of God. Part I, page 4.

with which they were in union, they could not carry on the grand and powerful operations of universal nature; for no substance can act where it is not present.

Perhaps the objector may refer to matter attracting matter as a proof that it can act where it is not present. But we are bold to affirm that such a thing as attraction cannot possibly exist. For matter to draw distant matter towards itself, and consequently act where it is not present, would be as utterly impossible as it would be for a person to be in two or more places at the same time. All the phenomena of universal gravitation can be accounted for upon principles infinitely more simple and consistent, than to ascribe to matter the impossible power of acting where it is not present. The author may, at some future time, give his views with regard to the powers of nature, and the laws by which it is governed. But to enter in this work into a full development of our theory in relation to those intricate though sublime subjects, would be a digression foreign to the objects we have in view in this treatise.

No doubt many apparent objections to our views of the Godhead will arise in the minds of many who have been traditionated in the absurd doctrines of immaterialism. Not long since a series of questions were propounded to the Latter-day Saints by the Rev. F. Austin, a Roman Catholic minister, a few of which, relating to the nature of God, we insert here together with our answers.*

Question.—"If the God of the Mormonites be like a man in figure, we must suppose the organs of the senses to have the same uses, and to be dependent on the same sources for information; his ears, in consequence, for hearing must be dependent on the transmission of sound. How, then, can he hear his people praying to him in Europe when he is in America?"

Answer.—Because the *figure* of two substances are alike, that is no evidence that the *qualities* of the two substances are alike. A wax figure may be in the shape of a man, and yet, we all know, that it has not the qualities of a man. A wise man may have the figure of a foolish man, and yet be far superior to him in the qualities of wisdom, knowledge and understanding. God may have the figure of a man, and yet have many qualities and susceptibilities which man has not got. The resemblance of figure, then, has nothing to do, as to whether other qualities shall be alike or unlike. The spiritual body of the Deity is altogether a different kind of substance from the fleshly body of man, yet they may resemble each other in figure. The substances are entirely different, therefore, though the figures should resemble each other, this is no evidence that all the qualities must be alike. The ear of the fleshly body may be affected by the vibrations of our atmosphere; the ear of a spiritual body may be affected in an entirely different manner, and yet their figures may resemble each other. The ear of the fleshly body may be affected by the vibrations of many elastic substances besides the atmosphere. Sound is conveyed through various mediums with different degrees of velocity. The ear of the spiritual body may be affected, not only by the atmosphere and other elastic mediums which affect the ear of flesh, but it also may be affected by a vast number of other more subtle and refined mediums, which may transfer sound with a velocity immensely superior to any motion with which we are acquainted. A refined medium which would convey sound with no greater velocity than that of light, would carry information from Europe to America in less than the sixtieth part of a second. But if God foreknows all things, he must have foreknown all about our prayers millions of ages before we were born, and must also have foreknown the precise time when we would pray, and the kind of spirit or feeling, and the degree of faith that would accompany each prayer; and if he knew all these things before they come to pass, he must certainly know them the moment they do come to pass; and, therefore, with a foreknowledge of all things, there would be no necessity for his receiving information of our prayers by the transmission of sound; he would know and understand our prayers the moment they were offered up, the same as he knew them and understood them in ages before they were offered up. "He that formed the ear shall he not hear." Because God knows the nature of music, that is no reason why he may not rejoice in hearing music. One use, then, of the ears of his spiritual body is, no doubt, to hear and rejoice in delightful music, not that it increases

* The whole series of questions, together with the answers, will be published in the "Millennial Star."

his knowledge, but it is joyful to his ear. The ear of man serves a double purpose; it is not only a medium of information, but a medium of sounds that are delightful to the mind. The ear of the Lord may be delighted with sounds, though he receive no additional knowledge by those sounds.

Question—"If he be like man, his legs must be the organs of motion; if not, what purpose do they serve? If they are, are they good for walking through the air as well as on land? Or has he wings, or how? or some organ of motion we have not got? And if we have not got this organ, how can we be created to his image and likeness, supposing the resemblance in every thing?"

Answer.—The resemblance between man and God has reference, as we have already observed, to the shape or figure; other qualities may or may not resemble each other. Man has legs, so has God, as is evident from his appearance to Abraham. Man walks with his legs, so does God sometimes, as is evident from his going with Abraham towards Sodom. God can not only walk, but he can move up or down through the air without using his legs as in the process of walking. (See Gen. xvii. 22; also xi. 5; also xxxv. 13.)—"A man wrestled with Jacob until the breaking of day;" after which, Jacob says—"I have seen God face to face, and my life is preserved."—Gen. xxxii. 24—30. That this person had legs is evident from his wrestling with Jacob. His image and likeness was so much like man's, that Jacob at first supposed him to be a man.—(See 24th verse.) God, though in the figure of a man, has many powers that man has not got. He can go upwards through the air. He can waft himself from world to world by his own self-moving powers. These are powers not possessed by man only through faith, as in the instances of Enoch and Elijah. Therefore, though in the figure of a man, he has powers far superior to man.

Question—"When God appears surrounded with glory, is this glory essential to him or not? If essential, how can he lay it aside, as he seems to have done when he appeared to Abraham? If his appearing so does not prove it essential, how does his appearance in the form of a man prove that form essential to him?"

Answer—The glory of God is essential to him under all circumstances, whether his person is visible or invisible—whether man is permitted to behold that glory or not. He never lays aside his glory, though he may not always render it visible to mortals. "The God of glory," says the martyr Stephen, "appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran."—Acts, vii. 2. But because he showed Abraham his person, it did not necessarily follow that he must also show him his glory. The person of God is one thing, and his glory is another; they are inseparably connected. He cannot divest his person of his glory, nor lay it aside, but he can hide his glory from the gaze of man, or he can reveal it and his person also, or he can reveal his person and not his glory. The visibility or the invisibility of the glory of God does not render it non-essential to him. The glory is just as essential as his image and likeness, and his image or likeness, resembling that of man's, is as essential as his glory—neither can be laid aside, though one or both may be rendered visible or invisible.

Question.—"If his presence do not extend beyond his size, that is, the size of a man, how could he divide the waters of the sea—how could he hold them up? If they were a solid mass, it might be conceived; but all the strength in the world wont hold up water; and it must be remembered that a person must be present where he acts."

Answer.—He could divide the waters of the sea, and hold them up by the actua presence of his Holy Spirit which not only moves upon the face of the waters, but is likewise in and through the waters, governing them and controlling all the elements according to the mind of God. It is the actual presence of this Spirit that produces all the phenomena ascribed to the laws of nature, as well as many of the deviations from those laws, commonly called miracles; it extends, like the golden rays of the bright luminary of heaven, through all extent; it spreads life and happiness through all the varied species of animated beings, and gilds the starry firmament with a magnificent splendor, celestial, immortal, and eternal.

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GREAT FIRST CAUSE,

OR THE

SELF-MOVING FORCES OF THE UNIVERSE.

BY ORSON PRATT, A.M.

1. *Space and duration have a necessary existence.*—2. *The existence of something in space a contingent and not a necessary truth.*—3. *Present existence proves the eternal existence of something.*—4. *Creation from nothing a vague conjecture.*—5. *All substance eternal—Evidences.*—6. *Matter without Forces—Weight not a true measure of quantity—No measure of quantity yet discovered—Professor Whewell's views erroneous—Cohesion not necessary to the existence of matter—Matter infinitely divisible.*—7. *Force.*—8. *The action of Forces.*—9. *Self-moving Matter—Inertia and Activity opposed to each other—Both cannot be qualities of the same matter.*—10. *Inert matter has never as yet been discovered.*—11. *Matter moves itself according to laws—Absurdities of the Attracting hypothesis—The Attracting and Self-moving Theories contrasted—The latter infinitely more simple than the former.*—12. *Intelligent matter—Matter could not act without intelligence—Unintelligent matter could not obey a law—Herschel's views erroneous.*—13. *Intelligence not the* result *but the cause of organization—Intelligent capacities must be eternal—Atoms evidently had an origin—Herschel supposes them created from nothing—This supposition absurd—Atoms manufactured out of pre-existent substance.*—14. *Herschel's argument, if extended, would require an origin for the Deity himself.*—15. *The probability that the present laws of the universe had an origin—Intelligent materials acquire knowledge by experience—Cohesion and motion among the first efforts of intelligent matter—Laws prescribed in proportion to the intelligence of materials.*—16. *Formation of atoms—All substances originated from one simple, elementary, self-moving, and eternal substance.*—17. *All organizations and all persons exhibit design—Paley's argument for design extended to the person of the Deity—His person may have had a beginning, but his substance must be eternal—A self-moving Substance is the Great First Cause and Governor of all things.*

"NECESSARY TRUTHS ARE THOSE OF WHICH WE CANNOT DISTINCTLY CONCEIVE THE CONTRARY."—*Whewell.*

1.—That there *must* be an endless duration and a boundless space, are necessary truths which cannot possibly be conceived to be otherwise than they are. These are necessary truths, whether any being exist to conceive them as such or not. Indeed, if there were no being in existence, the same unalterable and unchangeable necessity would characterize these truths. Endless space and duration cannot be created nor annihilated by any being, but their continuance has been and must be eternal. These truths do not admit of being proved, for that which has no beginning cannot be preceeded by a cause, and where no cause exists, there cannot possibly be any foundation for reasoning. There can be no reason *why* space and duration are as they are, and yet we perceive a necessity for them to be as they are.

2.—That things exist in space, is a truth, though we cannot conceive it to be a necessary truth: for we can conceive of unoccupied space; indeed, we know, because of the phenomena of motion among things, that there must be space not occupied; otherwise, there would be no room for motion among bodies, and space would be filled with a boundless solid, imporous, and incapable of any change of place among its parts. The motion, therefore, of things proves that a part of space is unoccupied. If we conceive a part of space to be unoccupied by substance, we can as easily conceive of all space to be empty and void: therefore the existence of things in space, though a truth, is not a necessary truth. We can conceive of space as con-

taining either nothing or something: we can conceive it, either as containing one thing or an infinity of things: we can conceive it as empty, or partially occupied, or wholly filled. There is an infinite number of quantities of substance between nothing and an infinite boundless solid; and we can conceive either of these quantities as occupying space. We cannot conceive any necessity why one of these quantities should exist rather than another. We perceive that we ourselves exist, and that things exist external to ourselves, but we perceive no necessity for our own existence or for the existence of any thing else. Therefore the existence of things in space, and the quantity of things in space, are not conceived to be what they are by any irresistible necessity such as characterizes our conceptions of space and duration. No one can conceive of the non-existence of space and duration, but every one can conceive of the non-existence of things in space, or of the existence of any supposed quantity from nothing to infinity. The first are truths of necessity, the second are truths perceived to be what they are without perceiving any necessity for their being as they are: these may be termed *contingent* truths.

3.—Admitting the contingent truth, that something *now* exists in space, as nothing cannot produce something, therefore, it follows, as a necessary truth, that something must have *always* existed in space. Each part of this eternal something must occupy a finite space, having length, breadth, thickness, and figure. To occupy space, it must be solid, but solidity is only another name for matter; therefore, this eternal something must be matter. That which has no extension, nor parts, nor relation to space and duration, is called *immateriality*, which is the negative of all existence, or merely another name for nothing.*

4.—Having proved, from the fact, that something now exists, that something must have always existed, let us next enquire, Have *all* substances *eternally* existed? Upon this subject, mankind are divided. One class assumes that part of the substances in space were created out of nothing by the other part which they are irresistibly compelled to believe is eternal. The other class believe all substances to be eternal. We shall now proceed to show that the creation of one part of substance from nothing by another part, cannot be established by any necessity, experience, reason, analogy, or divine revelation.

First: The creation of a part of matter is not a *necessary* truth, for we can conceive of the eternal existence of *all* matter, as easily as we can conceive of the eternal existence of a *part* of matter. All the ancient schools of philosophy conceived every substance to be eternal; and it was not until modern times, that men conjectured otherwise. As has been already stated, we can conceive of space entirely devoid of matter, which shows that the existence of all things in space, though a truth, is not a necessary truth. If the very existence of all substances be not a *necessary* but only a *contingent* truth, surely, the beginning of existence or creation of any one substance cannot be conceived as a necessary truth.

Secondly: The creation of one part of substance by another, is not an *experimental* truth. No man has ever perceived any one substance created from nothing by another. In all the varied operations of nature, we perceive no creations nor annihilations: we only perceive changes wrought upon that which already exists. Therefore, no man can know from *experience*, that the creation of something from nothing is a truth.

Thirdly: Creation from nothing is not a truth derived from reason. All deductive reasoning is founded upon certain fundamental or first truths, called axioms or definitions, but there are no such first truths or axioms in relation to a creation from nothing; therefore, there can be no foundation or starting point from which we can commence a process of deductive reasoning to establish any such event. All inductive reasoning is that process by which we ascend from particular truths to those of a higher order and of a more general nature. Now there is nothing in the particular truths of nature which indicates the creation of any of her substances from nothing; hence, no such event can be established or inferred from induction. Therefore, creation from nothing is not a truth derived from reason.

* For further information upon this subject, see my treatise on the ABSURDITIES OF IMMATERIALISM.

Fourthly: The creation of substance from nothing is not a truth founded on *analogy*. Analogical reasoning is that process by which we infer that one event or thing *may* be true, because some other similar event or thing is known to be true. Now we know of no event or thing to be true which resembles, in the least, the creation of substance from nothing, therefore, there is no analogy for such an event.

Fifthly: The creation of something from nothing is not a truth founded on *divine revelation*. We learn from the revealed truths, which God has been pleased to give to man, that the sun, moon, stars, heavens, earth, and all things were created by him, but we nowhere learn in those sacred oracles that any one of these things were created from nothing. The original words rendered in our language create and make, are synonymous terms, signifying, as we have every reason to believe, the formation of things out of the original elements; at least, we are nowhere informed, in revelation, that these words had any other meaning It has been said, that as God created *all things*, and as elements are *things*, therefore he must have created them also. But if all the elements be included among the things created, then the Deity must have created the elements, or parts of which he himself consists, which would be the very height of absurdity, for it would suppose him to exist and not to exist at the same time, hence the phrase "all things" cannot mean the elements, but only the "all things" that are created of the elements. Therefore, the creation of something from nothing is not a truth founded on divine revelation. If, therefore, the creation of one part of substance from nothing cannot be established by *necessity, experience, reason, analogy*, nor *divine revelation*, it cannot be a truth, or, at least, we have no means left by which we can determine, or even infer that it is a truth, and it should be treated as a wild speculation, or vague conjecture without the least shadow of foundation.

5.—As there is no evidence whatever in favour of the creation of any substance, we are justified in believing that the elements of every substance existed eternally. We can trace back the history of the earth for about six thousand years, or to the period of its formation. During this time countless millions of organizations, both vegetable and animal, have been constantly taking place. But in every case which has come under observation, the beings, organized, have been made out of pre-existing elements. In the mineral kingdom, a vast variety of new compounds have been formed, but in every instance that has come under the inspection of man, these compounds have been made from something, and not from nothing. All the miracles since the creation, that have been wrought by the power of God, have been operations upon materials already existing. God has not, since the history of man, created any new elements, and exhibited them as a testimony that such an event is possible. When our Lord made wine at the wedding feast, it was not necessary to create it from nothing: he required the vessels first to be filled with water, after which he created or made the wine, which he could easily do by miraculously combining other ingredients or elements that already existed in great abundance. When he fed the multitudes with bread and fish, it was not necessary to make these compounds from nothing; when every element which enters into their constitution, existed plentifully all around him.

If we go back to the creation, we find that the corporeal bodies of the first man, and of the first vegetables, and animals were made, not out of nothing, but out of the ground. If, then, all men, beasts, serpents, fowls, fishes, trees, herbs, and grass, were created and made out of the ground, or out of the elements, why should we suppose the creation of the earth to be an exception to the general law? Is it any more difficult to create an earth, out of pre-existing elements, than it is to create various compounds, vegetables, and animals out of these elements? If we were to find a general law, to hold good in almost an infinite variety of cases, without even one observed deviation, would it not be a violation of every principle of sound judgment not to apply that general law to any other particular case of a similar nature? If we were to find that the waters in every fountain, spring, stream, river, and lake throughout the whole world, were formed of oxygen and hydrogen, combined in definite proportions, would we not, at once, without experiment, expect that the waters of the great ocean, were made of the same elements? And would not a man be considered foolish or insane who should conjecture, that the waters of the ocean were an

exception to this general law? If the various compounds, vegetables, and animals upon the surface of our globe are known to be governed by the law of gravitation, it would be perfectly consistent to extend the same law to the whole earth, unless some reason could be shown why the law should not be thus extended; in like manner, if the various compounds, vegetables, and animals are known to be made of pre-existing elements, it would be perfectly consistent to extend the law to the earth itself, and to conclude that it was made of pre-existing elements also, unless some reason can be rendered why such an extension should not take place.

Perhaps the objector may say, that the law of creation from elements ought not to be extended to the earth, unless we can be certain that elements did previously exist. To this, we reply, that the extension of the law to the earth would be in accordance with every rule of inductive reasoning, unless it can be shown that the elements had no previous existence; and this cannot be shown.

When God, at the creation of the earth, said, "Let there be light, and there was light," we have no authority whatever for supposing that light was then created from nothing. Indeed, we know that light must have existed in connexion with water in a latent state before that time; for before that event, the waters of the great deep existed and darkness was upon its face; now these waters could not have existed in the form of water without electricity, and heat, and light were united with them: take away either of these three latent principles, and water would cease to be water, and its elements would exist in altogether a different condition. That light exists in water in a latent state, is a fact that can be demonstrated by chemists at any time. Therefore, light must have existed, though in a latent state, in the waters of the great deep, before God said, "let there be light." In this saying, God did not perform an act of creation from nothing, but only commanded the already existing light to appear or render itself visible where darkness before reigned. There are two ways in which this command could be obeyed: first, the already existing light could come from the distant regions of space, and illuminate the face of the waters, or second, the latent light which must have existed in connexion with the waters and other substances could be set free and thus be rendered visible.

On the fourth day, it is said that "God made two great lights," which he placed in the firmament to rule the day and the night. When man makes light, he does so by operating upon the substances of nature so as to render the latent light visible, and in no instance does he create the light from nothing. Therefore, reasoning from analogy, we have good grounds for believing that God makes light the same as man does, that is, by operating upon the elements in such a manner as to set this latent principle free, and thus make it visible; at least, we have no reason, nor analogy, nor any other evidence for conjecturing that he makes it in any other way.

Astronomers have demonstrated by actual observation and mathematical calculation that light existed thousands of years before the creation of our earth. It has been determined that light flies with the velocity of about twelve millions of miles every minute: it has also been ascertained from the known power of the telescope, and from other considerations, that there are bodies in the universe, situated at such immense distances, that it would require their light several hundred thousand years to traverse the space between them and our world: it follows, then, of necessity, that the light by which those distant worlds are now rendered visible must have left them thousands of centuries before our earth was formed. In almost every point of space to which the telescope has been directed, countless millions of inconceivably distant shining worlds are to be seen. But what does all this prove? It proves that by far the greatest portion of the visible universe existed ages before the organization of our little globe. When we look upon the widely extended field of existence, we are apt to imagine that we see worlds as they *now* exist, but this is not so; the *present* existence and relative position of the distant bodies of the universe cannot be seen. By the aid of light we only see the *past*, and not the *present*. Light does not inform us whether the most distant luminous bodies which can be seen are now in existence or not. Light enables us to see them exist thousands of ages ago, but it gives us no indications that they have existed as luminous bodies since that period.

If the light of all worlds were created only six thousand years ago, then it would be impossible to see any of them over thirty-seven thousand billions of miles distant;

for light could not travel over that distance in six thousand years: all beyond that would be invisible, and would remain so, until their light had time to reach us. But it is believed by astronomers that the space-penetrating power of their telescopes enables them to extend the radii of the visible universe several hundred times farther than what light would travel in six thousand years. If this be true, then, there must have been several million of times the amount of luminous worlds in the exterior strata of the visible universe, than there is in the interior whose light could have reached us since the creation. And, consequently, all the infinity of worlds, and clusters of worlds, whose light has beamed upon us from those remoter regions, must have existed long anterior to the creation of our globe.

Again, if the light of all worlds had been created at the same time, namely, six thousand years ago, several hundred new stars must have appeared every night since the invention of the telescope, for the boundaries of the visible universe would be enlarged, that is, would recede from us at the rapid rate of about seventeen thousand millions of miles every twenty-four hours; and all the stars contained within each of the successive spherical strata of that thickness would be successively rendered visible until their remoteness in the immensity of space should defy the power of our best instruments to detect them.

Now, can we, for one moment, suppose that within the comparatively little regions, occupied by our stellar universe, no light existed until six thousand years ago, when we are almost irresistibly compelled to admit that there previously existed in the infinite regions beyond a vast immense occean of luminiferous fluid? We can come to no other conclusion, but that worlds, and systems of worlds, and universes of worlds existed in the boundless heights and depths of immensity before the foundations of our earth were laid. Whether our earth was created out of the ruins of some more ancient world, or whether it was formed out of elements which had never before been organized, is a mystery which the divine oracles do not reveal. But from geological inquiries it is highly probable that the elements of our globe have undergone a series of organizations and disorganizations, during countless ages that are past, compared with which the age of our present world forms but a link in the endless chain. Analogy indicates that worlds may be organized out of pre-existing elements as well as plants and animals. Analogy also indicates that the substance of all worlds may be eternal as well as the substance of which the Deity consists. Supposed objections have been raised by learned philosophers against the eternity of matter, founded on the atomic or molecular constitution of what they are pleased to term the elements: these objections will be considered and answered, after we have investigated the nature and properties of matter. In the mean time, we shall, in our investigations, adopt the theory of *the eternal duration of the elements of all matter.*

OF MATTER INDEPENDENT OF ITS POWERS OR FORCES.

6.—The true definition of Matter is, that which occupies space, and which cannot be made to occupy a greater or less amount of space. We cannot possibly conceive of the existence of God, or spirit, or any other kind of matter without conceiving such existence to be in space. Indeed, it is a *necessary* truth, that God and all other beings or substances which exist, *must* exist in space, and *must* occupy a constant amount of space, and *can never*, by any possibility, occupy a greater or less amount of space than what they *always* have done. Therefore, the occupied and unoccupied portions of space have been constantly the same from all eternity, and they must remain the same to all eternity—there can be no increase or diminutions of either. Bodies can be increased in their exterior dimensions by increasing their interior pores, or they can be decreased by decreasing their pores; but in either of these operations, the absolute space, occupied by the particles remains unchangably the same.

The *quantity* of matter in any given body can only be determined by ascertaining the amount of space which it occupies; but this is a problem which no one has, as yet, been able to solve. If all matter were equally heavy, then we might determine the quantity by the weight: but the force called weight is not a necessary force: we therefore do not know that all substances possess this force; or if they possess it, we do not know that they possess it in equal degree: we do not know but there may be bodies

which have a tendency to recede from all other bodies; how, under such circumstances, could their quantity be ascertained by the weight? When Elisha made the axe to swim, he did so by diminishing its weight without diminishing its quantity. When Peter walked upon the water to meet his Saviour, the weight of his body was greatly diminished, but the quantity remained the same. When Jesus ascended to heaven with his risen body of flesh and bones, the weight of his body must have been diminished far more than when he walked on the water, and yet the quantity of matter remained the same as when he first arose. Who is able to determine whether those substances which produce the phenomena, ascribed to light, heat, and electricity, possess the force called weight or not? Weight can never be an indication of quantity, until it can be determined that substances occupying equal spaces have equal weights.

It has been generally supposed by philosophers of the present age that Inertia, as well as weight, is a true indication of quantity. Inertia is defined by some philosophers to be the resistance which bodies offer to a change of state. This resistance or inertia is found by Newton's pendulum experiments to be proportional to the weight. The velocity of a falling body in free space is directly as the weight and inversely as the inertia. Therefore, so long as weight and inertia are proportional to each other the velocity must be constant. This Newton found to be true in the falling of all kinds of substances. Their velocities were equal. But neither inertia, nor weight, nor both together, proves that the *quantity* of matter is proportional to either. When it can be proved that substances, occupying equal spaces, have equal inertia or equal weight, then inertia or weight can be taken as the true measure of *quantity*, but until then, the assumption of weight or inertia, as a true measure of quantity, is entirely hypothetical. For aught we know to the contrary, equal quantities of matter may possess unequal weights. There may be as great a quantity of matter in a cubic inch of water as there is in a cubic inch of quicksilver; and yet the latter is many times heavier than the former. If a cubic inch of iron were to have its weight increased to one hundred or one thousand pounds, (if its inertia were increased in the same proportion,) its velocity in falling would be the same as it is now, and its quantity of matter would be the same. Or if a given quantity of iron should have its specific gravity or weight diminished, as in the case of the axe which Elisha made swim, (if the inertia were diminished in the same proportion,) its velocity in falling, or its rate of oscillation in the form of a pendulum would be precisely the same as before. In all such cases of the increase or diminution of the weight and inertia, the quantity would remain undisturbed, and therefore, we are not sure, that either the weight or inertia of bodies, determines their quantity of matter. Quantity, when applied to forces, such as pressure, weight, resistance, and the like, may be known; but when applied to matter, in determining the amount of space occupied by any given body, it remains, as yet, unknown. We can say that a pound of lead and a pound of cork contain equal quantities of force, called weight, but we have no way of determining whether they contain equal quantities of matter or not; and so with all other substances.

Professor Whewell has written an essay entitled, "Demonstration that all matter is heavy."* In this essay, he conjectures that it is a *necessary* truth that all matter must have weight; for without it, he says, that there would be no mode of measuring the quantity of matter. This we admit: but this is not a necessary truth: it is not necessary that we should know the quantity of matter, if we only know its quantity of force, if it have any. But he supposes that if all bodies have not weight, "the rest and motion, the velocity and direction, the permanence and change of bodies, as to their mechanical condition, would be arbitrary and incoherent: they would not be subject to mechanical ideas; that is, not to ideas at all: and hence these conditions of objects would in fact be inconceivable." We reply, that we can conceive of bodies, having no weight, and yet conceive them as possessing inertia, and subject to mechanical conditions when operated upon by external forces. Although inertia is proportional to the weight, so far as experimental observations have extended, yet we cannot perceive this to be necessarily and universally true. If the inertia of bodies were to remain constant while their weight varied, they would certainly be subject to

* Phil. of the Induc. Scien., Vol. ii., p. 624, second edition.

"mechanical conditions" and "mechanical ideas;" for instance: experimental observations teach us, that falling bodies in free space near the surface of our globe, gain a velocity of about thirty-two feet per second, now if they were to be deprived of one-half of their weight, while their quantity of matter and inertia remained the same, they would acquire a velocity of only sixteen feet per second. Other conditions remaining constant, the velocity acquired would be as the weight, and when the weight became nothing, the velocity would be reduced to nothing. Such a condition of things is easily conceivable, and, therefore, the assertion that all bodies must have weight is not a necessary truth. That any bodies have weight is only known to be true so far as observation teaches us.

If, then, we can conceive of matter independent of the force called weight, we can conceive of it independent of all other powers or forces: for instance, the *cohesion* of the parts of matter to each other is not necessary to our conceptions of matter. The cohesive force, therefore, cannot be contemplated as *necessary* to the existence of matter. Matter, contemplated independent of this force, must necessarily be divisible without limits. The atomic theory requires a cohesive force to bind together the parts of atoms, hence, the conception of atoms, without force, is impossible, but the conception of matter, without force, includes no inconsistency. If space can be geometrically demonstrated to be infinitely divisible, matter which occupies space, if it have no cohesive force, must be infinitely divisible, as may also be geometrically demonstrated. The parts of these particles, however small, may exist in contact without the least cohesion, and the least imaginable force would separate these parts asunder with the same ease that the same force would move either of them from a state of rest to a state of motion in free space. However far the division of a particle of matter be carried, the parts could never be reduced to nothing—they would always be larger than a point, and therefore would occupy space, and the sum of all the parts would occupy as much space as the whole particle previous to division.

When we conceive of matter without force, we simply conceive of it as something that occupies space, having no tendency to approach to, nor recede from, other matter, having no cohesion among its parts, consequently divisible without limits, possessing no chemical affinities, having no tendency to change its state, whether of rest or of motion, and having no resistance to a change of state, or, in other words, no re-action. This would be a true definition of matter without powers or forces. Such matter could exist only in two states: one would be a state of rest, the other would be a state of uniform motion in straight lines. Without cohesion a rotatory motion could not take place; without force of some kind a curvilinial motion could not exist; without force the direction of a motion could not be altered; without force a velocity could not be increased or retarded. No force is necessary to sustain a uniform motion in a right line, but if such a motion had a beginning, it must have originated by an impulsive force. But we can conceive of eternal uniform motion: in such a case it would not be an effect, but a *state*, therefore, such a state would be as conceivable as a state of eternal rest.

7.—OF FORCE.—Such a thing as a uniform motion in right lines, or a state of absolute rest, is unknown in the universe: all matter is constantly exhibiting a change of state, therefore, all matter must be under the influence of a Force. Our minds are so constituted that we cannot conceive of Force existing separate and abstract from substance. All Forces must be the Forces of something, and that something, as it occupies space, *must* be matter. As Forces *now* exist, and as inert matter cannot originate Force, therefore some Force must have been eternal. All other Forces must be the effect of this eternal Force, or they must also have existed eternally. Mankind are divided in their views concerning the existence of the Forces of nature: that class who conjecture that a part of the substances in space were created out of nothing, by another part, also conjecture that their Forces were created and had a beginning; but that class who believe that all matter is eternal, also believe that all Forces are eternal. When I speak of the term Forces, I do not mean those secondary causes which, by many, are frequently called forces; but I mean those original qualities of matter by which it changes its own state or condition. Secondary causes are not Forces, but effects. Effects are originated either directly or indirectly by Forces; but Forces can, in no case, be effects, unless they were created. The creation of

Forces cannot be established by reason, experience, nor divine revelation: it is a wild, vague speculation, without the least foundation. All classes admit that there must be a Force that has eternally existed: if one Force must have eternally existed, why may not all other Forces be eternal also? Analogy would say, as one Force is known to be eternal, that the eternity of all the others is not only possible, but probable.

8.—Of the Action of Forces.—As Forces are the qualities of substances, and exist only in connexion with matter, when they act, they must act where they exist. No particle of substance can act *where* it it is not, any more than it can exist *when* it is not. A particle of matter, existing separate from all other substances, cannot exercise its force externally to its own surface: it cannot attract nor repel surrounding particles, nor produce the least effect upon them in any way: it can only act upon its own parts, and upon its own self as a whole to produce motion, or a change of motion. We have already shown that matter without force would be infinitely divisible: each of these infinitely small parts possesses the quality of Force by which it can move itself, or cause itself to press against other parts with which it may be in contact. Millions of these parts may press themselves together, and form an atom of substance of any shape or figure, and of any degree of hardness such as shall be the best adapted to its future purposes and designs. The Force that holds together the parts of an atom is not an *attractive* Force, but it is the force of *pressure:* each part presses itself towards every other part. Attraction would require each part to be entirely passive, having no power whatever over itself, and yet possessing the extraordinary and impossible power of pulling every part towards itself. As bodies cannot attract each other whether in contact or at a distance, so it is equally impossible for them to repel each other. Repulsion would require a body to be in one place, and to exert its force in another place: if a particle could not move itself towards nor from another particle, how much more impossible it would be for it to move another particle towards of from itself: if Forces cannot act where they exist, so as to produce self-motion, they certainly cannot act where they do not exist so as to produce the motion of something else.

9.—Of Self-Moving Matter.—We are aware that the various phenomena of the universe are referred by philosophers to the operations of *inert* and *unintelligent* matter: they have supposed *inertia* to be a property of all matter, and, therefore, they suppose all matter incapable of changing its state whether of rest or motion. If it be granted that matter is inert or inactive, it must necessarily follow, that inert matter at rest could never put itself in motion, and that inert matter in motion could never accelerate nor retard that motion, nor change its direction. But all matter with which we are acquainted appears to be highly active; every particle has a tendency to approach towards every other particle. Now, we ask, how can matter be inert, and yet exhibit activity? Activity and inertia are directly opposed to each other; where one exists the other cannot exist, any more than light and darkness can exist together. Inertia is the absence of activity, and, therefore, the two cannot co-exist in the same substance. Therefore, if matter be inert, it must be forced by something that is not inert towards all other matter. But, says the philosopher, this tendency is produced by attraction: one particle of matter attracts another, and thus moves it towards itself. But, we ask, how can one mass of matter attract another and yet be inert? Is not attraction only another name for action? And if a body can move something at a distance towards itself, it must be more highly active than if it merely moved itself. That which can originate motion and accelerate it cannot possibly be inert. Therefore, if the force, called attraction, be admitted, inertia must be excluded. On the other hand, if inertia be admitted, attraction must be excluded: they cannot both belong to the same substance, for inertia is the negative of attraction and all other active qualities.

10.—We have stated above that all matter *appears* to be highly active; but this *appearance* may be entirely delusive: a part of matter may be entirely inert, and only act as it is acted upon by a substance with which it is in contact. One thing is certain, if there is any inert matter in the universe, it has not yet been discovered to be such by its inactivity. If its existence be assumed, it must exist in union with active matter, which forces it to act according to fixed laws; if it existed separate and apart from active matter, we should discover it to be inert, by its having no power to

approach to nor recede from other matter—by its exhibiting no cohesive or chemical forces—and by its incapability of exerting any law of force whatever. As we have never discovered any abstract inert substances, therefore, if such substances do exist, they must exist in union with active substances, and while in this union their *inertia* could not be discovered; for they would be compelled, while in a state of union, to act as the active substances act. Every particle of inert matter in the universe (if any such matter exist) must be enveloped by an active substance, which moves itself and all that is connected with it, according to fixed laws. There is no way in which active matter could unite with inactive matter without producing motion only by enclosing it on opposite sides; for if a particle of active matter were to press against only one side of an inactive particle it would produce an accelerated motion in the direction of the pressure, unless another particle of active matter on the opposite side of the inert particle should press in the opposite direction with equal force. But there is no necessity for supposing inactive matter to be enclosed in active matter; its only effect would be to enlarge its magnitude; the interior would be without cohesion, and only be kept in its place by the exterior cohesive shell: but if the interior parts of a particle be the same as the exterior, then every part must be composed of active matter, and such a thing as inactive matter would be unnecessary. As inactive matter has never yet been discovered, it is impossible for us to know whether such matter exists. All the materials of the universe with which we are acquainted exhibit actions which in all cases are produced by self-moving forces, for no other forces do or can exist.

11.—Those particles of this self-moving substance which constitute the worlds, and which are generally known under the name of *ponderable* substances, do not act at random, but act systematically and intelligently according to the following law:—

Every particle of this kind has a tendency to approach every other particle of the same kind with a force which varies inversely as the square of the distance.

All the phenomena of universal gravitation can be far more simply explained by this law of *self-moving* particles, than by assuming the absurd hypothesis of *attracting* particles. Even though attraction were possible, (which we by no means admit) yet, it would be infinitely more simple for a particle to move itself, than it would be to move everything but itself. It has generally been supposed that there is something absurd in the idea of a substance moving itself; but how much more absurd would be the idea of a substance so entirely inert that it could not move itself, but yet able to move a universe of substance towards itself! How can a substance which cannot move itself, move other substances which exist at a distance? Yet this great absurdity is embraced in the attracting hypothesis. Every person, with the least reflection, will admit that a substance can more easily move itself than it can move anything else. The difference between the *Self-moving Theory* and the *Attracting Hypothesis* is to be found, not in the resulting phenomena, for they are and must be the same, but in the *causes* which produce these phenomena. The causes assumed to explain the phenomena are diametrically opposite in their nature, as may be more fully understood by the following contrast:—

The *attracting hypothesis* assumes that a *helpless, passive, inert, particle,* has the power of acting in every place where it is not present, but has no power of acting where it is present.

The *self-moving theory* assumes that an *active particle* has the power to act where it is present, but no power to act in any place where it is not present.

Again, the *attracting hypothesis* assumes that an inert particle has the power to move every substance in the universe towards itself, but has no power to move itself in any direction.

While the *self-moving theory* assumes that an active substance has the power to move itself towards other substances, but has no power to move any external substance towards itself.

One theory represents attracting particles as the centres or origin of *pulling forces,* extending, like the radii of a sphere, in all directions, millions of miles from their origin.

The other theory represents self-moving particles as the centres or origin of *self-moving forces,* which in no case extend beyond the surfaces of such particles.

The one requires forces to act everywhere, but in the substance where they exist; the other requires forces to act only in the substance.

The one requires an inert particle to move a universe of worlds; the other requires an active particle only to move itself.

The one requires particles to act only as they are acted upon; the other requires particles to act of themselves.

The one makes it impossible for particles to change their own state, whether of rest or motion; the other gives power to particles to change their state of rest or motion according to definite laws.

12.—All theologists who adopt the attracting hypothesis, require a *Great First Cause*, who not only gives laws to blind, unconscious, unintelligent matter, but also forces it to act according to those laws.

All theologists who shall adopt the self-moving theory will require the Great First Cause itself to consist of conscious, intelligent, self-moving particles, called the Holy Spirit, which prescribe laws for their own action, as well as laws for the action of all other intelligent materials. An unintelligent particle is incapable of understanding or obeying a law, while an intelligent particle is capable of both understanding and obedience. It would be entirely useless for an Intelligent Cause to give laws to unintelligent matter, for such matter could never become conscious of such laws, and therefore would be totally incapable of obedience. An intelligent cause cannot force unintelligent matter to act in any manner without the aid of intelligent matter in actual contact with it. As far as our observations extend, the materials of the universe exhibit a constant succession of phenomena according to fixed rules. Now these materials must either act themselves, being intelligent and possessed of a self-moving power, or, if unintelligent, they must be acted upon by the contact of intelligent materials; in the latter case the intelligent materials must be, at least, equal in quantity to the unintelligent, and must be as extensively dispersed, uniting with and acting upon each unintelligent atom, wherever order or a definite law characterizes the phenomena.

The amount of intelligent matter in space must be inconceivably great; it exists in vast quantities in all worlds, regulating and controlling every department of nature according to fixed laws. It is evident that each particle must have not only perceived the utility of such laws, but must have mutually consented to obey them in the most strict and invariable manner.

All these self-moving materials must be possessed of a high degree of intelligence, in order to obey with such perfect and undeviating exactness the innumerable laws which obtain in the universe. There is no disobedience on the part of the materials. Under the same circumstances they invariably act alike. What depth of knowledge, for instance, is requisite in order for particles to obey the single law of "Gravitation." Each particle must not only know of the exact quantity of matter existing in all directions from itself, but must also know its exact distance from every other particle, that it may know, during every moment, how to regulate the intensity and direction of its own motions, according to the law of the "inverse square of the distance." Obedience to this one law on the part of material particles requires in them a degree of intelligence far beyond our utmost comprehension. The philosophy of modern times, however, does not admit that material particles possess intelligence or knowledge: it deprives matter of all understanding and will, making it obey certain laws unconsciously and blindly, not perceiving its own acts nor their results, neither its own existence. Herschel, in his celebrated "Discourse on the Study of Natural Philosophy," (Article 27,) says, "To *obey* a law, to act in *compliance* with a rule, supposes an understanding and a will, a power of complying or not, in the being who obeys and complies, which we do not admit as belonging to mere matter. The Divine Author of the universe cannot be supposed to have laid down particular laws, enumerating all individual contingencies, which his materials have understood and obey,—this would be to attribute to him the imperfections of human legislation,—but rather, by creating them endowed with certain fixed qualities and powers, he has impressed them in their origin with the *spirit*, not the *letter*, of his law, and made all their subsequent combinations and relations inevitable consequences of this first impression."

It will be perceived that this eminent philosopher supposes that blind, unconscious,

unintelligent materials were "impressed in their origin" with the "spirit" of the law, and "endowed with certain fixed powers," and that by virtue of this *impression* and *endowment* they blindly perform all their subsequent operations. But we ask, what is this "spirit of the law?" What are these "fixed powers?" If they are not *intelligent powers*, why do they cause materials to act intelligently? If these "powers" belong to material particles, and are the ultimate causes of their acting in conformity with intelligent laws, then these "powers" must be *intelligent* "powers," and the material particles which possess them must be *intelligent* particles. We can only judge a thing to be intelligent by its intelligent acts, and wherever we perceive such acts, we ascribe intelligence to the being or agent that performs them. If the "powers" with which material particles are "endowed" do not act at random, but act with order and regularity, and strictly obey wise and intelligent laws, it would be a violation of every law of our judgment not to attribute intelligence to them—and a degree of intelligence, too, sufficiently great to comprehend and obey the most subtle and intricate laws that are devised for their rule of action. We consider that the *primary powers* of all material substance must be *intelligent;* and that all *secondary* powers are of a mechanical nature, being derived from the pre-existing intelligent powers inherent in particles. Unintelligent primary powers are not only inexplicable but inconceivable! Such powers do not and cannot belong to materials! Primary powers, primary forces, and intelligence, are synonymous terms when applied to particles. Substances without intelligence can have no powers, no forces, no properties of any description: they can neither approach to, recede from, nor combine with each other, nor obey any other prescribed law. *Unintelligent* particles, then, is only another name for *inert* particles.

13.—Intelligence, by some writers is supposed to be not an ultimate cause, but the effect of organization—the result of the operation of some anterior powers. But organization could not take place—anterior powers could not exist independently of intelligence, which must be the first moving cause, anterior to all other causes or effects. Hence, as intelligent powers are antecedent to all other powers, they must have been *eternal* as well as the materials to which they belong. For instance, we conceive the sublime and glorious personage of the Deity himself to consist of a certain number of the most superior and most intelligent material particles of the universe, existing in a state of union, which *union*, if not eternal, must have been the result of the anterior and eternal powers of each individual particle. And as no enlightened Theist will, for a moment, deny the eternity of these powers which are inherent in the particles of which the Deity consists, why not follow the analogy, and say, that the powers of all other material particles are *eternal* also? Why suppose the intelligent powers of one substance eternal, and require an origin for the intelligent powers of all others? Indeed, we consider it just as impossible for such powers to be originated as it is for the materials themselves to have had an origin. If matter exist without the capacities of intelligence, it must have existed eternally unintelligent, and must forever remain in that state. We do not consider it possible for the Almighty (though we speak with all due deference to his Superior and Transcendent Powers) to create an intelligent power, or to impart it to materials where it does not already exist. On the other hand, matter once possessed of an intelligent capacity must have always possessed this property, and must forever continue to retain it. As there is no being, as we conceive, able to originate this power, so there is none, as we also conceive, able to annihilate it. Hence the amount of matter possessing capacities for intelligence in the universe, be it great or small, is constant, and can never be increased or diminished in the least degree.

All philosophers, as we have already seen, who do not believe in the *eternity* of *all* the *substances* of nature, are yet compelled to believe in the *eternity of that part of the substances* of nature of which the Deity consists. And they also suppose, almost without an exception, that this substance is omnipresent; Sir Isaac Newton, both in his "Opties" and "Principia," has very definitely stated this doctrine. Clarke, Dugald Stewart, Sir. John Herschel, and numerous other philosophers and divines, have followed in the foosteps of Newton, and unhesitatingly declared their faith in the omnipresence, not of the virtue alone, but also of the *substance* of the Deity. And as it would be not only inconsistent, and opposed to every principle of sound philosophy,

but absolutely impossible for any one particle of this substance to be in two or more places at the same instant; we are, therefore, the moment we admit the omnipresence of this substance, irresistibly compelled to also admit that it exists in inexhaustible quantities; not that it absolutely fills all space, for then, there would be no room for any other substance, neither room for motion. Therefore, the substance of which the deity consists, must, not only exist in immense quantities, but its particles must be in a greater or less degree separate and detached from each other by intervening spaces, which is an essential condition necessary to the vast variety of motions which are constantly taking place among these parts. Now these particles of this omnipresent and eternal substance must each have size and shape. And here a question suggests itself of no small moment in its various bearings on several departments of our knowledge; namely, whether the *magnitudes* and *figures* of these and all other self-moving atoms have remained unalterably the same throughout all past time? At the first suggestion of this question some would naturally suppose the answer to be far beyond the utmost stretch of our present limited faculties; while others, perhaps, might hastily answer it in the affirmative. But there are various considerations which render it almost certain that there have been great and important changes wrought both in the magnitudes and figures of atoms, that is, that they are very different in *size* and *shape* NOW from what they were ORIGINALLY. The inconceivable smallness of atoms is admitted on all sides. And no philosopher has been able to descend the scale of magnitude sufficiently far to determine the size of the atoms of any substances whatever. If any atoms exceeded certain given dimensions, their sizes could be detected. But why this invariable and constant *smallness* pervading the endless number of atoms of each substance? If the magnitude of atoms were *constant* and *invariable* from all eternity, why should they be confined within such narrow limits of minuteness? Why not some atoms be of immense size, occupying millions of miles of space? Why not exist in every possible variety of magnitude that might be imagined between nothing and infinity? If the magnitude of atoms are eternal and invariable, there could have been nothing to determine their sizes or figures; and there would be the highest degree of probability to believe that the sizes and figures of different atoms would vary from each other in endless dissimilarity. Similarity of magnitudes and similarity of figures would scarcely exist, or if it existed it could only exist by chance, and to a very small extent. Therefore, in assuming that the magnitudes of atoms are eternally invariable, we, at once, deprive them of all cause or reason for being small or great, or for being of one size rather than another. But if we assume the possibility of self-moving atoms changing their own size and figures, we, at once, perceive a cause and reason for originating similarities of magnitudes and figures—for introducing smallness rather than greatness—we can perceive why the present minuteness so universally prevails. Inconceivable *smallness*, as well as *similarity* of size and figure, seems to be absolutely indispensable to the present operations of nature—such, for example, as the present process of organization—the phenomena o light and vision—the variations of temperature, with innumerable other processes—all of which require a *smallness* and *similarity* of particles, such as at present obtains, so far as we have extended our researches. If, then, of the infinite classes of magnitudes which might have existed, each being, equally possible, *certain ones* have been chosen which appear to be the *only ones* adapted to the present useful operations of nature, how can we for a moment doubt that the *selection* was made by a *wise, designing, intelligent cause*, which originated these particular classes of magnitudes to accomplish certain useful ends by their subsequent operations? From these considerations we are compelled, by the most irresistible evidence, to believe that the *present minuteness* and *endless similarity* of parts, which so universally obtains in all self-moving substances, had an origin. Not that the substances had an origin, but only their present similar magnitudes and figures. And we are also compelled to admit that the *power* which produced this *present* condition must have eternally existed in the substances prior to their assuming their present form. By this eternal self-existent power resident in the dissimilar atoms of substances, those atoms which were too large to be useful in the future economy of nature could divide and sub-divide themselves until their dimensions were of an appropriate size; while such as were too small could unite themselves together until they attained a size requisite for their

future usefulness. And thus originated that endless similarity—that apparent equality of size and figure—that exceeding minuteness which so universally characterizes all the atoms of the same kind of substance.

This exact and similar likeness, pervading every atom of the same kind, has been supposed by Sir John Herschel, Whewell, Prout, and other great philosophers, "to effectually destroy the idea of an *eternal self-existent matter*, by giving to each of its atoms the essential characters, at once, of a *manufactured article*, and a *subordinate agent*."* But there is not the least evidence for supposing that the *substance* of a "manufactured article" must have necessarily been created. Is not every vegetable a "manufactured article?" Yet who will presume to draw a conclusion that vegetables were "manufactured" from nothing? All will admit that they were "manufactured" from the prior materials of our globe. So the *present minuteness* of all atoms of the same kind—the equality of their magnitudes—the exact similarity of their figures—and their most perfect resemblance in all respects, show, most unquestionably, that these characteristics are not eternal, but were "manufactured," not from *nothing*, but from an *eternal pre-existing substance* which (we have the highest degree of probability to believe) once existed in almost every possible variety of *size* and *form*, without *likeness*, or *resemblance*, or *order*, only as might have existed in some few instances by chance.

Is there any absurdity involved in the idea of manufacturing small atoms out of large ones, as, for instance, small shot are manufactured out of large bullets? Can it be proved that the prior large atoms are necessarily indivisible? or that their parts are, by their own power, held so firmly together that they cannot, by the same power, separate themselves from each other? Is the *union* of the *parts* of each atom governed by powers that are uncontrollable by its own will? are these powers *antecedent* to the power of will? If, then, the parts of atoms are not bound together by any powers that are antecedent to, or distinct from, the free will, or self-moving powers of the atoms themselves, it is evident that they can manufacture smaller atoms out of their own parts of such sizes and forms as shall be best suited to their future purposes and designs. And by the same free will or self-moving powers, those atoms which are too small for future uses can unite themselves together in sufficient numbers to accomplish any future object which they may have in view. To manufacture *certain definite sizes* and *forms* of *substance* from *nothing* is utterly inconceivable! But to manufacture *such sizes* and *forms* from *something* is not only conceivable, but consistent with the whole analogy of nature.

14.—But let us trace this supposed powerful argument for the creation of matter to its legitimate and ultimate bearing. Let us confine the reasoning with its erroneous conclusions exclusively to the self-existent, omnipresent substance of which God consists, and we shall still more clearly perceive the absurdity of the consequences. Herschel, in the article from which we have already quoted, says, "when we see a great number of things precisely alike, we do not believe this similarity to have originated except from a common principle independent of them; and that we recognize this likeness, chiefly by the identity of their deportment under similar circumstances, strengthens rather than weakens the conclusion." If, then, we, with this eminent writer, judge things to be alike, "by the identity of their deportment under similar circumstances," then, by this rule, we must judge the all powerful atoms of this omnipresent substance to be *alike;* for in whatever deportment of nature we recognize the vast and powerful operations of this widely diffused substance, we also recognize the most perfect "identity of deportment under similar circumstances." Now, does this *exact likeness* thus recognized as obtaining between these widely-separated particles "effectually destroy the idea" of their *eternal self-existence* as Herschel asserts? This is the legitimate consequence—the ultimate bearing of the arguments and conclusions of not only this celebrated author, but of many others who have adopted the same views. It would require an origin for all substances, the substance of the Deity not excepted.

An immense and endless quantity of substance is a necessary and essential condition to its *omnipresence*. Also this immense substance must be divisible, separable, and

* See Herschel on the Study of Nat. Phil., Art. 28.

movable, as a necessary essential condition to the exercise of its powers. If there is an extensive "identity of deportment under similar circumstances" of the parts of this substance, we at once infer a like extensive *resemblance* of the sizes, shapes, and other characteristics of the parts themselves; and we also justly infer that this *likeness* or *resemblance* must have had an origin. We seek for this origin, not in the creation of substance, (for the Deity could not create his own substance) but in the *power* inherent in this substance of the Deity, already existing in immense quantities, that is, the power of manufacturing from itself such *definite sizes* and *forms*—such *exact likeness* and *similarity*—such *extensive sameness* of character as at present seems to exist.

15.—As all substances and forces are eternal, the probability is that they have eternally been engaged in some kind of operation. That the laws by which these forces act have been the same in all past ages is very improbable. If there were any necessity for these laws to be what they are, that necessity would render them eternal, but as they are laws given to govern substances that act voluntarily under the influence of wisdom, knowledge, and will, they can be changed at any time. The present laws of the universe may have existed, with trifling variations, for millions of years; and there may have been an infinite series of laws, each continuing for ages, and yet each differing from all the rest. If ever there were a period when the wisdom and knowledge of the materials of the universe were more imperfect than what they are under the present law, they would be unqualified to act under this law, and therefore they would act under an inferior law, such as they could understand. If we assume that some of the materials of nature, have been eternally all-wise and all-intelligent, then they could have eternally acted according to the best laws, so far as their own substances were concerned; but if we assume that many of the materials, instead of possessing great wisdom and knowledge, only possessed the capacities for receiving intelligence, and had to be taught and instructed by experience, then the laws devised for their rule of action would be at first extremely simple, and as they advanced in experience these laws would be changed for those of a higher order, proportioned to their increased wisdom and knowledge; and as countless ages rolled along they would at length attain to all that fulness of wisdom and intelligence which characterizes all their present operations. But shall we stop here, and suppose all the materials of the universe have ascended to the highest scale of perfection? Shall we suppose that they have now come to a stopping place, beyond which they can never advance? No: there are other laws of action in which they must be schooled, and other spheres of a higher and more glorious order, in which they must learn experience; and thus as endless ages shall open new glories, and new laws, and new modes of action, they will progress in the grand, universal, and eternal scale of being.

With this view of the subject, it is not necessary to suppose that the different materials of nature have possessed the same intelligence from eternity that they now have. Their capacities for receiving intelligence must have been eternal, but the intelligence may have been imparted at any time when circumstances favored. One of the first and most simple things which material particles had to learn, as we may suppose, was simply to exercise the force of cohesion, so that their infinitely small parts might be bound together in union; but this would require in all probability ages of experience before each part of an atom would learn how to press itself towards every other part with an equal degree of intensity, so as to preserve the forces in equilibrium; unless such an equilibrium of forces were obtained the atom could not remain at rest. Whenever an atom should desire to move in any particular direction, as for instance, to the south, with any particular velocity, it could do so, by destroying the equilibrium of forces existing in those parts of the atom which were in the line of the desired motion; let the north part of the atom press towards the centre with a greater intensity than the south part, and the atom would necessarily move towards the south with an accelerated velocity, whenever the desired velocity was obtained, let the equilibrium of forces be again restored, and the atom would ever afterwards continue to move with a uniform velocity until it should again act or be acted upon by some power or force. If the atom should desire to check its own velocity, or to come to a state of rest, it could do so, by the south side exerting a greater pressure than the north side: if an atom in motion should desire to change its direction, it

could do so with the greatest exactness, after having learned the principle of the composition of forces and motions; it could then regulate its simple forces, so as to produce the resultant force and motion in the desired direction.

16.—After a substance had passed through ages of experience in acquiring a knowledge of cohesion and motion, it would be qualified to begin to exert these elementary forces systematically, according to prescribed laws. The next thing, perhaps, in the great school of experience would be for one portion to form itself into an immense number of atoms of the same size and form, and for another portion to form itself into a vast number of atoms of another size and form, and in this way all the elementary atoms of nature could be formed out of the same substance; their difference of quality would depend, not upon the difference of the original substance, but upon the difference of their magnitude and form, and upon the difference of their hardness, depending upon the intensity of the cohesion of their parts. Thus might the elements of spirit, light, heat, electricity, oxygen, hydrogen, nitrogen, and of all other substances, be formed originally from one substance. These various atoms uniting by their own self-moving powers, according to prescribed laws, would form all the various compounds of nature with all their various properties. For instance, a definite proportion of oxygen uniting with a definite proportion of hydrogen, heat, light, &c., would form a molecule of water; and several molecules of water united with a certain intensity of cohesion would form a liquid; with less heat the molecules would crystalize and form a solid; with a greater amount of heat they would exist in the form of vapour. After substance has learned by experience all these operations, they would be qualified to act according to systematic laws, or those laws that are generally called chemical laws. And in like manner, after sufficient experience, they could learn to act according to the law of universal gravitation: that is, each particle could learn to move itself towards every other particle with a force varying according to the inverse square of the distance. But there are two things which intelligent substance never could learn: one is attraction, the other is repulsion; these, in all cases, are impossible modes of action. Substances, in order to attract or repel, would not only have to be in possession of almost an infinite knowledge, but, in addition to all this, would have to act where they were not present, and move all the worlds of universal space towards their own little selves.

It may be said, that different magnitudes and forms, and different degrees of hardness of the same kind of substance, would not be sufficient to account for the vast variety of qualities which substances exhibit. We reply, that experience teaches us that the combination of substances are constantly taking place, and that the compounds exhibit entirely different qualities from their constituent elements; indeed, different proportions of the same elements form compounds that differ widely from each other in their qualities. This is a positive demonstration that different magnitudes and forms, connected with different intensities of cohesion, are sufficient to produce new qualities out of the same kind of substance. If, then, the whole analogy of nature teaches us this, why should we refuse to extend the law to those substances which chemists call elementary? All substances have been already reduced to less than sixty kinds, which chemists term elementary, only because their imperfect experiments have not succeeded in decomposing them. Many bodies which, a few years ago, were considered elementary, have been resolved into simpler kinds; and we have no reason to suppose that we have as yet discovered even one elementary substance. If the process of decomposition were carried to its fullest extent, we should find, no doubt, that all the ponderable substances of nature, together with light, heat, and electricity, and even spirit itself, all originated from one elementary simple substance, possessing a living self-moving force, with intelligence sufficient to govern it in all its infinitude of combinations and operations, producing all the immense variety of phenomena constantly taking place throughout the wide domains of universal nature.

That portion of this one simple elementary substance which possesses the most superior knowledge, prescribes laws for its own action, and for the action of all other portions of the same substance which possesses inferior intelligence. And thus there is a law given to all things according to their capacities, their wisdom, their knowledge, and their advancement in the grand school of the universe. To every law

there are bounds and conditions set, and those materials that continue within their own sphere of action, and keep the law, are exalted to new spheres of action when they have served their appointed times; while those materials that have been refractory or disobedient will either remain stationary or be lowered and abased in the scale of being, till they learn obedience by the things they suffer.

17.—All the organizations of worlds, of minerals, of vegetables, of animals, of men, of angels, of spirits, and of the spiritual personages of the Father, of the Son, and of the Holy Ghost, must, if organized at all, have been the result of the self combinations and unions of the pre-existent, intelligent, powerful, and eternal particles of substance. These eternal Forces and Powers are the Great First Causes of all things and events that have had a beginning.

If the skilful arrangements and wise adaptations of the different parts of vegetables and animals to every other part indicate design, as that celebrated theologian Archdeacon Paley asserts, and if design, as he still further declares, implies a designer, and therefore, a beginning of those intricate arrangements and adaptations, then there must have been a designer or designers before any such arrangements and adaptations could exist. Paley also states, that the more perfect the being, the greater are the evidences of design; for instance, he considers that the complicated adjustments of each part to every other part, exhibited in the personage of man is a greater evidence of design than is manifested in any of the lower orders of being. If this be the case, then the spiritual personages of the Father, and of the Son, and of the Holy Ghost, must exhibit more evidences of design in the wise adaptations and arrangements of the different portions of substance of which they consist, than any other persons in existence, and to carry out Paley's argument, we are compelled to believe that these—the most superior of all other personages—must have had a beginning, for inasmuch as they indicate a design there must have been an anterior designer—this designer must have been a self-moving intelligent substance capable of organizing itself into one or more most glorious presonages. We are compelled to admit that the personage of God must be eternal, exhibiting no marks of design whatever, or else we are compelled to believe that the all-powerful, self-moving substance of which he consists organized itself. But in either case, whether his person be eternal or not, His substance, with all its infinite capacities of wisdom, knowledge, goodness, and power, must have been eternal. It is this substance which is the Great First Cause; it is this substance which governs and controls all organization by wise and judicious laws. Parts of this most glorious substance *now* exist in the form of personages; parts exist in an unorganized capacity, mingling more or less with all other things, forming a world here, and an animalcule yonder, governing a universe, and yet taking notice of the lowest orders of being, and imparting life and happines to all. He is in all things and through all things, and the law by which all things are governed; and all things are not only by him and for him, but OF him. His majesty and power, His wisdom and greatness, His goodness and love, shine forth in every department of creation, with a glory that is ineffable, immortal, and eternal.

Wilton Street, Liverpool, Jan. 1, 1851.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET, LIVERPOOL.

REPORT

OF

THREE NIGHTS'

PUBLIC DISCUSSION

IN

BOLTON,

BETWEEN

WILLIAM GIBSON, H.P.,

PRESIDING ELDER OF THE MANCHESTER CONFERENCE OF THE CHURCH OF JESUS CHRIST OF

LATTER-DAY SAINTS,

AND THE

REV. WOODVILLE WOODMAN,

MINISTER OF THE

NEW JERUSALEM CHURCH.

REPORTED BY G. D. WATT.

LIVERPOOL:
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1851.

SUBJECTS OF DISCUSSION.

FIRST NIGHT.

What is GOD? is He an Immaterial Being, possessing neither Passions, nor any Properties of Matter?

SECOND NIGHT.

The GODHEAD: are the Father and Son two Distinct and Separate Persons, as much so as any father and son on earth?

THIRD NIGHT.

The true nature of the Signs promised to follow Faith; (Mark xvi, 17, 18); are the terms there used, such as Tongues, Devils, Serpents, &c., to be understood in the literal sense?

REPORT

OF

MESSRS. GIBSON AND WOODMAN'S DISCUSSION.

FIRST NIGHT, OCTOBER 24TH, 1850.

SUBJECT: *What is God? Is He an Immaterial Being, possessing neither Passions nor any Properties of Matter?*

MR. WOODMAN THE AFFIRMATIVE—MR. GIBSON THE NEGATIVE.

MR. Woodman's chairman read the printed placard announcing the discussion, and also the rules agreed to by the parties, followed by a few suitable remarks, after which he introduced the Rev. Mr. Woodman.

Mr. Woodman.—The question I have to open before you, and as you have seen too, by the announcement, which has been read over before you by my chairman, is, "What is God? Is he an Immaterial Being possessing neither Passions nor any Property in common with Matter?"

In entering upon this discussion, I do it with an earnest desire to keep my mind open to conviction. If Mr. Gibson shall give anything more rational than my present views, I shall hold myself bound to forego my own opinions and adopt his.

On the other hand, I hope to be enabled to discuss the subject in such a way as to give him every fairness of setting forth the ground on which the view he has taken to be accredited, is founded. Now the question stands thus, he has got to prove that God is a material being, and has properties in common with other matter, and I, that he is an immaterial being. In a number of the "MILLENNIAL STAR," a copy of which I hold in my hand, for March 1st, 1849, there are some questions and answers, one of which is, "What is God?" The answer is, "He is a material, intelligent personage, possessing both body and parts." Now, with all charity, I must unhesitatingly say, that it is my firmest conviction, that this dogma is based upon a fundamental error, the reasons of which conclusion I shall in due time set before you, and my opponent will permit me to say, that he must produce more cogent reasons than I have ever heard yet, before he convinces me that God is a material being, or has a single property about him; I believe him to be essentially divine. Now I find in looking over a publication upon this subject, by, I suppose, one of their chief men, Orson Pratt, he says, "All immaterialists are atheists, and atheists of the worst sort." Here is the passage, for I do not like to make assertions without convincing you, and taking the trouble to show you they are well grounded.

The article is found on page 11 of the "ABSURDITIES OF IMMATERIALISM." The article begins by saying that "there are two classes of atheists: the first denies the existence of God in the most positive language, the other denies his existence in duration or space." An open atheist is not so dangerous as the atheist who couches his atheistical doctrines under the head of Articles of Religion. The first stands out with open colours, and boldly avows his infidelity; the latter, under the sacred garb of religion, draws into his yawning vortex the unhappy millions who are persuaded to believe in, and worship an unextended indivisible nothing without parts, deified into a God. A pious atheist is much more serviceable in building up the kingdom of darkness, than one who openly and without any deception avows his infidelity.

Now, I do not read this with a view to prejudice your minds against the arguments

my opponent may bring forth; but I have read it for the purpose of remarking that before any one charges those who have read the Bible, and have formed the best opinions to be obtained from the Bible concerning God, he must bring very cogent reasons before we could in common honesty abandon our present views. These reasons produced by the Latter-day Saints, do not appear to me sufficiently cogent, or I should not have been here before you this evening. Now, the question is narrowed into a very small point. The Latter-day Saints, to whom Mr. Gibson belongs, hold that anything that is material exists, and what is immaterial is nothing at all, and cannot exist; therefore, if I prove that something immaterial does exist, that part of the question is decided. Before entering upon that, I will take the liberty of pointing out the conclusions we are driven to by the ideas in this pamphlet. First, that God is not and cannot be omnipresent, on the following ground, as they say, that no material substance can be present in two places at the same time; then if we believe that God is a piece of matter like man, he can no more be omnipresent than man. In their books they argue for the omnipresence of God; then there must be a material omnipresence, and the whole of space would be filled with a solid substance to the exclusion of every thing else. That is the first conclusion we are bound of necessity to come to.

Second, that God is under the necessity of journeying from place to place to see his works, of passing from planet to planet, that he moves with the locomotive power of his legs (laughter.) If God journeys, it must take him time. Mr. Gibson will agree that I am not misrepresenting his views. If I am, I shall be glad to be set right. Now this is making him a mere creature of space and time, consequently, time and space must be superior to God; God must be bound by time and space. I cannot find in Scripture, that God is such a being as that. Jugernaut, the heathen god, is a material god, and is bound to time and space; therefore if it be idolatry to worship the one, it must be to worship the other, for they are both material.

Mr. Orson Pratt has made a wonderful discovery in this book of "*Absurdities of Immaterialism.*" He has made the discovery of what constitutes the essence of all things. It is generally held by philosophers, that we know nothing of the essence of substances, that all we know is, of its properties. But what do you think he says is the essence of substance? Why he says that solidity is the essence of substance, and that it is the only essence in existence. Then I say that solidity is God by Orson Pratt's own showing, or else God is not the essence of all substance, God is only the property of solidity; and consequently, permit me to say, that the doctrines of the Latter-day Saints are not the doctrines of common sense. Now, as I have before remarked, I have only to prove the existence of what is not material, and that does not depend upon matter for its existence. Well, the most universal existence is life; it is a more real existence than solidity. Life is not material; you all know that it is not. Mr. Gibson may tell you that it is the property of something solid; but life is something superior to this table; the solidity of this table should not be put into competition with life. If life be the property of a thing, it is derived from the nature of substance, therefore the substance must be superior to the property. Substance is the cause of the property, and the property is the effect; therefore if solidity be the essence of all things, this property must be greater than the subject to which it belongs, and that cannot stand in argument. We will suppose for a moment that life is a property of solidity, that is, the essence of all things. Now, I ask you, and Mr. Gibson, whether life results from solidity? because if it does, wherever there is solidity, there is life. Is there any life in this table? you all answer in the negative; then life must come from somewhere else than from solidity, and cannot be its property. There must therefore be some other existence which is not solidity, and that essence is God. Life is not matter, yet life is the most essential existence there is, and not solidity. I will mention another thing or two that does not belong to solidity. These are the feelings, love, hatred, joy, &c., these are not matter nor the properties of matter. There is not a single law of matter about faith. If affection is a material property, it must have some matter about it. Men increase their love, which ought therefore to create a greater bulk in the man. Now we know that is not the case. When you travel, you have to go from point to point, whether you travel on the railway or otherwise; now when the mind travels, it is not by these means. Your mind travels to

London, America, to the Antipodes, distance and time being no object. It exists, and yet is not a material substance. I think I have made it plain to your understanding, that the affections and thoughts, and all the principles of mind have no material property about them, they are altogether immaterial, without a single property of matter about them.

Mr. Gibson.—Mr. Chairman, ladies, and gentlemen: I feel truly happy to night to have the opportunity of meeting with my fellow-men, to reason on the principles of truth, which must be dear to every man in possession of a sane mind. I have not come here to meet my friend in discussion for the love of victory, but that I might have the privilege of laying down principles and to talk upon matters of the greatest importance to mankind. I ask your calm and candid attention, and that you will use the reasoning powers which God has given to you, that you may be able to judge, according to reason and the word of God. I stand before you in a peculiar situation, because of many things which have been said against the society to which I belong, calculated in their nature to prejudice the public mind; I stand also to advocate principles which are against the prejudices instilled into our minds from our infancy; but I beseech you to throw aside your prejudices, if you have any such thing, for a season, and listen as those who desire to have truth and be saved thereby.

The first thing I shall take notice of is the placard, which gives the subject of the first night's discussion, in these words—"What is God? is he an Immaterial Being, possessing neither Passions nor any Properties of Matter?" My friend has to prove the affirmative; and I think the first thing he ought to have done is to define to us what is immateriality. This he has not done, and it therefore remains for me to explain what immateriality is not. All matter has certain properties belonging thereunto, but it does not follow that every kind of matter has exactly the same kind of properties; different kinds of matter have different kinds of properties; at the same time all matter has some properties in common.

My friend has made an assertion, that God has not a single material property about him. As I have already said, all matter has certain properties, but these properties are as various as the kinds of matter. There is one kind of matter which we call oil, which has fixed properties; water has other properties different from those of oil. Wood and iron are both material substances but differ in their qualities, as much so as water and oil. Now if I can prove to you that the great God possesses qualities in common with matter; I have substantiated that he is a material being. I grant that he possesses some peculiar properties that other kinds of matter do not possess. He possesses the property to love, to hate, to reason; in fact, the passions are properties of spiritual matter. My opponent ought to show us what he means by immateriality. If spirit hath any properties in common with other matter, it must follow that it cannot be immaterial. Immateriality has nothing in common with matter. My opponent says that there are such things as love, joy, faith, &c. He says these have nothing to do with matter, nor have they a single property of matter about them. What is love? it is a property of spirit. What is hatred? it is a property of spirit. What is anger? it is a property of spirit. What is jealousy? it is a property of spirit, and God has all these properties. I will put another question: can love exist independent of substance? it is impossible! Nay more; I will prove to you from his own words that God has properties in common with matter. Before I read this letter, I may say that Mr. Woodman gave me liberty to make what use of it I pleased. In this letter, dated Sep. 30, 1850, he says, "believing as I do in the personality of God, I believe that he possesses both substance and form; and believing that infinite things exist in him, in that sense I believe that his divine person has parts as well as a body. I do not believe that God possesses passions, and therefore shall not take that in the affirmative. This is his own admission; he declares that he believes God to be a personal being, so do I. He believes that God has a personal identity, distinct from any other being, and consequently must have an identified form, which must have a relation to extention and to space. These, then, are properties common to matter.

I will now read a little from Baron Swedenborg's writings, entitled "The True Christian Religion." Page 38, we are there told that "things that come under no predicament of substance are mere nothings, and that substance without a form is a mere

imaginary entity, and therefore both substance and form may be predicated or affirmed of God."

But then it follows as a matter of course, that if God has a form, that form must have *limits* and *extension;* for to speak of form without *limits* and *extension* is an absurdity, as it is these that constitute form in anything, and as limits and extension are properties of matter, then God must have these properties.

If he have not limits and extension he cannot have form; if he have not form he cannot be a substance; and if he is not a substance, he, according to Swedenborg and Mr. Woodman's own rule, must be a mere nothing; so, then, he must either have limits and extension, which are properties of matter, or he is a mere nothing.

Allow me to explain to you what I mean by form; extension and limits are essential to form. This letter, which I hold in my hand, is about square in form. What gives it this form? it is because it is extended so far each way; it is limited here and extended there, which are limits and extension. Were I to cut off the corners of this sheet it would then assume another form, because it would be limited where it was before extended. A thing cannot have form without extension. Now Mr. Woodman has declared in this letter he believes that God is a personal being; and Swedenborg declares that substance without a form is a mere imaginary entity.

I may remark from what has already been said, that according to Mr. Woodman's own acknowledgment, God is a personal being, and must therefore in his identity be distinct from other beings. And if he is a personal being he must have a form, and it is impossible for anything to have a form without extension and limits, and extension and limits must have reference to space. Now it is impossible for any being to exist without these properties common to all matter.

He has charged the Saints with believing that God is not omnipresent, because we declare that no personal being can be in two places in the one and the same time. It is upon this principle we declare it, because no one thing that has form can be infinitely extended; form must have limits and extension, and these are properties of matter. Now I will show you from the Bible that God, in person, is not every where present, you will find this by turning to 1 Kings xix. 11. "And he said go forth and stand upon the mount before the Lord, and behold the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord, but *the Lord was not in the wind;* and after the wind an earthquake; but the Lord was not in the earthquake. And after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice." So we find by this passage of scripture, that the saints are right in saying that God, in his person, is not omnipresent. To prove it still clearer, I will refer you to the 11th chapter of Genesis ver. 5; "And the Lord came down to see the city and the tower which the children of men builded." How can a thing that is everywhere present come down or go up? it would be nonsense to talk of God coming down if he were there already. I will read you another passage in Genesis xvii. 21, 22; "But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year;" verse 22, "And he left off talking with him, and God *went up* from Abraham."

Now, my friends, if we must believe the Bible to be the word of God, we find that he came down, and if he came down, it would take him time to do it; and if he came down from heaven to earth, he could not be on earth before he came down to it. We read that God went up from Abraham: then if He went up from earth to heaven, He could not be in heaven when he started to go up to it. Mr. Woodman may tell you that this was an angel that talked with Abraham; but I will prove to you that it was God himself, see 1st verse of the same chapter—"And when Abraham was ninety years old and nine, the Lord appeared unto Abraham, and said unto him, I am the Almighty God, walk before me and be thou perfect." We find then that God, on one occasion, came down and went up. Now if the Bible is given to me for a light to my feet and a lamp to my path, I must be guided by it, especially in these plain matters of history. I am now reading to you a plain matter of history concerning what the Lord did in the days of Abraham. I will quote another passage upon this same subject, Gen. xxxv, 9, 10, 11—"And God appeared unto Jacob again when he came out of Padan-aram, and blessed him. And God said unto him thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name,

and He called his name Israel. And God said unto him, I am God Almighty, &c." And in the 13th verse it is said, "And God went up from him in the place where He talked with him." Have I not proved then that God in his person is not in two distinct places at one time by the scriptures; and by reason, that anything that has a form must be limited in its extension, and that God being a person is subject to these laws of limitation and extension, making him distinct from other persons?

God is a spirit, and may have many properties about which we are ignorant. Let us see what it says in John's Gospel, iv, 24—"God is a spirit, and they that worship Him must worship Him in spirit and in truth." The indefinite article A in this quotation gives us to understand that God is a spirit among more. In Heb. i, 7—"And of the angels, He saith, who maketh his angels spirits, and his ministers a flame of fire." We are told here He maketh his angels spirits, and his ministers a flame of fire. Now, in this respect, they are like God; but He preserveth his own identity—He is an individual spirit among the rest, having shape and form, and therefore, must have a relation to extension and space, and cannot be in two distinct places at the same time. Having said so much about the personality of God, I will bring a few more passages to prove that He has passions. Now Mr. Woodman says He has no passions, which harmonises well with his ideas of the immateriality of God. See 1 John, iv, 16—"And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." Love is a passion; now if God have no passions he cannot love. My friend may say that love itself is God; but if he applies it to God's person, he will make love a person and not a property—he would give to love a form, and consequently a relation to extension and space; and this would make it a material substance. I do not believe that love is material, but a property of spiritual matter.

Mr. Woodman.—Mr. Gibson has occupied a great portion of your time in trying to convince you that God is a person. Now I believe that He is, so that he need not occupy the time upon that any longer. He has quoted from the words of Baron Swedenborg to prove that God is a substance, and that he has a form. Now I believe this. There is one thing I should like him to do, and that is, to show how solidity is the essence of life. He has never touched upon that. He says there is many kinds of spirit; we know that. He says that spirit is matter; I do not believe any such thing. He also says that it may have a great many properties that we have no idea of at all; so he has argued from what we know nothing about. He says, I did not define what spirit is; has he defined what matter is? Can he tell me what is the essence of matter? I can tell him what the properties of spirit are; but these properties are not amenable to the laws of matter.

For instance, a man's thoughts do not require any time to visit London, America, or the Antipodes. He has asserted that this is false. He has never said a word about solidity being the cause of life. Now all the question turns upon two things: whether life is the property of matter, or whether life is existence itself. There is no necessity of reading a great amount of Scripture. I shall bring one or two passages and compare them together; now this course will bring the subject into a more narrow compass. I do not wish Mr. Gibson to quote a hundred passages to prove a thing, and then quote a hundred and fifty more to prove another; one is quite enough, if it is close to the point. Mr. Gibson has tried to prove to you that God is a solid substance; but we are told in the Scriptures that God is love. Now if love is a passion, as my opponent says it is, or the property of matter, then God is only the property of something, and not the cause of all things. Now you can all say that God cannot be a property; if He is, solidity must be superior to God. We must keep the Latter-day Saints to this point, about love being a property; if love is a property, then love has dimensions and must be material. We will turn to Eph. iii, 17—"That Christ may dwell in your hearts by faith: that ye being rooted and grounded in love may be able to comprehend with all saints what is breadth and length, and depth and height. And to know the love of Christ, which passeth knowledge, that ye may be filled with all the fullness of God." Now I will ask him how he will calculate the height, breadth, and length of this love? Perhaps he will use an astronomical instrument, and calculate mathematically its height, the same as astronomers calculate the distances of the stars, or measure it out in some way, giving us the

length and breadth the same as he would the length, or height, or breadth of matter, for he says love is a product of matter; it must therefore be a part of that from which it is produced. We do not know what the essence of matter is. But the property of divine love is to love others out of itself, and this is not a property of matter. It has another property—it desires to be one with other things. Now these are not the properties of solids; but love is the inmost seat of life, and I defy all the Latter-day Saints to prove to the contrary. If you take away a man's love you take away his life He has told you that iron has certain properties—that oil and water have certain. properties; now we know all that. Orson Pratt says that there is as much difference between spirit and matter as there is between oxygen and iron; that solidity and extension are properties belonging to all matter; that matter cannot be in two places at one time, therefore minds cannot be in two places at once. But allow me to say that mind is not matter; the mind is often in places remote from us; if it be matter, and cannot be in two places at once, we are often without mind; for you cannot take the matter of this board away, and leave the board behind. Paul says in Col. ii, 5—"For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ." This was written at Rome; Paul's body was at Rome when he wrote it, but he told them that he was present with them in spirit. We cannot suppose that his spirit jumped out of his body to visit the Collossian church, and left Paul in Rome without spirit. Now the Apostle Paul proves (and I am sure you will admit his authority), that he could be present at Rome, and with the Collossians at the same time; and proves that there are substances that can be present at the same time in more places than one. Not only so, but that if no material can be present in two places at one time, the spirit is not material, for Paul's spirit was in Rome, and with the Collossian church both at the same time. We will speak about love a little more. If love were matter, or the property of matter, then the more love we had the further it would reach. It would require a longer amount of love to go over to America than to go to Manchester. If love were material, it would require a greater length to reach to the Antipodes, than it would to reach to the Latter-day Saints' settlement in the Salt Lake Valley. Now does not this plainly prove that love is not material. Form must have dimensions; God is in the form of a divine human being. Now I see God when I kneel down to pray; I see him now; I have a perception of the divine man, the Lord Jesus Christ. Now if mind is matter, and can be moved from place to place, Mr. Gibson will perhaps tell us how long his idea is, or what is the length and breadth of a thought. Mind is not the property of matter, and cannot be measured as matter.

Mr. Gibson.—The whole of Mr. Woodman's last argument has been based upon a false assumption. He has assumed that spirit is immaterial, and he goes on to say that mind is not matter. I say that mind or thought is the property of spiritual matter, but the property itself is not matter. The falling rain is matter, but the motion (its property) does not partake of the watery substance; motion is not matter. He says he believes God to be in the form of a divine man: then he must have length and breadth, or he could not have a form, and if so he has a relation to space and extension—these are properties of matter. He speaks of mind travelling; now although we cannot estimate the quickness with which it travels, it must take time and have a relation to duration. He declares that mind or thought is not matter: I have not said that it is; I have said that it is a property of spiritual matter. In speaking of love, he says "it loves that which is out of itself," and if a property of matter, it must have dimensions, &c. I said that love cannot exist without a substance. I will read a quotation from Swedenborg's works concerning love, 58th page of the "True Christian Religion." It is here declared by Swedenborg, "That love abstracted from form cannot exist, and that in and through form it effecteth its operations." This is Swedenborg's declaration, that love without form cannot exist; so that when we say God is love, we speak of an attribute of that substance and form we call God; when we speak of God as a person, we speak of him as a being who is perfect in that relation. According to Mr. Woodman's own showing, love has no relation whatever to matter; then Swedenborg's love cannot exist; for as form implies both limits and extension, and as limits and extension are properties of matter, it proves this love to be material, for he

declares it cannot exist without form. Love, abstractly considered, is without form. When we speak of the love of God, we speak of that attribute which belongs to him. God is love; but, abstractly considered, love has not a form—it cannot be proved that love is matter. I say that love is a passion belonging to God, and I do not intend to make you laugh at it. My friend has declared that God has none. He has talked about love not being solidity. Love is a property of spirit, and belongs to spiritual matter. I did not say that a property is solid. We see the pendulum of a clock in motion. but that motion is not solidity, any more than is the property of spirit solidity. I wish you to understand me. Because love is a property of spiritual matter it does not follow that it also is spiritual matter, or partakes of materiality in the least degree. It is as reasonable to say that the motion of the clock pendulum is a part of the pendulum, as to say that love is a part of the matter of which it is a property. Love is a passion belonging to God and to man, or, in other words, the property of spiritual matter. I will produce a few passages to show you that God has passions. Mr. Woodman has to prove that God has none. I will show you that he has the opposite passion to love, namely, hatred. Jer. xliv, 4—"Howbeit I sent unto you my servants the prophets, rising early, and sending them, saying, Oh, do not this abominable thing that I *hate*." It seems then this is a passion which belongs to God; it remains for my opponent to prove that he has none. He has been leading away your minds in trying to prove what mind is. Now the question is not what is mind, but what is God, and has he passions? He has got to prove that God has no passions, and that he has nothing in common with matter. If I can prove that God has a form, which is a property common to matter; also that he has passions; then his arguments are refuted. I have already proved that God has love and hatred. But I will add another passage in Zach. viii, 17—"And let none of you imagine evil in your hearts against his neighbour, and love no false oath, for all these are things that I *hate*, saith the Lord." Now we shall prove that he has anger, see Jer. li, 45—"My people go out of the midst of her and deliver ye every man his soul, from the *fierce* anger of the Lord." Mr. Woodman does not want me to multiply passages; I wish him to produce as many passages of scripture as he pleases to substantiate his point and overthrow mine; but he has not found the first one yet. I need scarcely say to him that all he has to do is to prove that God has no passions—he has already acknowledged that he has something in common with matter, namely, form.

Mr. Woodman.—Mr. Gibson has complained that I have made you laugh at something, I did not wish to make any one laugh. I did not make any expression with that intention, and shall endeavour to avoid saying anything that might create a smile. Mr. Gibson has said a great deal about spiritual matter, and has stated that spirit is something different to this table. (Striking the table with his hand). I should like him to give us a distinct definition of what he means by spiritual matter. He says he has proved that love is a property; then he has proved that God is a property, for John says, God is love; now I should not apprehend that John said so, and did not mean what he said.

Mr. Gibson says when the text speaks of God as love, he means love as an attribute. John says, "he that loveth not, hath not God, for God is love." Now I am sure he does not say anything about him being an attribute. He has been led to the conclusion that there is nothing solid about love, and has tried to persuade you that love is a property of matter. But he has not denied that life is real existence. Love may be different from life in this respect. Life is not creatible: God cannot create life. He can create forms and fill them with life; because God is life, and God is love. For if God were to create life, he would be creating another God. He has never told us where matter gets its life from, for life is not a property of solidity. Its source must be somewhere; well, that is what I call God. With regard to the passions, I will endeavour to point out, that some kinds of love only may be called passions, but it is not the case with divine love, it is not a passion. Now, a passion is something that is excited by an external cause, for instance, when a person is angry, he is said to be in a passion, because that passion was excited by some external cause. When a person is the subject of excitement, that thing excited in him is called a passion; now I would ask you if the love of God is such a thing as that, because if it is, there could not be any love in him, except some one excited that love. The love of

God is not a passion, it is a divine principle. There must be a distinction made between a passion and this divine principle. In many places of the scriptures, God is spoken of as having passions. In one place they say he repents, and in another, that he does not repent; now both these cannot be true in the same sense; so it is with this attribute of God when applying to love. God gave the holy scriptures, and brought down the divine truth to the capacities of men that they could understand it. Now, hatred is opposite to love, and yet Mr. Gibson has tried to make it appear that they exist in God; if so, then infinite love and infinite hatred both exist in him, and these operating together would destroy one another, and make an end of passions and of God. As I have said, God has brought down the divine truth, and couched it in such language that it could approach men. Now, in nature there are apparent truths and genuine truths. It is an apparent truth when the sun rises, and we say the sun rises, but the real or genuine truth is, the sun does not move so as to cause that phenomenon. but it is caused by the rotatory motion of the earth. We also say the sun sets, which appearance is the result of the same cause; we speak about it, and others understand what we mean. Although we speak so, no sensible man could for a moment entertain the idea that the earth stands still, as was formerly thought, and not only did men make use of this method of conveying their ideas formerly, but God makes use of it in the same kind of language by his servant Joshua, when he commanded the sun to stand still, and the moon, in the valley of Ajalon. We cannot suppose that he who possessed infinite wisdom, did not understand the science of astronomy, for all things were made by Him, and yet you see he speaks in a manner to suit the capacities and conditions of men. Now the law by which it appears that the sun moves, is, that when our bodies are put in motion, it appears to us as if the bodies around us were put in motion and we are still. So it appears when you are upon a railway car, or when you are running by objects very quickly. In James, i, 17, it says, "Every good gift, and every perfect gift is from above, and cometh down from the father of lights, with whom is no variableness, neither shadow of turning." Now, we know that God is unchangeable, but that man is changeable. As when man moves, it appears to him that the things around him move; so it appears to him that God has changed, when he changes in his principles; the same appearance was manifest when they brought to the Lord the man that was afflicted with an infirmity for eighteen years. They complained that the Lord should heal on the sabbath day; now this was wrong by appearance to them. But the Lord immediately afterwards healed him, looking upon them with anger, being grieved because of the hardness of their hearts. We know well that with children, parents have occasion often to find fault; they complain to other people of the faults of their children, and in anger chastise them. But this is not anger, it is all love which they have for their children. The very love of God in like manner appears opposite to itself, as if it were anger.

Man sees God in his own state, he does not see him as he is; the same as a man in the jaundice, every thing he sees appears yellow. And God having brought down his divine truth in his word so as to meet all these cases, for as the apostle Paul says, "When I was a child, I spoke as a child, I thought as a child, &c." We are children, so our Heavenly Father in his infinite condescention has deigned to speak in his word to suit the states and conditions of men, although he himself is unchangeable. More, he says to the pure, I will show myself pure: to the proud, I will show myself proud: to the froward, I will show myself froward. Now the first thing Mr. Gibson has to do is, to give me a definition of what he means by spiritual matter.

Mr. Gibson.—My friend says that the first thing I must do is to give a definition of what I mean by spiritual matter. Spiritual matter is that which has some properties in common with all matter, and many properties that are peculiar to itself which do not belong to other matter. It thinks, it loves, all the passions belong to this matter. It is not my body that thinks independently of my spirit; it is not the matter of my body that loves, it is the spirit that loves; it is not the matter of my body that hates, it is the spirit that hates. But Mr. Woodman says, that when God says he hates, he means that he loves; let us read it so, Jeremiah xliv. 4. "Howbeit I sent unto you all my servants the prophets, rising early, and sending them saying, oh, do not this abominable thing which I *love*." According to my opponent's statements God cannot hate, and where it says hate it means love; consequently if he does

not hate that thing he must love it. He says that which is excited in us by some other being or cause, is passion. This is true, it was the abominable thing that Israel did which excited God to hate. We will read a passage in Nahum i. 6; "Who can stand before his indignation, and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him." Also the 2nd verse—"God is jealous, and the Lord revengeth, the Lord revengeth and is furious; the Lord will take vengeance on, his adversaries, and he reserveth wrath for his enemies." Now according to my friends statement all this means love. It is not love, but it is *anger*, fury, *fierce indignation*, *revenge*, wrath and vengence; excited by the evil deeds of men upon the face of the earth. God cannot hate a good thing, because it does not excite hatred but love; but I hate all evil, saith the Lord. Men can hate that which is good sometimes, and love that which is evil. I will now bring my friend back again to the subject of discussion. He has never told us how a thing can be square, or round, without having a relation to extension and to space. I defy him or any logician in the world to prove that any one thing has form, without limits and extension. He says God is love, and then asks the question, is God a property? I would ask, has a property a form? because if a property have a shape it must be material, which is an absurdity. He has declared that God is a personal being, having a form, having a certain shape; then, if love is not the property of that form, but the form itself, that love must be a personal being, and consequently must have extension and limits; for he could not be a personal being without a form, and could not have form without limits, neither be in two places at one and the same time. He says, I have not told him where matter gets its life from; but I have told him that life is a property of spirit, or rather spirit is life. Mr. Woodman next goes on to say that God is love; now I have proved to you that love is a passion; then is God a passion? my opponent will not say so, and must come to the conclusion that love is a property of spiritual matter, which is called God in the scriptures. Although this property is so called, we cannot suppose that it is the personal being of God. We see the pendulum of the clock in motion, but we do not say that that motion is the pendulum; this would be absurd. It would be equally as absurd to say that love is the personal being of God. Let us draw the matter a little tighter. Now the question for this night's discussion is, has God any passions, or anything in common with matter? Mr. Woodman has declared that he believes God has a form, that he is a personal being, then he must have something in common with matter. Hence Mr. Woodman has failed to sustain the affirmative, by frankly acknowledging the negative. I will read another extract from Swedenborg's Work, page 48, of "The True Christian Religion." Swedenborg there says, that "God is present in space without space, and in time without time; and this is a consequence of his being the same from eternity to eternity, and therefore the same before the world was created that he was after its creation, and in God and in his presence there existed neither spaces nor times before creation but after it, wherefore he being the same as in space without space and in time without time." In the 47th page of the same book, when speaking of the spiritual world, where saints and angels dwell, he says: "were there no times and spaces in that world, then the whole of it might be drawn through the eye of a needle, or concentrated on the point of a single hair." Then if in God and his presence before the creation of the world there existed neither spaces nor times, and if he is the same from eternity to eternity, the same before the creation of the world that he was after its creation, then in God and his presence there still will be neither spaces nor times, and if this is the case, what must be the consequence? why, according to his own reasoning, the whole of God's person and presence, that is both himself and the place where he dwells may be drawn through the eye of a needle, or concentrated on the point of a single hair. But if God even took up so much space as the point of a single hair, he still has a relation to space, dimensions, limitations, and extension, and therefore must have properties in common with matter; if he has not these properties, what is there that he has got? and if he does not occupy so small a space, where is his omnipresence? If you say that he is everywhere present, then he must be extended; for if he were not extended he could not be everywhere; in this view, also, he must have a relation to space. On the other hand, if he and all his retinue of glorified spirits, and the world in which they dwell, is so small as to be concentrated upon the point of a single hair, still he

must have a relation to space, limits, and extension, which are properties of matter. Now my friends have I not proved what I have advanced? he has declared that God has form, that he is a personal being? then I ask my opponent how this personal being can exist in two places at the same time? and how he can have no relation to matter and space? He has also to prove that God has no passions. I have proved that he loves that which is good, and hates evil, and is angry with the wicked; hatred is excited in him by the wickedness of the wicked. He loves them that love him. God has passions or else the Bible is not true. My opponent has not disproved one passage I have read

Mr. Woodman.—I have asked my friend to prove, or to define to us what spirit is. He says that it is something that thinks. Is that a definition? I also asked him where life came from. He told us that life is the property of spirit, and immediately afterwards told us that spirit is matter, then life is the property of matter. These things he stated over and over again. As for going over the ground a great many times, I think there is no necessity for that. I will just notice another thing. "God is love;" that the apostle declares.

Mr. Gibson says love is a property of something, then it follows that God is a property of something. He says love is the property of spirit; then God is the property of spirit. He also says spirit is matter, so that he makes out God must be the property of matter. These are the only conclusions we can come to from his reasonings. He says that no substance can be in two places at once. Why, did I not prove to him by Paul's words that he was, as to his spirit, in two places at once? he does not deny it.

He has never said that love has any properties, for a property cannot have a property. The property of love is to love others without itself, and desire to be present with them. These are not properties of solidity, but they are properties of love, therefore love is not a property of something else.

He has read an extract from Swedenborg's works, which says, all the things in the invisible world might be drawn through the eye of a needle, but he has omitted reading a great part which he ought to have read. Swedenborg does not say that there are no portions of space and time in the other world; but that the spaces in that world are not like the spaces in this world; they are not measurable by miles, or by feet, or by inches, he did not speak about space in quality but in degree. He finds fault with Swedenborg saying that God existed in space without space. Swedenborg means that he exists in time, not being bounded by the laws of time or space. He then finds fault because Swedenborg says that God created times and spaces. If God did not create them they are independent existences, and there would therefore be three Gods; for the only independent existence is God. Now I have told you that God is love, but God in his love is not in space; you cannot fill the walls of this room with love, because it is not a thing belonging to matter, and has no relation to space. If this love be a property of matter it is in all nature, and we should be able to get it by chemical applications.

Now if you come to examine love, one of the attributes belonging to it is, that it cannot be affected by space; and the reason why God is omnipresent is because he is divine love. In this sense his presence is in all space, without himself being connected with any principle of space.

You can have thoughts and affections without matter, for the substance of our bodies is continually changing, but the particles of matter which we have thrown off have not taken our thoughts and affections with them. All things have a relation to God, but he is infinitely above all things; and whatever exists must be distinct from God, and of a different nature from God, he did not bring himself into existence, but he created all things. We talk about the creations of genius, the painter draws a beautiful picture, the sculptor makes a graceful figure; now this form existed in his mind, before he stamped it upon the dead matter. According to Mr. Gibson it must have come out of his mind through his fingers, until the image in his mind arrived to the marble, and thus he produced a dead image, but he could not bring it out without putting it on to something that is dead. So God could not create himself, but he has created all things, and made them have a relation to himself.

As I said before, that in consequence of God being divine love he therefore exists

in space without space, and in time without time. Paul says, "who shall separate us from the love of Christ: shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword."

Mr. Gibson.—Mr. Woodman, in the latter part of his speech, says that when a man forms an image it must first be in his mind before it can be formed by him. But could the thing be formed in his mind if he did not exist as a man? The thought could not be there without the spiritual substance, and thought springs from spirit, for thought is the property of spirit. In speaking of love he says: the property of love is to love out of itself, but I would ask, can love love anything without a substance from which it springs? No, it cannot, and Swedenborg himself declares, that to talk about love without form is an absurdity. He has said that love can love a thing out of itself, now I deny that love in the abstract can love anything. Love without a form or abstract from matter is an absurdity. Now the point to be considered to-night is, has God any passions, or any properties in common with matter? I want him to come back and look at it. I ask him how it can be possible that God himself, as a personal being, can have no relation to space? Mr. Woodman says, that thought travels in an instant. Now an instant has a relation to duration. Can you think of two things at once and the same time? No, the mind must go from one to the other, and a certain amount of time is required to do it. Now I have proved that God has passions; he loves, he hates, is angry and a jealous God. He has complained that I have not defined what spiritual matter is, has he defined what immateriality is? I will quote a passage from Genesis xxxii. 24, "And Jacob was left alone, and there wrestled a man with him until the breaking of day," After God had blessed Jacob, he says in the 30th verse, "And Jacob called the name of the place Peniel; for I have seen God face to face, and my life is preserved." How could Jacob wrestle with that which is immaterial? I shall take another passage. Genesis xviii, 1., "And the Lord appeared unto him in the plains of Mamre, and he sat in the tent door in the heat of the day." In the 2d v., "Abraham lifted up his eyes and looked, and lo three men stood by him." In the 4th v., "He wished them to wash their feet, and rest them under the tree." In the 5th v., we read that he fetched a morsel of bread to comfort their hearts. 6th v., "Three measures of fine meal were kneaded and cakes baked upon the hearth." 7th v., "A young man dressed a calf tender and good." 8th v., "And he took butter and milk, and the calf which he had dressed, and set it before them under the tree, *and they did eat.*"

Here are three spirits, the Lord and two angels. They had form, length, breadth, and thickness. Friends, how could Abraham wash the feet of three immaterial beings? would it be immaterial water? I do not know how he could handle it if it were. Now this appears rather strange, but it is true though strange. The Bible says so. But my opponent may tell you that it does not mean so, what would he have the Bible to say then, for it is a plain history I have been reading to you? If the Lord and these two angels were immaterial, this circumstance could not have occurred. If God have no properties in common with man, how could this have happened? After they had been entertained by Abraham, the two angels leave the Lord and go down to Sodom, see Genesis xix, 23, "And he said behold, now my lords turn in I pray you, into your servant's house, and tarry all night, and wash your feet, and you shall rise up early, and go on your ways, and they said nay, but we will abide in the street all night, and he pressed upon them greatly, and they turned in unto him, and entered into his house, and he made them a feast, and did bake unleavened bread, *and they did eat.*" Think, my friends, of two immaterial beings eating. In the 20th and 21st v. of the 18th chap., it is said, "And the Lord said, because the cry of Sodom and Gomorrha is great, and because their sin is very grievous. I will go down now and see whether they have done altogether according to the cry of it, which is come unto me and if not I will know." There the Lord was on earth already, but he was not yet in Sodom, but it appears the cry came to him of their wickedness, and he came down to see if it was according to the cry of it. Now there would be no need for God to declare that he had come down to Sodom to see something if he were there already. Then in the last verse it is said, "And the Lord went his way, and Abraham returned unto his place. Now it must have taken the Lord time to go from one place to the other, or there is no meaning in the Bible.

Mr. Woodman.—Mr. Gibson has told you a many things, and amongst the rest, that I have not yet told you what the properties of spirit are. (Mr. Gibson corrected him here, and said "immateriality." Mr. Woodman made answer by saying, "well, what is spirit but immateriality.) I have given him as good a definition of spirit, or immateriality as he has of matter. He has laboured hard to prove that God is not omnipresent, and has assumed that God can be the object of the sight of man; but the scriptures say, "no man hath seen God at any time." God did not appear in his essential character to Abraham, but through a medium. No man hath seen God at any time; and where it is said that Moses saw God, he did not see God himself, but the medium through which God spake to him. It is said in Numbers, xii. 8., "With him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses." From this we learn that what Moses saw, was the similitude of God. Look at Acts, vii. 30., "And when forty years were expired, there appeared to him (Moses) in the wilderness of Mount Sinai, an angel of the Lord in a flame of fire, in a bush." In the 32 verse, this angel calls himself "the God of Abraham, of Isaac, and of Jacob." According to other parts of the scriptures, God manifested himself through that medium. For instance, it is stated that after he had created the world, he needed to rest. This does not mean that God was fatigued; but that he had finished his work, he had done with it. That that is not the meaning of the scriptures you must all acknowledge, or you must believe that he is a mere creature, and changes like mortals. He does not rest from the labour of preserving the world; this certainly occurs, winter and summer: seed time and harvest, continue by his providence. His divine work in the redemption of the world, is still going on, it is continual, until it is accomplished in every christian. God is not fatigued like men, and needeth not to rest. But the Lord has spoken in such a manner that such minds as Mr. Gibson's might understand.

When the Lord spoke to Abraham, he was an idolater, and Shadi was the God that he worshipped, and was fond of, which you will learn in the 24th chapter of the book of Joshua. So that when God appeared to him, he did it in such a manner as to accommodate himself to his state of mind. After which Moses adopted a plan to get rid of his images which he had formerly worshiped. The Jews will tell you that Abraham was an idolater. From what has been said, you can perceive that it was necessary for God to speak to Abraham, in a language that could be understood by the very lowest perceptions. So we cannot admit the conclusions which Mr. Gibson would lead us to this evening, from the passages he has quoted. God cannot be fatigued, neither hath man seen God at any time.

In answer to Mr. Gibson's arguments against the omnipresence of God, I will read Jeremiah, xxiii, 24., "Can any hide himself in secret places that I shall not see him, saith the Lord. Do not I fill heaven and earth, saith the Lord?" Again, "Whither can I go from thy spirit. If I ascend up into heaven, thou art there, if I descend into hell, thou art there, &c?" Then again Jesus Christ says, Mathew, xviii., 20., "For where two or three are gathered together in my name, there am I in the midst of them." Same book, 28 chapter, 20 verse, "Teaching them to observe all things whatsoever I have commanded you: and lo I am with you alway, even unto the end of the world." You must all discover that these quotations are very pointed, and prove beyond a doubt the omnipresence of God.

Then to help out his arguments against the omnipresence of God, he tells us we cannot think of two things at once. Does not the assassin think how to deceive you, while he plunges the dagger into your body at the same time?

He says that spirit is a spiritual matter. You and I do know of a sort of spiritual matter, they keep it in bottles; a great many worship this spirit, and sacrifice their time, their money, and their lives at its shrine. But to say he believes in spirits, is not the definition we require, it is not the name we want. Well, it is spiritual matter he tells us, then why not say it is matter, at once? God is not matter. God is the source of life, inasmuch as he is life. There is no life but what exists in him, and the life in all space comes from him.

Mr. Gibson.—As this is the last time I am to speak to-night, I will merely glance at some of my friend's reasonings.

As for the dagger, and the man, he could not think of the two objects at the same time; for no matter how short a space of time it takes for the thought to go to the dagger, and from the dagger to the man, it must take a time for the mind to go from one to the other.

He says God always appeared through the medium of an angel; for the sake of argument I will give way to that declaration. What are angels? We are told they are spirits. He has given me a definition of immateriality: he says spirit is immateriality—then angels must be immaterial beings! We read of an angel coming and wrestling with Jacob; of three going to Abraham, and eating of Abraham's calf, of his bread, and butter, and milk; which, according to his own definition, were all immaterial. If these spiritual beings could eat, and drink, and walk, and talk, and yet be immaterial, we can find out how far his doctrine of immateriality is worthy of credit.

In trying to prove the omnipresence of God, he quoted a passage from the Psalms —"If I ascend up into heaven, thou art there, &c." I would remark, in the first place, he must be extended, or he could not have reached from heaven to hell; and this is a property of matter which he possesses. When I quoted those passages from the Bible, I read to you a plain matter of history. not to be read and understood as you would read and understand Bunyan's "Pilgrim's Progress." Let us look again at this passage in the Psalms—"Whither shall I go from thy presence, or flee from thy spirit." It is plain that it is the spirit of God that is everywhere present, and not his individual person. The word "thy" gives us to understand that it is something that proceeds from him which is omnipresent, and not himself; thus Jesus Christ in John's Gospel, speaking of the comforter, said, he would send it to them from the Father. It is the spirit that proceedeth from the Father that was in them, and not the Father from which it proceeds.

We see the sun shining in the heavens—it has a form, it has certain dimensions, limitations, and extension; but the light that proceeds from it cannot with propriety be called the sun. The sun is in the heavens, and his light fills space, or, if you will, is omnipresent, to a certain degree—it is universally diffused: so with God and the spirit that proceeds from him.

He has not yet disproved one single argument that I have advanced. I have proved that God has limits and extension, and consequently must have a relation to space, which are properties common to all matter. He has not disproved it. I have proved that God has passions—that he loves, that he hates, that he is angry, jealous, &c. Has he proved that God has no passions? No: for if this be true, he cannot love us when we do good, nor hate us when we do evil. God is a being possessed of infinite love and truth. In his person he cannot be in two places at one time; but the spirit that proceedeth from him is everywhere present, like the rays of the sun so universally diffused. I deny that God or angels are immaterial, for they ate, drank, talked, walked, wrestled, &c, so what has become of his immaterial God—it is nonsense. God is a personal being, and made man in his own image, and likeness. He is enthroned in yonder heavens, in the midst of light and glory, where he governs his dominions, and appoints whom he will to act for him in any department of his government. He said to Moses—"See I have made thee a God to Pharaoh." God placed Moses there to act for him. I have stood before you to-night with strange feelings, being a stranger in your midst, and being here to advocate unpopular doctrines: but I will leave you to judge if I have not quoted chapter and verse for what I have advanced. Has my opponent done so? No: he has said many things without quoting chapter and verse to substantiate them, and I deny that he quoted some passages correctly. He has not done according to the rule laid down in the bill. The doctrine laid down by the Latter-day Saints is, that God is a spirit, having a shape and form, and having a relation to space and duration. I would ask my friend if his existence from last year to this present time does not give him a relation to duration? God exists from eternity to eternity; then he must have a relation to duration, to space, to extension and limitations; then it is plain that God has some properties of matter in common with all other matter, although spiritual matter has many properties of a superior kind, such as thought, love, joy, &c. My prayer is that all present may be blessed and saved through the Truth, *for it alone shall stand for ever.—Amen.*

SECOND NIGHT, OCTOBER 31st, 1850.

SUBJECT: *The Godhead: Are the Father and the Son two distinct and separate persons, as much so as any Father and Son on earth?*

MR. GIBSON THE AFFIRMATIVE—MR. WOODMAN THE NEGATIVE.

Mr. Gibson.—Friends: I feel happy to-night to have another opportunity of presenting before you what I believe to be truth. In speaking to you this evening, I shall endeavour to speak so that the simplest capacity may understand me. I want the public to understand what we believe, and my object is to make it as plain as my abilities will allow me; it is for this purpose I am here to night, and not for the love of victory. To-night I will endeavour to lay before you our views on the subject in hand, and shall prove them by the word of God; and it is for my opponent to disprove them if he can. It is for him to lay down his views, and prove them in any way that will produce that effect upon your minds. I will read a short extract from a work published by the society to which he belongs, entitled "Why did Jesus Christ pray to the Father?" (3 page.) "What the society, whose sentiments are advocated in this tract, think of the God they worship, will be made plain by the description here given; for it is here declared that when engaged in worship they think of a *divine* and *infinite man*, of whom a human and finite man is a likeness; the "Father" being the soul, and "the Son" the body of that Divine Man, who is named Jesus Christ, and the operation thence proceeding being the Holy Spirit.

I find that Swedenborg, in "The True Christian Religion," paragraph 172, declares something of the same kind. When endeavouring to show the error of Trinitarians, he says, "If the divinity of the Father had been considered as the soul of man, the Divine humanity as the body of that soul, and the Holy Ghost as the operation proceeding from both; in this case three Essences are understood as belonging to one and the same person, and therefore as constituting together one single individual essence."

As Mr. Woodman has no objections to my putting questions, I will put one now. I have read from these works the views of the New Jerusalem Church, that the Father is the soul, and the Son is the body, &c.; I want to know of Mr. Woodman if this be correct? is the soul of Jesus Christ considered to be the Father, and the body the Son, and the operation of this soul and body to be the Holy Ghost?

Mr. Woodman.—In a general way.

Mr. Gibson.—That, then, is the view which my opponent and the New Jerusalem Church take of the Godhead. The Latter-day Saints believe that the Father is distinct from the Son, and the Son from the Father, as much so as any father and son on earth.

My friends, allow me for a few moments to advert to where I left off on the last evening's discussion. I proved that God must have a form. That a being without a form must also be without limitation; and that anything which is infinitely extended cannot have a form. God is a personal being, which Mr Woodman has admitted, and must therefore have form and limits, and cannot be everywhere present, nor be in two places at the same time, in person. But he is everywhere present by his power; in heaven, on earth, and in hell. That power is felt throughout all the vast dominions of the great Creator. But it does not follow that his personal presence should be everywhere to effect this; indeed it is impossible for a personal being to fill all space, or occupy two places at the same time. I will try to show you by analogy how God is everywhere present by his power. Queen Victoria, for instance, cannot be in two places at one time; yet, if you will allow me the expression, by her power she is omnipresent over all her dominions. The queen cannot be in London and Bolton at the same time, but her power is felt here as well as in the metropolis. How comes this about? Her laws extend to all her subjects, and she therefore issues commands to certain individuals whom she invests with authority to enforce them throughout her government. Suppose a man in Bolton should break her laws, her

power would reach him here, although she herself were in the capital; why? because she has men appointed to act for her, who act in her name, and by her authority; and this power is everywhere throughout her dominions. By this principle, she can be in London, and in her colonies at the same time; for there also she has certain men appointed who are clothed with her authority and power to act in her name. Notwithstanding that, there are lords, many, and magistrates, many, and governors, many, yet to us there is only one queen. She sends her ambassadors to a foreign court to transact business for his sovereign, and honour put upon him by those to whom he is sent is received by the queen as though it were done to herself; on the other hand, any dishonour shown to him is felt as such by his sovereign. Now in this way does the great God rule in the heavens; he being a personal being cannot be in two distinct places at the same time, but by his power he is everywhere present; wherever his dominions extend there his power is felt; wheresoever we find his authorised ministers fulfilling his high behests, God is there. We find in the scriptures, that in ancient days angels were sent from his presence, and they had the name of God upon them. The person that appeared to Abraham was not an angel of the Lord, but God Almighty. But oftentimes the angel of the Lord came, and acting for God, calls himself God to those to whom he was sent. This Mr. Woodman acknowledged the first night of the debate. Let us look at it for a moment: I will produce a passage from the Bible to prove this position; see Exodus twenthird chapter, twentieth and twenty-fourth verses; "Behold I send an angel before thee, to keep thee in the way, and bring thee into the place which I have prepared." Beware of him, and obey his voice, provoke him not, for he will not pardon your transgressions: for *my name is in him.*" Here then the name of God was put upon an angel, becuse he was an ambassador of God, sent from heaven to earth, to act for his great master, and those whosoever rejected him rejected Him that sent him. He had power to pardon their transgressions, or otherwise, because he came in God's name; or in other words, in God's stead, therefore it is said, provoke him not, &c. This is one instance then, which proves that God sends messengers from heaven to communicate his will to man on earth. Then God, in his individual presence, is not everywhere, but sends others to administer in his name. In this way we must understand those words in the 139 Psalm, "If I ascend up into heaven, thou art there, &c." My opponent has already quoted this scripture. Jehovah in another place is called "the God of gods;" now we know that he is not the God of graven images, but of those whom he has sent to administer his laws in his name. It is said in the book of Exodus, iv. 16., "And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." Here then is Moses made God to Aaron, and to those to whom he was sent, although he was not to be worshipped; they worshipped only one God, and that was God the Father. Moses was not to be worshipped, but stood as the ambassador of the great Creator of heaven and earth, and hence he became God to those to whom the God of heaven sent him. Again in the 17 chapter of Exodus, 1 verse, it is said, "And the Lord said unto Moses, see, I have made thee God to Pharaoh, and Aaron thy brother shall be thy prophet." Here again was Moses sent to another portion of God's dominions, even to Pharaoh, king of Egypt, to whom he became a god; but was Moses to be worshipped by Pharaoh? No; but he had to obey him, or the consequence of his disobedience was death. Those who received Moses, received Him that sent him, and those who rejected him rejected Him that sent him. He was sent only to a portion of Adam's race, and received power sufficient to accomplish the particular work he was sent to perform. The mission of the Son of God was to all the human family, which required the power of the great Creator to accomplish the work He was sent to do. As it is said in Mathew, xxviii. 18., "And Jesus came and spake unto them, saying, all power is given me in heaven, and in earth. Go ye therefore, &c."

Why was He made thus Almighty? It was because he had an almighty work to perform, and this power was given when God revealed to him what he wanted done, so that he might carry it into effect. He sent him to overcome the works of the devil, and gave him power accordingly; and when that work was accomplished, the Son Himself becomes subject to the Father who gave Him that power.—(See first Cor. xv. 24, 25.)—"Then cometh the end, when He shall have delivered up the kingdom

to God, even the Father, when He shall have put down all rule, and all authority, and power; for He must reign until He hath put all enemies under His feet."

In the 27th and 28th verses, we learn that the Father is excepted from this rule. It is said—"But when He saith all things are put under Him, it is manifest that He is excepted which did put all things under Him: and when all things shall be subdued unto Him, then shall the Son also himself be subject unto him, that put all things under him, that God may be all in all." Here, then, we have Jesus sent into the world, a distinct person from the Father, to accomplish a work which the Father gave him power to perform. My opponent may bring a number of passages to overthrow this idea, that the Father and the Son are two distinct persons, such as—"I am God and there is none else." I grant that a number of passages of Scripture, of this description, may be produced. According to King James's translation of the Scriptures, the Jews were never taught to worship any other being than God, the Father, and, at the same time, were taught to look forward to the coming of the Messiah. I admit, the common version reads, as I have said—"I am God, and there is none else;" but, at the coming of Christ, what then? Why, not only had the Jews to worship him, but saith the scriptures, (Heb. i, 6,) when he bringeth his first-begotten into the world, he saith—"And let all the angels of God worship him." Now, this was said when Christ was brought into this world. We do not find in the Bible that he was a being which the Father commanded to be worshipped previous to his incarnation; but when he brought his first-begotten into the world, then it was said—"Let all the angels of God worship him." And in John's gospel (v. 23) it is said—"The Father sent him into the world that all men should honour the Son even as they honour the Father;" so the Son must be worshipped, even as the Father is worshipped, he must be honoured even as the Father is honoured. To make it more plain to you (if it were possible) I will bring a comparison: when a man hires a number of servants to serve him, and him alone, he is their master, and there is none else. But suppose, after a time, his son is entitled and empowered to preside over them, and they are commanded to obey him and to honour him as they did his father, then I ask you would not the son be equal to the father in their estimation? but, in the estimation of the son, his father would be greater than he, because he received his honour from him: hence, in speaking of his father, he would say as Christ said—"My Father is greater than I."

In like manner, although Christ received all power in heaven and on earth, and was worshipped as God, yet he did this honour to his Father by saying—"My Father is greater than I." So it is plain, if we may rely upon the present version of the scriptures, that, notwithstanding the children of Israel, under the old dispensation, were commanded to worship only one God, they could, with propriety, add something to it, in the following words—"To us there is one God, even the Father, and one Lord, even Jesus Christ." Then, we find Christ is an object of worship, not only for men, but for angels, for it is written, "and let all the angels of God worship him." Now with these passages I wish to compare the belief of my friend. According to the doctrine of the New Jerusalem Church, the body is the Son and the Soul is the Father, so it must follow that the Son of God had no existence before he was born of Mary. I will read paragraph 170 of "The True Christian Religion."—"Before the creation of the world there was no such Trinity, but it was provided and made since the creation, when God was manifest in the flesh, and then existed in the Lord God, the Redeemer and Saviour Jesus Christ.

Thus we see, according to Swedenborg, that inasmuch as the Son is the body, and the Father is the soul, the Son could not exist before the incarnation. Let us see how this will agree with the following passage of Scripture, John xvii. 5, "And now, O father, glorify thou me with thine ownself with the glory which I had with thee before the world was." How could he have glory with the Father before the world was, if the doctrine of the New Jerusalem Church be true? For the Son of God could not exist before he was born in this world, the body being the Son, and the soul the Father. But Jesus himself declares that he was with the Father before the world was: and, again, he says in John vi. 2, "What, and if you shall see the Son of Man ascend up where he was before." According to the doctrines of the New Jerusalem Church, he could not have been anywhere before he came into this

world; but if Jesus Christ's testimony is true, the Son of God existed somewhere before he came into this world. See John xvii. 24, "Father I will that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world." Now if there is any meaning in the Scriptures, Jesus must have existed in spirit before he came into this world. When he took this flesh upon him he veiled his glory, and in his humiliation his judgment was taken away, but he received it again by the inspiration of the Holy Spirit. If then we are to believe the word of God, we must reject the doctrine of the New Jerusalem Church.

Mr. Woodman.—You have received from Mr Gibson an account of his own views, and what he calls the doctrines of the Bible. He has also tried to point out the views of the New Jerusalem Church, but I wish to give an account of my own views. How far he is correct in what he has stated as to what the New Jerusalem Church believes, we shall see. They do not agree with him in stating that the omnipresence of God is no more than that of Queen Victoria. Now there is one thing that has struck me very forcibly, both in the investigations given to these subjects by the people called Latter-day Saints, and likewise from the definitions given of the subjects by Mr. Gibson, that they have no idea of anything divine; they have no idea of a God: you have all heard him compare God with Queen Victoria, and he cannot tell you wherein God is distinguished from her. That such is the case it is clear from what is stated in the MILLENNIAL STAR, a publication printed by the Latter-day Saints. In the number for Aug. 1, 1849, it is there said that man is as Christ, and Christ is as God; and they all are one, by which I understand we are to be considered equal to Christ, and He considered equal to Jehovah. Now, if you noticed the arguments which he produced concerning God last Thursday evening, you must have discovered that he made him out to be no more than a mere creature, who is obliged to eat and drink to support himself, to sustain the wear of his body. Now the substance of material bodies are continually changing, we are continually throwing off the worn matter; if God has to eat to support his body, he is a changing creature like unto man. God is the Creator of this matter, he is the Creator of all matter; according to Mr. Gibson's ideas, then, he created himself. Concerning this subject of eating, I would just call your attention to another point of view under which it may be presented to you, different to Mr. Gibson's way. When he brings passages forward he tells you he is reading the word of God, but I will bring some arguments from the word of God upon this matter that will expose the fallacy of Mr. Gibson's declarations.

But before I proceed I will make one more observation, and that is this, all who are acquainted with the different ideas entertained by the infidel portion of the community, will know very well that every argument brought forward last Thursday evening were infidel arguments. That all the arguments he brought forward in favour of the materiality of God are used by every infidel; they are the same that Southwell used when engaged in a discussion with my friend here on my right. He did not use the same language, but the idea was not different from the idea Mr. Gibson has presented before you. Southwell openly avows his infidelity; but Mr. Gibson, as a Mormonite Elder, makes different portions of scripture destroy the idea of God. With regard to God's eating, if you notice those passages where the term eating occurs, you will see it in a different point of view than that he has presented to you. Let us read a quotation from the 50th Psalm, from the 6th to the 13th verse—"And the heavens shall declare his righteousness; for God is judge himself. Hear O my people, and I will speak; O Israel, and I will testify against thee. I am God, even thy God. I will not reprove thee for thy sacrifices or thy burnt-offerings, to have been continually before me. I will take no bullock out of thy house, nor he-goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fullness thereof. Will I eat the flesh of bulls or drink the blood of goats? Offer unto God thanksgiving, and pay thy vows unto the Most High." This scripture does not bear so much upon it as some others do. You know the beautiful passage in the 50th of Isaiah, 1—"Ho, every one that thirsteth come ye to the waters, and he that hath

no money come ye buy and eat; yea come, buy wine and milk, without money and without price." 2. "Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Then again, if you turn to what is said by our blessed Lord concerning those who hunger and thirst after righteousness, you will see that the hunger spoken of in the scriptures is a different sort of hunger than that Mr. Gibson attributed to God, where he is represented as refreshing himself by eating Abraham's calf and bread. Again, see what the Lord says in the Revelations, iii, 20—"Behold I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." What door is that, and what sort of a supper is that, I would ask you? Does it mean a literal door, and a literal supper, the same as we partake of previous to our going to bed? Turn again to John, vi, 48—"I am that bread of life." 49—"Your fathers did eat manna in the wilderness, and are dead." 50—"This is the bread which cometh down from heaven, that a man may eat thereof, and not die." 51—"I am the living bread which came down from heaven: if any man eat of this bread he shall live for ever, and the bread that I will give is my flesh, which I will give for the life of the world." 57—"As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." 58—"This is that bread which came down from heaven, not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever."

The Jews seemed to have the same literal idea as my friend Mr. Gibson has, for they could not believe that the Lord could give them his flesh to eat, and they murmured about it; but our Lord said that except a man did eat of his flesh, and drink of his blood, he had no life in him; and he that eateth him shall live by him. Now this is not that sort of eating that Mr. Gibson would persuade you to believe in.

Again, turn to the same Gospel by John, iv, 31—"In the meanwhile his disciples prayed him saying, Master, eat." 32—"But he said unto them, I have meat to eat that ye know not of." The disciples had the same sort of ideas that Mr. Gibson has about eating, but they were deceived; for when they inquired if some man had brought him something to eat, he answered and said, in the 34th verse—"My meat is to do the will of Him that sent me, and to finish his work." So we see that man has an appetite for something else besides the bread that perisheth. But Mr. Gibson has no idea of this sort—he can argue about no meat but the meat that perisheth.

The disciples themselves did not understand that the food he referred to was his love to the human race; when he cried upon the cross, "I thirst," it was the intense thirst of love he had for mankind,—for the redemption of the human race, and that is the sense in which eating is applied to God; it signifies his intense love to man, and his desire of conjunction with him. The eating with Abraham may serve as a general type representing the love of God to all the faithful seed; but the arguments brought forward upon this point by my opponent are only calculated to make it appear that God is a mere creature like Queen Victoria, or some other creature of time. The ancients attached the same idea I have been pointing out to you, to their meat-offerings, and to their drink-offerings—(see Levit. xxi. 6,)—"They shall be holy unto their God, and not profane the name of their God; for the offering of the Lord made by fire, and the bread of their God they do offer: therefore, they shall be holy." We learn from this passage that the sacrifice is called by one name, "the bread of God," which was offered up as a similitude of the Saviour. Now the idea of God and angels eating originated in the perception of man, but it was intended to present before man the intense love of God for the human race. The same is signified by his hungering, and likewise by the sacrifices being called the bread of God, for there was no other mode in which men could be brought in conjunction with God. Similar terms are used of our worship of God under the gospel dispensation.—(See Phil. iv. 18.)—"But I have all, and abound; I am full, having received from Epaphroditus things which were sent from you: an odour of sweet smell, and a sacrifice acceptable, well pleasing to God." Now, we showed, on a former occasion, that Abraham was an idolater; consequently, when it was necessary, and according to his idolatrous notion, it was so required that the angels came and partook of his calf and

bread; but these angels were only mediums through which God manifested himself to Abraham; it was in order that this important fact might be presented in scripture, they accommodated themselves to the sight of Abraham. But Mr. Gibson wants to know how the calf was disposed of, for he thinks God must have somewhere to put it. The Lord, when he was upon the earth, fed thousands of people with a few loaves and fishes; you are well acquainted with these miracles. This was caused by transmutation, so that there is no necessity for going to the supposition that God requires any assistance in the way of food, because we may see the hunger of God is divine love for the human race. There was a number of passages produced, and arguments laid down, on the last occasion, proving that God, in his naked, divine character, never was seen. Mr. Gibson has denied this; he denied it flatly; he said man had seen God; if he denies it again we will leave him and the Bible to settle the matter.—(See John, i. 18.)—"No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him." There can be nothing plainer than that; who, in the face of that, dare say that any man hath seen God? When God manifested himself to Moses, it was through the medium of an angel, as we read in the Acts, vii, 31. "And when Moses saw it, he wondered at the sight, and, as he drew near to behold it, the voice of the Lord came unto him (v. 32), saying, I am the God of thy fathers, the God of Abraham," &c. Further on, it says, "then said the Lord unto him," but still it was the angel of the Lord that addressed him, saying, "put off thy shoes from thy feet: for the place where thou standest is holy ground." And, then, in v. 38, it is said of Moses—"This is he that was in the church in the wilderness, with the angel which spake to him in the mount Sinai, and with our fathers: who received the lively oracles to give unto us." This was an angel that spake in the bush at the time Moses had his call to lead the children of Israel out of Egypt, and not God. The Apostle Paul says, in First Tim. vi. 16—"Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen." Now, from this passage also, we learn that no man hath seen him nor can see him. Now, really, I shall not depart from this position to night; but I think no more need be said by my opponent upon that subject. God is not like Queen Victoria: he is a more essential life, a more essential activity. She may have an authority, for the sake of order, placed in Canada, and in other parts of her dominions, by the general concurrence of the nation, in that sense, Queen Victoria is everywhere acknowledged throughout her dominions: but I cannot entertain the same idea of the essential activity of the divine nature; it is not only in Canada, not only in London and in Bolton, but it fills the vast universe; unnumbered worlds are sustained and surrounded by his activity. To whom shall we liken God?—not to Queen Victoria. I am sure the good sense of this congregation can never entertain such a doctrine as that. Such is the activity of the sun, that were it not for certain causes we should all be destroyed; but it is not that destructive in its recreative influences; we shall very soon have winter, and then spring in its time: now, these effects are produced by his rays being brought to us through a proper medium, and so the activity of God never approaches man except through a medium.

Mr. Gibson.—My friends, I am not going to suffer Mr. Woodman to wander away from the point to night, and lead me to what was the subject of discussion last evening, but in courtesy to you I will notice a few things. In the first place he charged me with making God like Queen Victoria. He says something like this, "that I make the omnipresence of God no better than that of Queen Victoria." I simply showed that as the Queen in her personal being could not be everywhere present, she was so by her power and rules of government; which I used as a comparison to show how God is everywhere present in all his vast dominions. So that, instead of making God like Queen Victoria, I merely used her as a figure to make the subject plain to the simplest capacity. He has charged me with using infidel arguments; in answer to which I say, give me truth, whether it belong to heaven, to earth, or to hell; whether it be spoken by God, by angels, by man, or by the devil; truth cannot be sullied. It was as great a truth when the devil declared Jesus Christ to be the Son of God, as when his Father declared it. If infidels have truth it is as good in argument, as though it were possessed and spoken by an angel of God.

Truth is truth, where ere 'tis found,
On Christian or on heathen ground.

But we shall see whether Mr. Gibson or Mr. Woodman is the infidel. Every man is an infidel who does not believe the Bible, according to Christian notions of infidelity. I have read from this book (the Bible) what happened in days of old. I have not been quoting metaphors; I was not reading prophecy, but plain historical facts. This book declares that the Lord and two angels made Abraham a visit; that he killed a calf, and dressed it, and took the calf and cakes, and butter, and milk, and set it before them, and they did eat. [A gentleman from the body of the hall called out for the passage: Mr. Gibson read it, Genesis xviii. 1—8.] Now, my friends, the Bible says that they did eat; Mr. Woodman says they did not eat. Now I shall leave you to judge which of us is the infidel. The gentleman spoke about it being done by transmutation, that is, they only appeared to eat; but did not in reality eat? then must we believe that God came down to make Abraham believe he was doing a thing which in reality he was not doing? if so, God came to deceive Abraham, and make him believe a lie, and made Moses write the lie and hand it down to us. It is a plain matter of history, and must be understood as it reads, the same as any other history. He has referred to the words of Christ, where he told his disciples he had meat to eat the world knew not of; this he brought among many other passages to prove that the eating spoken of in the Bible means the intense love of God: Now I do not understand the Bible so. What will Mr. Woodman do with this historical fact, recorded in the last chapter of Luke verse 40: "And when he had thus spoken he showed them his hands, and his feet?" Verse 41—43, "And while they yet believed not for joy and wondered, he said unto them, have ye any meat? And they gave him a piece of a broiled fish, and an honeycomb: and he took it and did eat before them." Now this happened after the resurrection; here we have a plain matter of history, informing us of an immortal being eating a piece of mortal fish, and honeycomb. Perhaps my opponent may say this was done by transmutation, or that it was immaterial fish and honeycomb which the Lord eat. Now Jesus Christ did this in order to prove to his disciples that he had a material body; for, mark you, he took it and did eat before them. He also said in the 39th verse of the same chapter, "Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones, as ye see me have."

After thus fortifying the position that God is a material being, and made visits to earth in person, and eat material food, I will bring my friend to the subject of this night's discussion. He has not yet attempted to disprove the first thing I laid before you in the first half hour I spoke to you. I showed you that the Eternal Father has a personal form; (this Mr. Woodman acknowledges himself) that therefore he could not be in two distinct places at the same time I did not say he was like Queen Victoria in the extent and degree of his power and glory, for he upholdeth all things by his wisdom and power; but that as a personal being he could not occupy two places at once any more than she, and therefore appointed others to act for him in the distant portions of his dominions. Mr. Woodman has told us that God spoke and communicated his will through the medium of angels. This is what I have been proving. I have been showing that God set certain beings to accomplish his purposes at sundry times, and endowed them with power accordingly, and they then acted as God to the people. I showed that Jesus Christ the Son of God came into this world to do a work which required him to have Almighty power, to prepare him to do it For all power in heaven and on earth was given to him, which pre-supposes that he had it not before it was given to him; and which also pre-supposes that there was another being who had that power to give to him to accomplish this purpose. Then, we find, after Christ has done the work, he is to deliver up the kingdom to God the Father, and be subject to him. I asked my opponent how it happened that if the body of Jesus Christ be the Son, and the soul be the Father, that the Son could be in existence with the Father before the worlds were; for if this doctrine of Mr. Woodman's be true, the Son could not have existed until he was born of the flesh. I quoted John's Gospel xvii. 5. Now I want him to look at it and make it plain to us, how it can be that he could be with the Father and receive glory with him before the worlds were and yet at the same time the doctrine of the New Jerusalem Church be true.

quoted John vi. 52, where Christ speaks of ascending up where he was before; now it was not the Father that was to ascend, but the Son to where he was before; but according to Mr. Woodman's doctrine it was both the Father and the Son that had to ascend. Again, when he came into this world, his Father and he were considered two distinct personages which is proved in Matthew iii. 16, 17; "And Jesus when he was baptized went up straightway out of the water; and lo the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." Verse 17, "And lo a voice from heaven, saying, this is my beloved son, in whom I am well pleased." But if my opponent's doctrine be true, the Father was then within him; for he says, the soul was the Father and the body the Son. But here are Father, Son, and Spirit, the Son being baptized of John in Jordan, the Holy Ghost descending like a dove, and the Father proclaiming from heaven, "this is my beloved Son, in whom I am well pleased."

Mr. Woodman.—When I last sat down, I was speaking upon the subject of God never manifesting himself but through a medium. That to place any one in the open presence of the deity, would be like a man being placed in the sun, which would be to him, sudden destruction. That the rays come to us through the mediums, because the activity is so great, that no object could bear up against it, unless it were modified. The same would be the case by the activity of the Son of Righteousness. He consequently never appeared unto man, except through a medium. You remember the passages I produced, and all the sophistry, and flourish in the world can never upset this set of passages, or knock down any of the arguments I have produced.

He tried to make it appear to you, that I am an infidel from the manner in which I explained the circumstance of the Lord eating. Now, I do not believe the Lord deceived Abraham, or made him believe a lie, but I believe those things were realities.

The divine man of the Lord is that which sustains his soul, and not the material flesh. You know an angel is a finite being, and consequently, the mediums the Lord took upon himself were finite mediums, in his mediums of angels: and when they ceased to be sufficiently efficacious, then he manifested himself under a new medium, by actually becoming incarnate. Look at Paul to the Hebrews, ii. 14., "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil."—Sixteenth verse, "For verily he took not on *him the nature of* angels, but he took on him the seed of Abraham." You will observe several words in Italics; these words are not found in the original, and of course, we must notice this distinction. Before the incarnation, he took upon him the nature of angels; hence when we read of the angel of the Lord, he is called the angel of his presence, that is the angel which brought the Lord's presence to man, because he came through that medium. It was then at the incarnation that this great God took upon him the seed of Abraham, and came into the world by actual incarnation; hence it is said no man hath seen God at any time, but the only begotten of the Father hath declared him, or as some render it, expounded him, and others, brought him forth to view. Now then Mr. Gibson says that God could not be in two places at once; I settled that last time, but I will quote another passage from Jeremiah, xxiii. 23., "Am I a God at hand, saith the Lord, and not a God afar off?"—Twenty-fourth verse, "Can any hide himself in secret places, that I shall not see him? saith the Lord: do not I fill heaven and earth? saith the Lord." That means that God is at hand, and afar off at the same time; Mr. Gibson may call it a metaphor, if he pleases. I brought another passage, the 139 Psalm, "Whither shall I flee from thy spirit, &c." Now, every Christian in this assembly will bear me out in this, that if he wanders through all the parts of the earth, God is present with him; in whatsoever nation, in whatsoever clime his lot may be cast, God is with him there. A man who says he cannot be in two places, has no idea of God.

He says, a being having a personal form, could not be in two places at once. He admits that Jesus Christ had a personal form. Well, we will read John, iii. 13., "And no man hath ascended up to heaven but he that came down from heaven, even the son of man, which is in heaven," Our Lord said that to Nicodemus; but you know it is no use multiplying passages, one or two is as good as a thousand, for there is no getting at the back of this doctrine. Then, when Jesus Christ came into the world,

he was not ruled by the laws of distance, but he came out of the immaterial world into the material world, and was possessed of two sets of senses, those of the body, and those of the soul. John, on the isle of Patmos, had a new set of senses opened, by which all the wonders recorded in the revelations were revealed. Where the Latter-day Saints mistake their way is, they do not see the senses of the soul. You remember the case of Elisha and his servant, when they were surrounded by armed men; the servant said, "alas! master, what shall we do? the prophet said, "they that are for us, are more than they that are against us;" and he prayed that the eyes of the young man should be opened. The Lord opened his eyes, and he saw objects he did not see before; but they did not come from a distance, they were objects in the mind; that world is near to us, as our soul is to the body; it only requires the senses of the soul to be opened, and we immediately behold the objects of that world. So the first coming of Christ was not a coming from a distance, but coming out of that immaterial world into the material world. With regard to the Father being the soul and the Son the body; I will look at that by and by. I believe that that which was born of Mary, is the Son of God. I believe that because it is expressly so stated in Luke i 35., "And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore, also that holy thing which shall be born of thee, shall be called the Son of God." This is the basis upon which I take that view, because it is expressly so declared in Luke, but we shall have more to say about that in our next speech.

Mr. Gibson.—Beloved friends, I do not know if I will detain you long this time, for I shall not allow Mr. Woodman to lead you from the point at issue. You can all see that he has not touched a single argument laid down by me in this night's discussion. I will make one remark however. He talks about God being a God at hand, and at the same time a God afar off. Now he admitted in the last night's discussion, and this night also, that he believes God to be a personal being, having form, and consequently limits and extension. Well I defy him or all the logicians in the world to prove that one distinct personage can occupy two places at once, or to show how it can be possible for a thing to have a form, and at the same time be infinitely extended. Seeing that he believes God to possess a form he cannot make it out that he is everywhere present. I have already laid before you in plain and simple language what the New Jerusalem Church believes. In the 114th page of "The True Christian Religion," par. 92, Swedenborg says, "That the humanity which he took of the Virgin Mary is actually the Son of God, and that the divine Trinity, God the Father, the Son, and the Holy Ghost, is in the Lord." That is their faith. I will not enter further in the things he has laid down, but I will just refresh his memory. I asked a question directly bearing upon the subject in hand, namely, if the body be the Son, and the soul the Father, the Son could not exist before he came into the world, how then could Jesus say, "Father glorify me with the glory I had with thee before the world's were?" And again in John vi. 62, "What if ye shall see the Son of Man ascend up to where he was before?" And in Matthew iii. 10, There Jesus Christ body and soul went down to the waters, and was baptized of John in Jordan, and the Father from Heaven spoke, saying, this is my beloved Son, &c. Does not that prove that they were two distinct personages? Again, see John xiii. 1, "Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart *out of this world to the Father*, having loved his own which were in the world, he loved them unto the end." We understand by this quotation that Christ had to go out of the world to the Father. But if Mr. Woodman's doctrine be true that the soul is the Father, he had no need to go out of the world to the Father, for the Father was in him. My opponent will perhaps inform us how this is? Again we read in John xvi. 28, "" I came forth from the Father, and am come into the world, again I leave the world and go to the Father." I want Mr. Woodman to tell us how this can be, if the soul of Christ is the Father, and the body of Christ is the Son?" for if the body is the Son, the Son could not come from the Father, for according to his own doctrine the body comes from the mother, and if the soul be the Father, then the Father came to the Son, and not the Son from the Father. But Christ says, "I came from the Father, and am come into the world, and leave the world and go to the Father." Again, John xx. 17, "Jesus saith unto her, touch me not; for I am not yet ascended

to my Father; but go to my brethren and say unto them, I ascend unto my Father, and your Father, and to my God, and your God." Now I want Mr. Woodman to explain to us how these things can be, if the soul be the Father and the body is the Son. Jesus says, "I ascend to my Father, and your Father, to my God, and your God." I came from the Father into this world, and am going to leave the world and go to the Father. How can this be in common sense, if the soul be the Father, and the body the Son?

Mr. Woodman.—Mr. Gibson wants me to answer him some questions, but he does not want to answer mine. I shall answer these questions when I deem it necessary, and shall think fit. He has said a great deal about Christ coming into the world, but he has not told you where he came from; for he does not believe in any world but this—he does not know anything but what is material. And the basis of his arguments is upon an extract he has made, in which he says we believe the Son was the body and the Father was the soul; but if he had come here to do justice to the views he opposes, he ought to have made himself better acquainted with them, and not have taken out of a chapter a single isolated expression. But I have got one question to ask Mr. Gibson before I come on with this subject, and that is, What is the distinction he makes between his Divine Father and his human father—between the Divine Son and the human son? He has said a great deal about them being two distinct beings, as much so as any father and son on this earth; then we conclude he believes them to be just the same sort of beings. Now the doctrine of the New Jerusalem Church is (if he had read this book through, he would have known a great deal more of our doctrines than he knows now) exemplified by the Apostle Paul when he speaks of two men, the inward man and the outward man: and he makes them very distinct, so that the one stands in direct antagonism to the other—the law of his members rising up against the law of the Spirit. Every man has two natures: he derives a body and a nature from his mother, and also derives a nature from his father. I suppose Mr. Gibson will admit that God is his Father. So he is in one sense, and the Father of every Christian; but Jesus Christ is called the only begotten of the Father. Now he having a Divine Father and a human mother, he must have two natures, a divine and a human; and the divine nature itself cannot be separated. In connexion with this, we will read in Deut., vi, 4, with its corresponding part in Mark, xii, 28. It is said in Deut.—"Hear, O Israel, the Lord our God is one Lord." And in Mark, one of the Scribes asked, "Which is the first commandment?" 29—And Jesus answered and said, "The first of all the commandments is: hear O Israel, the Lord our God is one Lord." The unity of God is an indivisible unity. Mr. Gibson may tell you that he is one in his power, and in his truth; but there could not be a oneness of power without a unity of being. He is a being that possesses this truth. There can be no unity in the Divine nature but absolute unity; and consequently it follows that when the humanity was born, in partaking of the human nature from the mother, and the divine nature from the Father, the divinity of the Father was not divided; therefore there can be no other God but him—He is the one Lord. When Jesus Christ speaks of the Father, he always speaks of him as dwelling within him. Does Mr. Gibson believe that? See John's Gospel, xiv, 8—Philip saith unto him, Lord, show us the Father, and it sufficeth us." 9—"Jesus saith unto him, have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, show us the Father?" 10—"Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." It was the divine nature which was the Father, and the human nature which was the Son, which was the nature that was born of the Virgin Mary. You know all the arguments that have been brought forward: they have been used upon the supposition that Christ differs in no respect from man. Now I wish you to call to mind what I said to you concerning the Lord becoming incarnate by a medium, whereby God manifested himself; therefore the Lord stated to Philip, "he that hath seen me hath seen the Father;" it was through the medium by which he saw him. It is evident that the Lord's person was the outward expression of the inward Father, as much so as my body is the outward expression of my soul. The Apostle Paul says to

Timothy, that God was manifest in the flesh, that is, by the outward expression of the inward God. Mr. Gibson said, there are Gods many, and Lords many; but I would ask him how many true Gods there are? there is but one true God. Hear what the Lord himself says, in that very prayer that Mr. Gibson has brought before you on so many occasions: John xvii, 3—"And this is eternal life, that they might know thee the only true God, and Jesus Christ whom thou hast sent." You remember the passages I gave you, showing that when the Lord was manifested in the flesh, it was a manifestation through that medium, as I described before by the assumption of the humanity, which was the outward form of the divinity, as our body is analogous to the outward form of our soul. He may get up and ask those questions again, but we are coming near to them; but before we answer them, we must know what it was that assumed the humanity. It is said in John, i, 1—"In the beginning was the word, and the word was with God, and the word was God." Now the word is divine truth, and that is one of the essentials of the divine nature. This essential divine truth assumed our nature, and divine truth is the form of God, because divine truth is the form of divine good.

Mr. Gibson—My friends, my friend, Mr. Woodman, has said I would very likely ask these questions over again: yes I shall over and over, until he confesses that he cannot answer them; but, before I begin to put them again, I will make a remark or two, upon a few things which he states, and then calls them the faith of the Saints, but in reality are no more like our faith than hell is like heaven. He said we do not believe in any world but this; that our minds are so narrow we cannot conceive of any other world than this. Mr. Woodman is mistaken, and I fear wilfully so, for we not only believe in this world, but millions more; we believe in the spiritual world, where the spirits of men go after death; and we believe in that world where God and angels dwell; and I defy Mr. Woodman to prove that it is an immaterial world. Mr. Woodman has referred to a passage I will notice, because it bears on the subject of this night's debate. (John, xiv. 9.)—"Jesus saith unto him, have I been so long with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father, and how sayest thou then, show us the Father?" Mr. Woodman has declared that the soul is the Father, and the body is the Son, and has over and over again said that no man could or ever did see the Father. I ask, did Philip see the Father? If Mr. Woodman declares that he did, then his argument of his invisibility falls to the ground. If he says he did not see the Father, what did he see? If my opponent declares that Philip saw only the Son, then his present argument falls to the ground: so turn which way he pleases, he refutes himself. But how can it be said that Philip saw the Father, when he saw Jesus; because Jesus Christ, as Paul declares, is the express image of his Father's person (see Heb. i, 3). Suppose, now I am at a distance from my son, who is exactly like me, he begins to talk to the people about the great works his father had done, and had sent him to do; this relation excites their curiosity, and they should say, we would like to see your father. He replies, when you see me you see my father. What would they see? They would see the exact impression or likeness of his father. So Christ is the express image of the Father; and, therefore, when Philip saw him, he saw the Son just in the same image and likeness. To say that Philip saw the actual Father, who was enthroned at that time in the heaven of heavens, is wrong; he saw nothing but the body; and as Mr. Woodman says the body is the son.* We will now notice John, xiv. 11:—"Believe me that I am in the Father, and the Father in me, or else believe me for the very work's sake." Now, Mr. Woodman says the soul is the Father, and the body is the Son. Christ says here, "believe me that I am in the Father." Am I to believe, then, that the body was in the soul? You can all see that this would be an absurdity; it would be like the turning of a person inside out. He further goes on to say, "or else believe me for the work's sake;" but he says, in another place, (look at John, xvii. 20)—"Neither pray I for these alone, but for them also which shall believe on me through their word" (21 v.). "That they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that thou

* For a further explanation of how Philip saw the Father in Jesus, see the explanation of Isaiah, ix. 6, in my last speech this evening.

hast sent me." Are we to believe that not only Jesus Christ and his Father are one person, but that all those who believe in him are going to be added to them, and be made into one great person? This is the conclusion unto which Mr. Woodman's doctrine will lead us. Surely, no man of common sense can believe, for a moment, that the Father is in the Son, in company with all believers, all becoming one great person, and yet his people are to be in Him as He is in the Father. We will read a passage in John's first Epistle, iii. 24:—"And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the spirit which He hath given us." Whatever Mr. Woodman may say about Christ dwelling in the members of his church, he dwells in them in the same way he is in the Father. From the passage I have just quoted, it is plain that it is by the Spirit he was to dwell in his people, that Spirit have we so long as we keep his commandments.

I will now ask him the questions over again. My opponent says, a man derives two natures, one from his father, and one from his mother; this he brought to show how Christ was both divine and human; having derived a divine nature from his Father, and a human nature from his mother; then how can the divine nature be the Father himself, when it is only something derived from him? I have a nature derived from my father, but that nature is not my father. Again, if the body be the Son, and the soul be the Father, how could the Son have glory with the Father before the worlds were? Again, if Jesus Christ and his Father be one person, how is it that Christ says, "I came from the Father, and came into the world;" and again, "I leave the world, and go to the Father;" and as he says to Mary, "touch me not, for I have not yet ascended to the Father?" I want Mr. Woodman to tell us how these things can be, if the soul of Christ were the Father, and the body were the Son; how Christ could talk of ascending to his Father, and their Father: to his God, and their God. Let us read another passage upon this subject in Luke xxiii. 46. "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit, and having said this, he gave up the Ghost." If the Father were the soul of Christ, what will be the meaning of this passage. "Father, into thy hands I commend my spirit?" Why, his Father would be leaving his body at that time, so the Son would be commending the Father to the Father. Thus Mr. Woodman makes out by his doctrine, that Christ had two Fathers, one in himself on earth, and another in heaven.

He says, I have not searched this book enough to understand it. Whatever may be the weakness of my intellect, I know common sense when I see it; I know this, that if the soul were the Father, and the body the Son, Christ would not need to ascend to the Father, for he was within him. Now I hope my friend will explain these passages of scripture for us, and reconcile them with his doctrine, and then he has a right to dictate some questions to me, and not till then.

Mr. Woodman.—My Christian friends: Mr. Gibson says, when I have explained those passages to him, then I have a right to dictate some to him, and not till then. He takes the affirmative of the question; therefore it is for him first to prove his position. He has given you an explanation of a passage I brought forward, of which I am sure, if language is capable of being understood at all, no one need doubt Christ's meaning when he says to Philip, "he that hath seen me hath seen the Father." Now I have shown you that God never manifested himself but through a medium, and that Jesus Christ was the medium through which he was manifested in the flesh, which is analogous to the soul in the body of man. As my soul is manifested through my body, so the Father dwelling in Christ, manifested himself through Christ. Mr. Gibson says if the Father were the soul he would dwell in Christ. That is the very thing the Bible says. See second Cor., v, 18—"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. 19—To wit, that God was in Christ reconciling the world to himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." Now I think you will all admit this very plain declaration. I am not reading metaphors now. There is another plain passage: "I and my Father are one"—this is not a metaphor. I asked Mr. Gibson to show me the distinction between the finite and the infinite? I did not think he would have any idea of this distinction, for he makes God a mere creature. Jesus Christ was not the Father, no more was the Father the Son; but God was the Father, and dwelt in Christ, see

Col. ii, 9—"For in him dwelt all the fulness of the Godhead bodily." Here we find that not only the Father dwelt in Christ, but all the fulness of the Godhead bodily. Now I want Mr. Gibson to point out a passage of scripture to me, where it is said the Father dwells out of the Son, and that no part of the Godhead does dwell bodily in Christ. I know of none; and I have examined these subjects now for forty years. I have read to you the words of Jesus Christ, that to know he is the true God is eternal life. I will now tell you what John says, v, 20, of his first epistle—"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his son Jesus Christ. This is the true God and eternal life." This consequently shows that the Father and Jesus Christ were one. If Mr. Gibson had listened, and followed me, we should have gone into the subject of the divine and human natures; but I will now come to the subject. Now in consequence of the Lord inheriting these two natures—in the nature from the mother he inherited the infirmities of the finite man, having these two natures in the degree, so in his divine nature he spoke of the Father as being one with himself. Now upon this one subject I could lay open a great many passages in the word of God. Mr. Gibson says he wants to know where Jesus ascended to; he himself says that the Father was in him, and he in the Father; and what does Mr. Gibson say about that? Why all he said amounted to this, that it was like turning a thing inside out; so it is plain to see what kind of an idea he has got of God. He knows very well that it is likely to deceive you, for him to ask questions and then answer them, and give such explanations as shall best fit his purpose. But you all know that it is easier to ask questions than to answer them. I say he asked me concerning where Christ ascended. I answer, that he ascended out of the human degree into the divine degree, that is where he ascended. He arose up into his divine nature, and made his humanity divine, and when it became divine it possessed all the attributes of the deity, see Matthew, xxviii, 18—"And Jesus came and spake to them, saying, all power is given to me in heaven and on earth." And then he says to the Church at Smyrna, see Rev. ii, 8—"And unto the Angel of the Church in Smyrna write; These things saith the first and the last, which was dead and is alive." Now these passages prove that he is God, and he is everywhere present, for he says himself, "Wheresoever two or three are met together in my name, there am I in the midst of them." Now all the declarations of Mr. Gibson contrary to this, will only have their due weight with you. I said that all power was given to the humanity; how was the divinity given to the humanity? By identifying the humanity with himself. He has quoted a passage in the 17th of John, concerning the oneness of the Father and Son, and finds fault because the Son says "that they may all be one as we are one." He lays great stress upon that saying, and I know others do—those who deny the divine character of Christ. Now Mr. Gibson has no idea of the distinction there is between the finite and the infinite. He will see that the oneness of the Church with Christ there spoken of is to be taken as referring to the finite, and the oneness of Christ and his Father as referring to the infinite—for instance, Christ says, "Be you perfect as your Father which is in heaven is perfect." I hold that our Father in heaven is infinitely perfect—I do not hold we shall be so. Now if you will look at this passage brought forward out of the 17th of John—"That they all may be one, as thou art in me, and I in thee." That is, one divine and human nature were reciprocally united—the humanity ascended up into the divine. The oneness of a divine and human nature, or of Jehovah and Jesus, is an infinite oneness—it is infinity closely joined with humanity; and that is the source of all unity in the Church, which is only the image of the divine unity. Then he goes on to say, "I in thee and thou in me," which plainly shows that the humanity was the medium through which God was in them. Mr. Gibson has not defined any distinction between the finite and the infinite; he has no idea of God, but he says there are Lords many and Gods many; but the scriptures say, "this is eternal life, to know thee the only true God, &c." And John, in his first Epistle, v, 20, says, that "this same Jesus Christ is the true God, and eternal life."

Mr. Gibson.—Friends, it would appear by my opponent's last remarks, that because I am a poor man, I have not the common feelings of humanity; but although I am a poor man if the insult given me to-night had been given under other circum-

stances, I would not have stood upon a platform with him, neither would I meet him again were I not obliged by the rules of this debate. He has tried to persuade you that I would wilfully deceive you by asking questions and then answering them myself in such a way as to effect this. It is true, I am a poor man, and a working man: all the education I have was gathered after my hard day's toil, still, having the feelings of a man, I spurn the attempt that has been made to make it appear that I will wilfully deceive you. This Rev. gentleman stands here to discuss on religious matters, and ought to know what is due to himself, to society, and what belongs to his opponent and decency, but it appears he does not. I have nothing to reply to this time. He has not answered my questions, and the reason why he does not is best known to himself. But as I must say something, I will make objections and answer them. We will examine one passage which he has quoted, it is in Col. ii. 9, "For in him dwelleth all the fulness of the Godhead bodily." Mr. Woodman appears to think this fulness was the Father, but we will look at the text and context. In the first place then we will refer to Col. i. 19, "For it pleased the Father that in him should all fulness dwell." Now we learn from this that it pleased the Father that all fullness should be in Christ. Again, chap. ii. 3, "In whom are hid all the treasures of wisdom and knowledge," that is, in Christ are hid all the treasures of wisdom and knowledge. Why? because it pleased the Father that in him all this fulness should dwell. Then Paul goes on to say in the 8th verse, "Beware lest any man spoil you though philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Verse 9, "For in him dwelleth all the fulness of the Godhead bodily." Here Paul warns them against being led away by the philosophy and traditions of men, and gives them to understand that in Christ dwelt all the fulness of the Godhead bodily, evidently referring to what he had been speaking of, "all the rich treasures of wisdom and knowledge;" showing them that they had no occasion to obtain learning in matters of salvation from any other quarter. But we are not only told this in the scriptures, but that out of his fulness we all receive grace for grace. See also, Ephesians iii. 19, "And to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." Have all the saints to be filled with God himself? is the Godhead to dwell with them bodily? No; but they are to have a fulness of wisdom, and knowledge, now in this way, according to text and context, is all the fulness of the Godhead bodily in Christ. I will take another passage, which you will find in Isaiah ix. 6, as it will likely be quoted by Mr. Woodman in his next speech, and I will not have an opportunity of replying; "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful Counsellor, The mighty God, the everlasting Father, the Prince of Peace." This applies to Christ; I have already shown you how he was the mighty God, because God called him to do a mighty work, and gave him Almighty power to accomplish it. And, says Paul, all things shall be put under him, but it is manifest that he is excepted who did put all things under him, that God may be all in all." But lest it be said this would make the Father idle, see Revelations i. 1.: "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass, and he sent and signified it by his angel unto his servant John." Here, then, we find that God the Eternal Father sits in the midst of all his works, as the great director and upholder of all things, and ordained his Son to carry out his will and purposes, clothing him with Almighty power, and filling him with all the fulness of God, with all the rich treasures of wisdom and knowledge, that he might know how to prosecute the work in all its ramifications.

When Stephen looked up he saw the heavens opened, and the Son of man standing on the right hand of God. Could any being stand on his own right hand? It is said in another place, that he is at the right hand of power; can there be power without a substance, or without a being to which that power belongs? To say so, would be an absurdity. Now it must be plain to you, that the person of the Father did not dwell in Christ, but his fulness. For we here find that the Father is a form, has arms and hands, and Christ sat at his right hand, so that the Father is a person distinct from the Son, and the Son from the Father, as much so, as any father and son upon earth; and Christ the Son, was the express image of God the Father.

I will next notice how it is that Christ is called the Everlasting Father. See Luke iii.

38. After Luke has given the genealogies from Christ, back to Enos, he says in the 38 verse, "which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." We learn from this, that Adam was the son of God by creation. Now let us see who created Adam. Ephesians, iii. 9, "And to make all men see what is the fellowship of the mystery, which from the beginning of the world, hath been hid in God, who created all things by Jesus Christ." We are told the same in the Colossians, that all things were created by him and for him. Well then he created Adam, or as we are told, God did it through Christ; hence, Christ was Adam's father by creation, and once being a father, he will never cease to be a father, and consequently, is an Everlasting Father. He is the Father of Adam and all mankind by creation, and will always be our Father. This idea you will discover is perfectly consonant with the whole tenor of the scriptures. I will take another passage, Revelations, i. 8., "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Now, this is a passage often brought forward to prove that Christ and his Father are one person, I have shown you how he is Almighty, and will now show you how he is the beginning and the end, the first and the last. These words must refer to our present existence, for after we rise from the dead, we have no end, and Christ could not be the end of that which is endless; they therefore refer to this state of probation. To show how Christ is the beginning, I will quote his own words, Revelations, iii. 14., "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Thus he is the beginning, let us see how he is the end. See 1st Cor. xv. 24., "Then cometh the end, when he (Christ) shall have delivered up the kingdom to God, even the Father."—Verse 28, "And when all things are subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." He is then the first and the last: the beginning and the end. In this speech I have made a few objections for want of something to reply to. I have spoken with the best of feelings towards my opponent, and towards you. It is true my language may be somewhat uncultivated; as all the learning I have received, as I before remarked, I have picked up after a hard day's toil, but what I have got, I have got it honestly. If I should not have spoken according to gramatical rules, just put all this down to my ignorance, and remember I am a working man. As for deceiving you, I ask, have I acted like a man that wanted to deceive you? that is for you to judge. Now I say, inasmuch as you are honest, whatever name you are known by, or whatever profession you have imbibed, I pray the blessings of the Lord God to rest upon you. Amen.

Mr. Woodman.—My christian friends, at the time there was first something said about Mr. Gibson discussing with me, I proposed to him to take one subject, and speak upon it night after night, until all that could be said about it, for or against was produced. But we could not come to a satisfactory conclusion to have it so; but I am convinced it would have been the best arrangement. One night is not sufficient to bring out all that is necessary to substantiate our views. But I shall be ready at any time to take up the subject again, with any one who holds that God is a material being, and shall hold the opposite of this at any time or place. Mr. Gibson has tried to impress upon your minds that I have insulted him, if I have said anything that he might construe in that way it was not intentionally. He says I have not answered him his questions. Now I answer these questions, as that is the last speech upon this subject, he will not have an opportunity of making a reply, as you see it is plain that could I have induced him to have had more nights than one upon each subject he would have had an opportunity of replying to my arguments, and I should speak with more satisfaction to myself, knowing that he would have this opportunity, so that the public might be better able to judge. In reference to what he said about being a poor man, I did not say anything with a view to cast a stigma upon him, for I did not know that he got his living by working, if so he is no worse for it. I have had to do it, I am not despising him for not having a polished education, and have to get learning after a hard day's toil, it has been the case with myself, and it is pretty widely known in my neighbourhood, if you will ask any respectable person there they will tell you. I do not despise a man because he is poor, I do not look at a man through his wealth but through his principles and knowledge. I hope

he will give me one or two nights more upon this subject, for I cannot go into it with that zest as I could if I knew he would have an opportunity to reply to me. He has attempted to explain away that most forcible passage that declares, that in Jesus Christ dwelt all the fulness of the Godhead bodily, by saying there was a passage which says that we all received of the fulness of God. I know this, every one receives of the fullness of God, as it says in the first Epistle of John iii. 24, "And hereby we know that he abideth in us by the spirit which he hath given us." But he giveth not his spirit by measure to Christ, to men he measures it according to their capacities. Christ being born of a human mother, and having a divine Father possessed an infinite capacity and perception, but man is only finite. And therefore in Christ dwelt all the fulness of the Godhead bodily; and thus all power was given to Christ, the same as when the soul gives power to the body. There was one question I asked him very pointedly, I wished him to tell me where I might find a passage in the Bible where it says the Father dwells out of Christ—one in which it is declared that Jesus and the Father are two distinct persons.

Mr. Gibson has only inferred certain things from passages that are doubtful as to their correctness. He has taken doubtful passages, and by them tried to prove his position. I have stated to you in positive language of Scripture, that God and Christ are not two persons, and he cannot prove that any part of the Godhead is out of Christ. He brings forth another passage, where it says that it "Pleased the Father that in him should all fulness dwell." Then again he says this fulness was all truth and all wisdom, here is infinite wisdom and truth in Christ, this proves the very position I have laid down, although I must say he has stumbled over his explanation of these passages, for he makes them say opposite to that which they do say. He quoted another passage to take it out of my hand, "For unto us a child is born, &c." and then he goes on to tell us how he makes out Christ to be the Everlasting Father, because God made him an instrument to create Adam, and being once a Father he is a Father to eternity. Then every one of you are everlasting fathers according to that explanation. Now it is plain that my opponent has no idea of the distinction that exists between the human and divine, he has never brought a single explanation to show such a distinction.

I will only add two or three things more. It would, however, require several nights more to bring the subject forth as it ought to be; we are only on the threshhold of it yet. When we speak of Christ being from eternity to eternity, this does not have reference to time, but to his mind. Times have no effect upon God. And what seems evident to our mental vision does not exist in time, but is exhibited through the instrument of the body. For instance, those who have been interested to-night, when you look round at the clock, you say, dear me, how very quick the time has passed. The time has not passed quickly, but that appearance is caused by the state of the mind. A member of my congregation has stated to me, when I visited him in his sickness, how many times he looked at his watch, during five minutes, now, if he had been in the enjoyment of good health, the time would not have appeared to go so slow. And now, Jesus Christ is the Everlasting Father from eternity to eternity, but not of time but of state; and, moreover, as we have showed, the divine nature cannot be divided: the Father dwelt in him, and he became one with him, and, therefore, he is the Everlasting Father. Mr. Gibson asked me a question—"What existence Christ had before the world was?" He, the divine truth and the Holy Ghost, and that word was made flesh, and became personified in Jesus Christ, and the divine wisdom is the performative principles, by divine wisdom was all things made; and it was before the worlds were made, therefore, Christ did not exist before the worlds were: for it is plain that this union is essential to his existence. But, as I said, we must have two or three more nights over them to do them justice. Although I could say much more, and bring a many more passages on the subject of this night's debate, yet I forbear saying anything more, as I am giving him another opportunity of coming before you again upon this point. I have a great deal more to say on the Godhead, and then we will go on to the next point of debate, when we have done with this subject. I beg to thank you for the attention you have given, and for the order you have preserved, and go home, where you can silently think over the subjects you have heard with candour; and pray for that unerring wisdom that will guide you to the truth.

Mr. Gibson.—It is impossible for me to meet Mr. Woodman any more evenings than I have agreed to do, although I was willing, as I am making preparations to emigrate to America. He ought to have made better use of the time he has had.

THIRD NIGHT, NOVEMBER 7, 1850.

SUBJECT:—*The true nature of the signs promised to follow faith, in Mark,* xvi. 17, 18. *Are the terms there used, such as tongues, serpents, devils, &c., to be understood in the literal sense?*

MR. GIBSON THE AFFIRMATIVE—MR. WOODMAN THE NEGATIVE.

Mr. Gibson.—According to this Bill, when I undertook to meet Mr. Woodman in public discussion, it was for three nights only, but mark my astonishment, when I found two nights more published on the bills for announcement of this night's discussion, for Mr. Woodman's self. This he has done without consulting me. Now, as he has taken this course, and seeing I do not wish to trust to Mr. Woodman's memory for what has been said at this debate, I think it proper to publish the discussion and let all men see it (hear, hear); and I shall consider myself no longer bound by that rule by which it was agreed that the discussion was not to be printed.

Mr. Woodman.—Mr. President, my Christian friends, I think, sir, I must claim the indulgence of a few minutes while I just refer to what has fallen from Mr. Gibson.

Mr. Gibson.—I shall claim the same time.

Mr. Woodman.—Well, I will give way. I will merely observe in reference to the complaint he has made, I was not aware that I was doing anything wrong. I consider that the cause of truth would be subserved by delivering two lectures after the discussion was over. This has nothing to do with the discussion at all. I do not consider that I am debarred from delivering two lectures in this hall by the rules of discussion, as Mr. Gibson, or any person, will have the privilege of putting questions to me after each lecture. He has the same privilege of taking the hall to lecture in, and suffer questions to be put to him. The president here, who is an old friend of mine, has saved me the trouble of endeavouring to impress upon you the necessity of the due and candid manner in which you ought to take notice of the things that will be brought before you. I proceed at once to the question I have to enter upon to-night, by remarking, in the first place, that I shall disclaim all personal feeling, or spirit of persecution,. We are assembled here to inquire into certain principles, and not only to judge according to the evidences placed before us, but to take the only test, the law and the testimony. At the same time, I must claim the privilege of doing justice to the subject I have undertaken to maintain, and if I find I cannot maintain it, I will think seriously upon the question; and if, after due consideration, I find that I am wrong, I will consent to alter my opinions, and cleave to that which appears to me to be the truth.

The subject for discussion to-night is, "the true nature of the signs promised by our ever-adorable Lord Jesus Christ to follow faith. After he had arisen from the dead, and just before he ascended, his disciples were with him, and he promised certain signs, namely, that they should cast out devils, speak with new tongues, &c. Now in order to see the nature of these promises we must look at the context as well as the promise, it is recorded in Mark xvi. 17, 18; we will look at the 15th and 16th verses, which read as follows: "And he said unto them go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned." Verse 17th, "And these signs shall follow them that believe; in my name shall they cast out devils, they shall speak with new tongues." Verse 18th, "They shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick and they shall recover." Now by reading both the text and context it is evident that this promise was not

made to the disciples; but to them who should believe through their preaching; these signs shall follow them that believe, the Lord said after he had commanded them to go forth and preach to every creature. Now the difference between Mr. Gibson's position and mine is, that he is to abide by the letter, and that I am to show that these signs are to be understood as bearing upon something that does not immediately appear in the letter. Now if we take them according to the letter they never existed in any age of the church. Mind, I do not deny the possession of certain gifts the Apostles had! no; I understand all this; but we do not read of those who believed by their preaching having these gifts, nor of the Apostles themselves having the whole of them; no, we have not an instance upon record of them taking up serpents, or drinking any deadly thing; so that if we abide by the letter alone, in this sense, the promise of the Saviour was never fulfilled. I hope to be enabled to show you a truly more exalted sense, in which we understand that these signs not only existed with the apostles, but with every true believer from that time down to the present period. Now the first thing that is stated concerning these signs is this, "in my name shall they cast out devils, speak with new tongues," &c. Now when we speak about the name of Jesus Christ, it is necessary for us to understand what we mean by it; if you will examine your scriptures when you go home, you will find out that all the names apply to God; every name from Jehovah to Jesus is expressive of some divine character or quality; that is the use of names in the scriptures; it is to indicate certain qualities. For instance, the name Jehovah; this is a name in Hebrew, and involves the verb of existence, he is, was, and will be. The name Jesus, we know, was given to the humanity, when the angel declared he should save the people from their sins. The same remarks apply to the Christian name, this you will find in Isaiah lxii. 2—4: "And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name:" 4th verse "Thou shalt no more be termed forsaken; neither shall thy land any more be termed desolate; but thou shalt be called Hephzi-bah, and thy land Bulah, for the Lord delighteth in thee, and thy land shall be married." This is only one of a great many instances I could bring of this kind from the scriptures. We will turn to another in Revelations iii. 12: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." We are not to understand that this means a mere sounding name, it is not a new name of that description, but a new quality, new glories that are to be written upon the Christian character; hence then, to cast out devils in the name of the Lord, is to cast them out in the quality of the Lord's humanity, which is to the church a source of that new nature which forms the new man; that operating in us performs this spiritual work, which is greater than actually taking up serpents.

Well, to come to the signs themselves: the things promised to be done are as we have said, "to cast out devils, speak with new tongues, take up serpents, and if they drink any deadly thing, it shall not hurt them." Now, if we rightly view these things, it must be plain to our minds that they bear upon the great work of redemption, and are the necessary results of that redemption, which Jesus Christ has wrought out for the human race. The definition of the word redemption is, to restore all things to order that have become disordered by the fall of man, for thereby his passions became degraded, and hell usurped the power of the human mind. It is therefore declared by the Psalmist, and repeated by the Apostle Paul, that Christ came to lead captivity captive; this being done, from his person he communicates power to those who believe, over the enemy who had led them captive; and among other gifts he communicates to men, we are told that one is, "they shall take up serpents." It is necessary to know what is involved in this saying, that the Christian may know the gift of every sincere believer. We shall be enabled to see that this is the privilege of every genuine Christian in all ages, and likewise of all sections of the Christian Church. Now it is an important fact for us to know, that nothing exists out of man but what has reference to something in man; that there is nothing exists in the human, without its co-relative in the outward world. You all know the Lord said to his disciples, when he sent them forth, that he sent them as sheep and as lambs

among wolves; and when he asked Peter if he loved him, the Lord said to him, feed my lambs, and on other two occasions he told him to feed his sheep. The Lord shows the connexion there is between things that are without and things within, when he told his disciples to be wise as serpents, and harmless as doves; and again he calls Herod a fox: says he, "Go and tell that fox that I do cures to-day and to-morrow, and the third day be made perfect." In reference to serpents, we find that when John the Baptist came upon his mission, and when he saw that the Scribes and Pharisees went out to be baptized of him, he said unto them, "O generation of *vipers*, who hath warned you to flee from the wrath to come?" I ask you, upon what ground the Lord told his disciples to feed his sheep and lambs?—why he said they must be harmless as doves? Upon what ground he called Herod a fox?—and why John called the Pharisees a generation of vipers, if it were not that they possessed principles strictly in accordance with the nature of these animals? Thus, the lamb, the dove, &c., answer in outward nature to the character of certain principles in man. The Lord says, in another place, Matthew, xii, 34—"O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." Now, in consequence of the fall of man, every principle in man had become deranged, and amongst other principles, these that are indicated by the serpents have become deranged; therefore it said that Christ should bruise the serpent's head, in Gen. iii. It does not signify that he shall bruise the head of a literal serpent, but that he should tread upon, and crush that principle, of which the serpent stands as a type. Now after the Lord had accomplished his work in the flesh, and had obtained power, he then communicated that power to his disciples, as we read in Luke, x, 19—"Behold I give unto you power to tread on serpents, and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you." Now I would remark in reference to taking up natural serpents: it is a well known fact that the serpent-charmers of the east exercise a great power over serpents, and yet this is not miraculous; neither do they need a spiritual gift of the Holy Ghost whereby to merit a power over that animal in outward nature. In the passage before us it is stated that he would give them power to take up serpents; which signifies to lift them up. But before he gave them that power, he says, in John, iii, 14—"And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up." Now I may just here remark, that all understand well what were the principles signified by the dove, sheep, and lamb. A lamb is a type of innocence; a sheep and dove are types of that which is harmless; a serpent, or reptile, is a type of man's sensual nature—this nature that becomes completely infernal or devilish, which only can be reduced to order by casting out the infernal principles of wickedness, which is the work of Christianity,—the work of the Lord, by means of the truth which is taught by his ministers. Now, for instance, assuming that by the serpent is signified the sensual nature, before the coming of the Lord, inasmuch as man became immersed in sensual things, they had no idea of God, and therefore, they made stocks and stones to worship; but the Lord after he had assumed the humanity, and glorified it, lifted it up to be an object in which we could see the manifested God, that will, when we look to it, impart to us power to elevate these sensual ideas, and raise them up to the one true and living God, and to manifest them in the flesh.

Mr. Gibson.—Friends,—I again feel happy to have an opportunity of standing before you. I may say on this occasion as I said on the two last occasions, my only object is to make truth apparent, I have no other object in view, and I shall endeavour to confine myself to the subject in hand, and at the same time make my remarks so plain that the weakest capacity may understand me. Before proceeding further I will make a remark or two about the two lectures I do not want to debar Mr. Woodman from lecturing, but certainly before he published two lectures on the subjects of discussion on the bills announcing the discussion, seeing he does not pay for these bills, I had a right to know of it. He says I may attend and put questions, but I have neither time nor opportunity. As another reason I would not, he would have a couple of hours and I only a few minutes; this would not be meeting him upon equal terms. In debates of this description or in debates of any description, but especially of this, each debater ought to be allowed equal time. So far as keeping the rules inviolate is concerned, neither of us have kept them, for there have been two

reporters through the whole of the debate, and the 6th rule says there were to be none. The question for this night's discussion is, "The true nature of the signs promised to follow faith," in Mark xvi. 17, 18. I agree with Mr. Woodman in the conclusions he came to after he had read the text and context; that these signs were to follow those that believed on the apostles preaching. I differ however from him in the declaration he made, that this promise was not to the Apostles themselves. I would ask were the Apostles believers? if so, they then can claim the promise of the Saviour among other believers, for these signs shall follow them that believe. In the 20th verse of the same chapter it is said, "And they (the Apostles) went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." I will just for a moment carry your minds back to the time that Jesus made his appearance on this earth; he came as a man, and was acquainted with grief and sorrow; was born in a stable and cradled in a manger. The Jews would not receive him when he came unto them at the age of thirty years, as the Son of God. They said, is not this the son of the carpenter? how then can he be the Son of God? how can he have come down from heaven? When the Jews boasted of Abraham being their father, Jesus answered them saying, "before Abraham was I am." And they took up stones to cast at him, and ultimately crucified him between two thieves as an impostor. After he arose from the dead it was firmly believed by the Jewish nation that his disciples had stolen his body from the tomb, to which certain men bore testimony. Now these very men that were supposed to have stolen his body from the tomb, when he appeared, were sent forth with this testimony, "Go ye forth into all the world, and preach the gospel to every creature; he that believeth, and is baptized, shall be saved, and he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils, they shall speak with new tongues, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." The question may be asked, why did not Christ show himself to all the people, and convince them that his body was not stolen away? This was because faith was to come by hearing the word of God from the mouth of his ambassadors, therefore he sent them with this testimony. The disciples in their preaching had to declare the resurrection of their master from the dead, and his ascension into heaven; all those who believed their faithful testimony. and were baptized upon the strength of that faith, were then entitled to receive a witness from heaven to themselves, that they also might know of a certainty that Jesus lived, and in their turn bear witness to others.

It is an easy thing for you and me to believe in Christ, as the Son of God, in his resurrection and ascension to heaven, as these traditions of the fathers and records of scripture have been impressed upon our minds by the diligence of our parents and religious instructors from our early childhood, as truths. But it was hard for the Jews to believe that Jesus was older than Abraham, when he was not yet fifty years of age. Now, to send the apostles out under these circumstances, with such a testimony as Christ gave them to bear, was something to prove the world by; therefore, this promise was given not only to strengthen them in the fulfilment of their arduous duties, but also to confirm those in the faith who believed through their preaching. When the apostles preached, and men believed, and received the fulfilment of the promise made to them, they then had proved for themselves that these were the servants of the living God, and that Christ had actually arisen from the dead, and ascended up on high. My friend says, these signs, understood in their literal sense, never did exist in any age of the church; nor, says he, can it be proved that any of the apostles possessed all of them. But if we admit that they possessed some of them, which he does, then my point is established and acknowledged by my opponent. But I will give you the testimony of Paul, to be found in the 1 Corinthians, xii, 3, to prove that they followed every believer, "Wherefore, I give you to understand that no man speaking by the spirit of God calleth Jesus accursed, and that no man can say that Jesus is the Lord, but by the Holy Ghost." Verse 4, "Now there are diversities of gifts, but the same spirit." Verse 5, "And there are differences of administrations, but the same Lord." Verse 6, "And there are diversities of operations, but it is the same God which worketh all in all." Verse 7, "But the manifestation of the spirit is given to every man to profit withal." Mark this passage; how is this manifestation of the spirit

given to every man? Verse 8, "For to one is given by the spirit, the word of wisdom; to another, the word of knowledge." Verse 9, "To another, faith by the same spirit; to another the gifts of healing by the same spirit." Verse 10, "To another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues." Verse 11, "But all these worketh that one and the self same spirit, dividing to every man severally as he will." It is almost useless for me to make any comment upon these words. Every man who believes the Bible, even my opponent himself, must confess that the church possessed these gifts in the literal acceptation of the language, and, consequently, received the literal fulfilment of the Saviour's promise. I have not argued that every man in the church, should be in possession of the whole of these gifts, nor that all signs should follow one individual. Paul declares that the manifestation of the spirit is given to every man, that every man shall receive a manifestation in one way or another to himself, and for the general good of the church. To one, the spirit gave divers kinds of tongues; to another was given wisdom; to another, the gift of healing, &c., giving to every man severally as he (the spirit) would. As Paul says in the same chapter, "Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak in tongues? &c." Although one man does not possess them all, yet mark you, they were all in the church, divided amongst the members thereof, by the spirit of the great God. By these manifestations they knew assuredly that Christ was risen, and had ascended up on high.

My opponent says they never did take up serpents. Now either Mr. Woodman or the Bible is wrong, which I shall prove just now. He has said that the term serpent means sensual nature, and quoted a great number of passages to prove that the scriptures compare men to serpents. I do not disagree with him on that point, that men are compared to lambs, sheep, &c. Therefore, when Christ said ye are my sheep, we know that he did not mean real sheep, but spoke of his followers, whom he compared to that animal. When he says, "I am the true vine," we know he did not mean a literal grape-vine, but spoke of himself. There is a great amount of this metaphorical language in the scriptures, which should be read and understood as such; but I am now going to read to you a plain matter of history. See Acts xxviii. 1—5: "And when they were escaped, they then knew that the island was called Melita." Verse 2: "And the barbarous people showed us no little kindness; for they kindled a fire, and received us every one, because of the present rain, and because of the cold." Verse 3: "And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat and fastened on his hand." Verse 4: "And when the barbarians saw the venomous beast hang on his hand, they said among themselves, no doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live." Verse 5: "And he shook off the beast into the fire and took no harm." This is a piece of history I have been reading to you; this is not a man's sensual nature that fastened upon Paul's hand; it was not a man's sensual nature he shook off his hand into the fire. If I am to believe the Bible I cannot disbelieve this statement.

Again, Mr. Woodman said a great deal about the meaning of the name of Jesus, and concluded that to cast out devils in the name of Jesus, is to cast them out in the quality of the Lord. Let us see how the name of Christ was used anciently in the healing of the sick, and casting out of devils. In Acts iii. 1, we read an account of a lame man being healed, who sat at the gate of the temple which is called Beautiful to ask alms of them that entered into the temple, who also asked alms of Peter and John. Verse 6: "Then Peter said silver and gold have I none, but such as I have give I thee; in the name of Jesus Christ of Nazareth rise up and walk, and he took him by the hand, and lifted him up, and immediately his feet and ankle-bones received strength." Here we read of a certain man being healed in the name of Jesus, who had been a cripple from his mother's womb. That is the meaning of doing a thing in the name of Jesus. Peter said in the name of Jesus Christ rise up and walk, and he took him by the hand, and the man was healed. Did not the signs follow them in ancient times if these instances be true which I have quoted? I rather think they did: here is a lame man cured. I will quote another scripture, about casting

out devils. See Acts xvi. 16: "And it came to pass as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying." Verse 17: "The same followed Paul and us, and cried saying, these men are the servants of the most high God, which show unto us the way of salvation." Verse 18: "And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her, and he came out the same hour." This is how the signs follow them that believed in ancient times. I will give you another testimony from Acts xix. 11: "And God wrought special miracles by the hands of Paul." Verse 12: "So that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them and the evil spirits went out of them." Now to make it more evident still, that these devils that Paul cast out were not the sensual nature of man, but actual devils, I will continue to read the 13th verse of the same chapter: "Then certain of the vagabond Jews exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, we adjure you by Jesus, whom Paul preached." Verse 15: "And the evil spirit answered and said, Jesus I know, and Paul I know, but who are ye?" Verse 16: "And the man in whom the evil spirit was leaped upon them. and overcame them and prevailed against them, so that they fled out of the house naked and wounded." Was it the sensual nature of man that said Jesus I know, and Paul I know? Was it the sensual nature that caused the man possessed to leap upon the sons of Sceva, and wound them? Was it in the quality of Christ's humanity that these actual devils were cast out, or in the name of Jesus? The scriptures say it was in the name of Jesus Christ. Another passage strikes my mind; Christ on one occasion, in casting out devils, is besought by the evil spirits to allow them to go into some swine; he allowed the devils to enter the swine, and they immediately ran into the sea, and were drowned. Am I to say that it was the sensual nature that Christ cast out of this man, and permitted to enter into the swine? Mr. Woodman thinks so. I have proved to you that the promise made by Christ to believers was literally understood by, and literally fulfilled, in the ancient church. The name of Jesus was an antidote to the poison of literal serpents; in the name of Jesus, men spake with new tongues; in the name of Jesus devils were cast out; in the name of Jesus the sick were healed. On the day of Pentecost the gift of speaking in other tongues was given to Christ's disciples by the out-pouring of the Holy Ghost, so that men from many nations heard them speak in their own tongues, the wonderful works of God; this you will find in Acts ii. And this was after they were commanded to go out into all the world, &c.; again, see Acts x. 14, where you can read the whole account of the conversion of Cornelius; in the 44th verse it is said, "While Peter yet spake the words, the Holy Ghost fell on all them which heard the word." Verse 45: "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured the gift of the Holy Ghost." Verse 46: "For they heard them speak with tongues, and magnify God."

Here, then, are those who believed in the testimony of Peter receiving one of those gifts promised by the Saviour. Again, Acts xix., we read an account of twelve men speaking with other tongues, and also prophesying. Now, is not this the signs following those who believed the Apostle's testimony? These men we read of in the 19th of Acts had been baptized with the baptism of John: Paul asked them when he came among them, if they had received the Holy Ghost since they believed; they replied that they had not so much as heard of such a thing; then Paul instructed them more perfectly and baptized them in the name of Jesus, and laid his hands upon them, and they spake with tongues and prophesied. These passages must be obliterated from the sacred page, or we must believe that these signs followed believers according to the literal acceptation of the passage. I will give you another quotation from Acts ix. 17: "And Ananias went his way, and entered into the house; and putting his hands on him, said, brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." Verse 18: "And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose, and was baptized." Here is an account of one who received his sight by the laying on of the hands of the servant of God. See another instance, in Acts xxviii. 8: "And it came

to pass that the father of Publius lay sick of a fever and of a bloody flux, to whom Paul entered in, and prayed, and laid his hands on him and healed him." Verse 9: "So when this was done, others also which had diseases in the island, came and were healed."

I need not quote any more scripture just now. It is plain from what I have quoted, that either they cast out literal devils, or the Bible is not true; and, mark you, I have not been reading metaphors, but plain matters of history. Either they spake in other tongues or the scriptures are not true, either they healed the sick and had power over literal serpents, or the Bible is a fable. Paul says one received one kind of a gift, and another, another kind, as it seemed good to the mind of the Holy Ghost.

Mr Woodman—My Christian friends, I will say in reference to the great body of Mr. Gibson's remarks, that I think he has given himself a great deal of unnecessary trouble to tell you what the Apostles did. I told you I did not deny that the Apostles had the miraculous power in possession, so he has been proving what never was contested. The subject between us is the meaning of the Saviour's promise to those who believe. I wish only to remark, in respect to his saying that he wants to have equal terms, I offered the other night to go on with all the subjects as many nights as they may require, but he declined, upon the ground that he is going to America; but if I am informed correctly, he is not going till January. If he can spare a few nights more, I am at his service. I shall not flinch from the question in the least, until we have done with the subject. I was remarking that the question is not what the Apostles did, but what is the meaning of that promise of the Saviour to believers, and how it applies to the church?—if it is to be taken in the literal sense, or according to a meaning that does not immediately appear in the letter? I asked him who ever took up serpents, and he gave us the instance of Paul and the viper in the island of Mileta; but that is not taking up serpents; to take them up you need to stoop down and take hold of them, and lift them up. Mr. Gibson would make it appear that when the serpent laid hold on Paul's hand, that God promised he should have power to shake it off: but if we are to have the letter, let us abide by it. It says they shall take up serpents. He is very fond to talk about metaphors and history. This was not a metaphor, but a matter of history, of what the Lord promised—it was a promise to believers that they should take up serpents; but he seems to have one kind of a system of interpretation for prophecy, another for metaphors, and another for history. But I shall not go further into that point just now. I wish to bring before you the whole of the subject, as far as I can, that you may be able to see the whole of the position I take, and then he may have an opportunity of dealing with it as he is able. He made a remark about the name of Jesus, and gave us to understand that the mere name, Jesus, accomplished all these wonders he has quoted; and to substantiate this, produced a singular proof—the sons of Sceva, who commanded a devil to go out of a man in the name of Jesus, whom Paul preached, and the devil flew upon them, &c. They used the very name; and he said it was the only thing that cast out the devil. Where, then, is the distinction between these wicked men and the Apostles? The Apostles had something more than the name; they possessed the quality which is derived from the Lord. One thing more; he has stated a great deal about these signs confirming the people in the knowledge of the resurrection of Jesus Christ. He cannot produce one single instance from the scripture that this was the case, for the Apostles always went to the law and to the testimony to prove out of it all the doctrine they preached to the people. He says that the serpent does not mean the sensual nature of man; what does it mean in those passages I have brought to prove that it does mean so? Does Mr. Gibson mean to say that the Lord brought forth a metaphor that might mean anything or nothing? Jesus spoke according to divine wisdom, and made use of language necessary to show forth that divine wisdom. He has never shown yet that the things out of a man, are not representatives of things in a man. I have entered pretty largely into the signification of serpents, and made it plain to you, that the Saviour's promise refers to the lifting of them up, or to the lifting up of that which lies grovelling in the dust of materialism; therefore, the Lord says—"And if I be lifted up, I will draw all men unto me;" speaking of what death he should die, but not meaning death, but that which was the means of glory, and by which he ascended up far above all heavens. I passed over the casting out of devils, in my last speech, because I thought I would finish what

I had to say upon the subject of serpents, which was the most striking. And speaking in what is called new tongues, I omitted, thinking that I should have an opportunity again of entering upon them. Perhaps, in presenting the subjects to your notice in this way it was that you might more readily receive them. I admit that a devil signifies an infernal spirit; but that is not the only signification of the word: we have another in Rev. xviii. 2,—"And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Now, it is admitted on all hands, that by Babylon is signified something that is false and iniquitous, and opposed to the true state of Christianity; but it is not necessary for me to enter into the various ideas entertained upon that word. It is sufficient for me to see the ideas represented by the Apocalypse, which all agree that devils signify something that is false. I ask Mr. Gibson whether it is evil spirits or evil principles that make men wicked? Is not the possession of evil spirits the incorporation of evil principles? Every evil, in this scriptural sense of the term, is called a devil. When Jesus Christ inquired the name of the spirit that was in the man that met him out of the tombs, the spirit said it is legion; meaning many: so the devils that possess people, in all ages, are many. There are the devils of pride, of licentiousness, of deceit, of hypocrisy, &c. Now he gave power to his disciples to cast out these devils, and the true sign of faith, in all ages, is, it casts out devils. It thus becomes a sign to ourselves, and proves to us that our faith is genuine; and every Christian, of every age, in the Church, that has been a partaker of a vital faith in the Lord, this sign has followed; because whatever comes from the Lord is power, and rejects all evil.

Mr. Gibson.—My friends, I would first remark with regard to meeting Mr. Woodman. He says I am not going away until January, and supposes that I may have time to meet him, but I would inform him that I have so much to do by way of preparation for my journey, and the visitation of thirty branches of the church, that I shall need all the time I can command between now and then.

I will now come to the subject of discussion. He makes a quibble by saying that Paul did not take up the serpent that fastened upon his hand. But, let me ask, was not the miracle the same, whether he took it up or whether it fastened upon his hand, was it not by the power of God that his life was preserved? He talks about serpent charmers, I ask him did Paul charm this one when it fastened upon his hand? Whether he took it up, or whether it fastened upon his hand, the power of God was made manifest all the same, and still this instance remains as a mighty proof that these signs did literally follow believers as Christ promised. He asks why the mere name of Jesus, as used by the sons of Sceva, did not cast out the devils? Why, because they did not believe in the testimony of Paul, and thus become enabled to cast out devils; these signs were to follow them that believed,—they were unbelieving. Again, he said the apostles always proved their doctrine out of the scriptures. True, but what followed after the people believed the apostles' preaching and scriptural proofs? Why, having believed, they then received a testimony for themselves; for these signs followed them that believed. The Latter-day Saints do not work miracles to make people believe; but they first give them the law and the testimony, and promise, as the apostles did, that signs shall follow those who believe. Were I to work a miracle just now, it would not prove me to be a servant of God. The magicians of Egypt could work miracles, so could the witch of Endor, and we read that the devil in the last days will work miracles; but their miracles do not prove them to be the servants of God. If you read a book upon chemistry, wherein you are taught to put certain things together to produce certain effects; if you put these things together, and these effects are produced, would they not prove to you that the book was true? and would it not be to you a testimony that would confirm you in the faith of chemistry. The Bible says, "In my name they shall cast out devils, speak with new tongues, take up serpents," &c. Now, by this means you may also prove that the Bible is true. He goes on to say, that he admits that a devil means an infernal spirit. I thank him for that admission. Now the question resolves itself into this, was it infernal spirits that was promised to be cast out in the name of Jesus, or only evils, or infernal principles, that were to be cast out? As I asked him before, was it a legion of evils, or devils of pride, deceit, hypocrisy, &c., that besought Christ to let

them go into the swine?—or shall we just take it as a history given in the Bible, that Christ actually cast out infernal spirits? I agree with him that there are a great many figures of speech used in the Bible; but the question is this: are the passages we read as a history of events that literally transpired, to be considered in this figurative sense? If so, let him take those passages I have brought forward, and shew to you the sense he applies to them. He asks me if the passage he quotes from the Revelations means infernal spirits? The question is not, what that passage means, but do the passages I have quoted refer to infernal spirits?—if not, let him prove to this congregation that they refer to something else. He never looked at the passage I quoted from Paul's Epistle to the Corinthians, where he declares every man receives a manifestation of the spirit of God—to one was given the word of wisdom, to another the working of miracles, &c. Why does he not take up that, and if it does not mean what it says, show us what it does mean. I declare that it means what it says; that those who received, and believed the apostles' testimony, received those signs as a confirmation of their faith. Man has not only to believe that Jesus Christ ascended, but that these signs would follow him. The disciples were not only sent to preach that Christ was the Lord, but they were bound to promise that these signs should follow men if they believed. Paul says, these signs did follow believers literally—my friend says they did not. Paul in the xiv. of 1st Cor. tells them how to use these signs, so as to be benefited by them, proving that these signs did literally follow them that believed. I might refer you to other passages, but what I have quoted is sufficient until he overturns them, and then I will produce more. I have proved that in the name of Jesus they did cast out literal devils, spake with new tongues, &c., according to the promise of Jesus when he ascended, and if I am wrong it is for my friend to prove it. What I have laid down is a matter of plain history, and not figurative expressions, which he indulges so largely in. I wish him to look at these passages and disprove them, and if he cannot disprove them, then of course the point is settled, that these signs did follow them that believe.

Mr. Woodman.—My christian friends, I think I can make you understand, though I cannot make him understand, that I never called in question any of the miracles he has quoted from the Acts of the Apostles; this is not the nature of the question; the question is, what is the meaning of those views of the Lord Jesus Christ in his promises to those that believe. Now, he tells you the passages which I brought forward are metaphors. What does that amount to? It is no more than a mere assertion. He has not given you any proof that they are metaphors. He says, it does not matter what that passage signifies that says Babylon is an habitation of devils. I showed you from that, that the incorporation of evil may be understood as the incorporation of a devil, as that passage evidently refers to and means evil. He has not shown you any reason why that word which the Lord uses in the passage selected, has not the same meaning.

He says, the Lord calls himself a door; he is a divine door. He calls himself a vine; he is a divine tree. Mr. Gibson could not suppose us to think he is like a common tree that grows upon the ground. Now, if he would examine, he would find in the scripture, that there are trees of righteousness; these are not figurative trees, but they are real trees, they have their roots in the minds of men, and grow there. So evils are real things in the minds of those who cherish them. I shall go on in giving you my view of the subject. I wish he would allow me to get this out, and if we cannot settle it to night, I am willing to have another night with him or any one else. The first effect of faith was to cast out devils, by which are signified the evils which man inherits from his parents, and makes his own by actual conversion. He said, if you put together certain ingredients, you will have certain results, and that signs in the same way are the results of faith. This I do not deny. The second sign is, they shall speak with new tongues, which only occurs in one passage, and that is where the apostles spoke with other tongues on the day of Pentecost. My opinion is, that they had another idea of a new tongue than that Mr. Gibson seems to have; they did not imagine it was only a mere sound that is uttered. He might speak in French, in German, or in any of the oriental languages, and not speak in a new tongue. Whatever a man speaks, it is the old tongue which he speaks. Because it is called a new tongue, it does not necessarily follow that it is the quality of the sound or the speech

that is there meant. Now I think this view of the subject will be useful to us, for it shews us we may have those privileges of using our tongues to speak forth the glorious gospel, and having the evil cast out of us by that means, we can then cast the devil out of some one else. He brought forth one passage that might have taught him this, 1st Corinthians, xii. 2, "Wherefore I give you to understand that no man speaking by the spirit of God, calleth Jesus accursed, and that no man can say that Jesus is the Lord, but by the Holy Ghost." Cannot a wicked man say that Jesus is the Lord? if it only means just the pronouncing of a mere word?

But Mr. Gibson (I do not say he does it intentionally) confines his mind to mere sensual things. Now the sense in which these things are perceived by him is only by the senses; and therefore he has a God which he sees only as a material being; —that God will never enable him to lift up a serpent, or, in other words, his mind into the light of Christ, which is grovelling in the dust of materialism. (Mr. Woodman is called to order by the people.) I will resume my remarks; and let me entreat you to listen to me, and to my opponent also, with attention. If I have expressed myself in language too strong, I am sorry for it. It does bear upon this subject, because the real point in question is, the results of true faith in the Lord Jesus Christ. Now I will call your attention again to what is said respecting tongues, if you will turn to Psalm xii, 2—"They speak vanity every one with his neighbour; with flattering lips and with a double heart do they speak." Now does not that refer to the quality of the speech, and is not the quality greater than the language; if you meet a friend, whether his speech is in the German language, or in the French language, or in any of the languages of the world, the sincerity and truthfulness of the man would outweigh all the languages in the world in importance. It is said in Isaiah, xxviii, 11—"For with stammering lips, and with another tongue, will I speak to this people." I apprehend the thing the Lord meant was another mode of speaking more adapted to their state, and not in another language There can be no question, if we take all this into consideration, that where it speaks of other tongues, it has relation to qualities of mind, instead of to the speech, being bad or good. As the Apostle James says—"It is an unruly evil, full of deadly poison, therewith bless we God, even the Father, and therewith curse we men, which are made after the similitude of God: out of the same mouth proceedeth blessings and cursings." There is a difference between the speech of an unregenerate man and a man that is regenerated; there is a great gulf placed between them, greater than the English channel is between the lands it divides; there is a greater difference between them than there is in any natural thing with which we are acquainted. No man can say that Jesus is the Lord, but by the Holy Ghost. So that to speak in tongues means something more than the mere word; it has reference to the quality of the thing spoken, and not to the quality of the tongue. We must not let our minds be carried away thinking that there is not anything in the Bible but metaphor and history. The Bible was given to us to be profitable to us in doctrine, for reproof, and for correction in righteousness, that the man of God might be made perfect, thoroughly furnished in every good work. Again Isaiah, xxxii, 6—"For the vile person will speak villany, and his heart will work iniquities, to practice hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail." Now does this refer to the value of the person that will speak villany, or to the value of his language; we all know that the quality of the man is spoken of here, and not the mere sound of his speech. When a man turns from the error of his way, he no longer speaks the language of villany; he speaks in another tongue, although he speaks in the same language in which he was educated.

Mr. Gibson—My friends: Mr. Woodman, in starting his last speech has again found fault with me for quoting scripture. He says he never called in question the things recorded in the Acts of the Apostles. I mean to tell Mr. Woodman, that I will not pass over it till he shows the views he entertains can be applied to the passages I have read to him. If he believes that these things did actually occur as I have read them, then he and I are no longer at variance upon this point—then these signs did follow them that believe; it must be so, if he believes these things in the way I have read them. If they do not mean so, or if they are not to be understood in the way I have read them, then it is for him to show what these passages do mean, and not to

go to others having no bearing on the subject. He says the apostles did speak in real tongues, but those who believed did not;—it is quite easy for him to make an assumption, and upon that to rear a fabric. I grant the apostles spake in real tongues; but I do not grant the assumption, that those who believed in the apostles' words did not speak in real tongues also, as well as the apostles. Those who heard them on the day of Pentecost said, these men are drunk with new wine. Suppose we had lived in the days of the apostles, and had heard men speaking in a language we did not understand, would that prove the language to be a mere gibberish? It might appear like an Indian gibberish to us, and after all be a real tongue. He goes on to say, that when they spoke in new tongues, it means new qualities of speech. I grant that a man may get a new desire—that is, he may begin, instead of blaspheming God, to call upon his name, see things in a different light by the Holy Ghost, but what has that to do with the question?—the question is, did these signs follow the ancient believers literally? Mr. Woodman says, if a friend speak to you in the German tongue, it is of great importance to know if he spoke in sincerity. I grant it; but if a man came here to speak to you in German, how would you know he was sincere, unless you understood him? if a man came to speak to you, you must understand him in order to know the quality of his speech. Therefore, Jesus Christ gave them in ancient times this gift, and sent them to speak the wonderful things of God to the people, of different languages, and tongues—what one nation would understand would be gibberish to the other nations; but the disciples were sent to represent the truth to the people in their own tongue, and this is the true meaning and use of tongues.

Again, all these signs that I have read from the Acts of the Apostles did actually follow believers, who not only ceased to blaspheme, but they also spake with tongues and prophesied, and as Paul says, one received one gift, and another, another gift, of a different kind. Again Paul tells one of the ancient churches, that if any spake in tongues, and had not the gift of interpretation, they were to pray that they might interpret; and if there were no interpreter, he advised them not to speak in tongues. Does not that prove that this was the gift of a real language, that even the person who received it, might himself not understand? Mr. Woodman's definition of new tongues could not apply here. My friend quoted 1st Corinthians, xii. 3, where it says, "No man speaking by the spirit of God calleth Jesus accursed, and that no man can say that Jesus is the Lord, but by the Holy Ghost." And then he asked, can not wicked men say that Jesus is the Lord, and not by the Holy Ghost? and why? because it is instilled in them from their infancy, it grew with their growth, and strengthened with their strength, but that faith is no better than the faith or the worshippers of Jugernaut, the heathen god. It was declared that the disciples stole the body of Jesus from the tomb; who then would say that Jesus was the Lord, where that lie was almost universally believed? So that unless he had some sure token of its truth, he would not say so. It was considered when a man could say so, he was sincere, and had received the Holy Ghost, for it was at that time, a hard thing to say that Jesus was the Christ. When they said so, it was in sincerity, for they had received the Holy Ghost, and a manifestation of the spirit was given to them, and thus they knew that Christ had ascended up on high, and had received gifts for men to fulfil his promise, "that these signs shall follow them that believe." They had received this gift of the Holy Ghost and signs, by which they knew that Christ lived, and that his servants were true men. If a man receives no manifestation, how can he know that Jesus is the Lord? he may say so, because his father told him so, but he cannot say it by the gift of the Holy Ghost. Now, all these gifts were in the church, although one individual did not receive them all; one received tongues, another received the gift to interpret tongues, another the gift of wisdom, and another knowledge, and another the gift of healing, &c.; the spirit dividing to every man severally as he would. This is the testimony of the apostles, and I should like my friend to look at it, and try to overturn it if he can. I have granted him all he wants; that a man does speak in another quality when he has turned from the error of his ways, but that does not rob him of the enjoyment of the actual gifts which Christ has promised to them that believe. That in the name of Jesus, they should cast out devils, &c. I have proved from the scriptures, that these signs did actually follow believers; and from this, we gather the true meaning

of the words. If these signs never had followed believers, then we might have been inclined to believe Mr. Woodman's theory, but we can not admit his theory and prove that the actual signs did follow them that believe too. I ask my opponent did these signs actually follow believers in the ancient church? So far as we have the history of that church in the scriptures, I have proved they did; and I must again let him know that I will not go from the point to night, till he proves these passages wrong, and shows us how his meaning can be applied to them. With regard to the expression used by him, that the apostles always proved their doctrine out of the scriptures, and not by signs, I may just say, that I have been endeavouring to prove my doctrine by the law and the testimony. Suppose a man should come from London to this place as an accredited agent of an insurance company; we have two ways of proving him one, by sending a letter to the fountain head; and another way, by obeying the laws of the institution, and claiming the benefits of it. So we have two ways of proving that Christ has risen from the dead; first, by getting new revelation from heaven, like Paul, and in the second place, by obeying the Gospel when administered by proper persons, and claiming the fulfilment of Christ's promise in the signs that were to follow believers. When the apostles were sent out into the world, they were proved true or false men by the literal fulfilment or non-fulfilment of this important promise. Miracles of themselves, never can prove a man a servant of God to others, they must prove it for themselves, having believed the testimony of God's messengers, they claim the privilege of becoming sons and daughters of God, and then in the name of Jesus, it is promised they shall cast out devils; speak in languages which they have not been taught; and lay hands on the sick, and they shall recover.

Mr. Woodman.—My Christian friends, Mr. Gibson commenced by saying that I had made an assertion, that the tongues which are mentioned in the Scriptures are gibberish. I never said anything of the kind. He believes they were real tongues; I believe they were. I was speaking to you when I left off before, concerning the nature of these tongues, I will go on and bring out the whole of the subject; and if this night is not sufficient, I will take another one to it. The Lord says, in a passage which I have already referred to, in Mat. xii. 34,—"O generation of vipers! how can ye, being evil, speak good things: for out of the abundance of the heart, the mouth speaketh." From which I have before shown you that the real new tongue is a new quality of speech. Mr. Gibson said that the Apostles spake with new tongues. It is not so said, but it says they spake with other tongues, by which is meant they spoke in languages which were already in existence, and understood by those who came to the feast of Pentecost; and, therefore, a new tongue means something evidently different from this. It is a tongue of another quality: namely, of a Christian quality. A man speaks with a new tongue when he speaks by the love of God. Mr. Gibson says he agrees with this; that when a person becomes the subject of the spirit of God, instead of blaspheming, he turns his attention to prayer; but this does not come up to to the standard. A person may profess to pray a great deal; but unless they are heart words, still the tongue is only the old tongue. Mr. Gibson brought up that passage again, in which it is said, no man can say that Jesus is the Lord, but by the Holy Ghost, &c. And he admitted they could say that Jesus is the Lord, without the Holy Ghost; and then, in order to prove that they could not say so, without the spirit of the Lord, he said it was because they had been educated to believe it from their infancy. This does not prove they could not say so without the Holy Ghost; but it proves they could say so without it. Its meaning, however, is, that no one can say so from the new heart, and with a new language, unless he himself has experienced that faith, and has cast out the various devils; and having cast out the old man with his deeds, then he can speak in the new spirit of heaven, and frame words new from the inside. The next thing promised is "if ye drink any deadly thing it shall not hurt you." I suppose Mr. Gibson believes that is to be understood as referring to prussic acid or some other deadly poison; and he will say the Lord promised a person might drink the deadly poison and not be hurt. I will ask him if he thinks faith, no larger than a grain of mustard seed, will remove mountains? No one ever did remove mountains with it; and there has been no lack of opportunity, while the cutting of so many railways have of late been progressing. There have been no mountains of this kind removed; but all Christians know well that faith has removed mountains of

sin, that stood in the way of their eternal happiness. Now I do maintain that these gifts are far more valuable than the gifts he talks about. He says all those who have those gifts have faith; then it must appear that those who have not those gifts have not faith. He talks about accredited agents, and told us God was not omnipresent, but like the society in London, who has to send down accredited agents: viewing God in the same light as he does Queen Victoria, and he could not tell us what was the difference. He has no idea of God. What could Victoria do if it was not for the minister she sends?—they may deceive her and ruin her kingdom! In fact, this very doctrine of God not being everywhere present, is ruinous in its nature: for if you keep friends with his agent you will be all right. God is not there, and cannot know your wickedness or your righteousness. These are awful principles. If the Lord proclaim miracles let them perform them. Suppose our friend had restored the man that was in the fit, the other night, would that have convinced you? No; you would have brought that passage that speaks of the coming of false prophets, that should come in the last days, to work signs and wonders, to deceive the very elect, if possible. And did not the Beast of old do signs and wonders, that set the world a-wondering after him. But these signs of casting out devils, &c., I have taught you, this evening, there can be no mistake about them. If a man has these, he need not send for fresh revelation, for he has the witness in himself. I will take him up upon the subject if he chooses: "that we do not need any new revelation." We need no more than the Bible; it is sufficient, when rightly understood. Or, I will take him up again upon any one of the subjects of this debate, as we have not had time sufficient to examine them properly to the full extent. Jesus says, if you drrink any deadly thing it shall not hurt you. He does not say any one had to drink the deadly thing. There are a great many views entertained by different parties, as to this drinking of a deadly thing. It cannot be right to suppose that it means literal poison. If you will look at Psalm, cxli. 7, the Psalmist says, "our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth." Jeremiah, in his lamentations, says, "his bones were broken." The Prophet Isaiah makes use of similar expressions, which all refer to the moral condition of man. The Psalmist's bones were not really scattered, Jeremiah's bones were not really broken. Neither are we to understand the deadly thing referred to is real poison. What can be more deadly in its nature than sin?—it is the spiritual disease of the soul, and the wicked drink it down like water. Now, the Christian faith is antidote to that spiritual poison. It was the ancient custom, as I told you before to signify a connexion between the internal man and the external appearances. We have it in the language of Isaiah:—"The weak hands are lifted up, and the feeble knees are strengthened;" referring to the state of the spiritual man.

Mr. Gibson.—I shall now look at a few things that have been said by my opponent. He began by acknowledging that the tongues spoken of in Mark and other places are real tongues; and that they actually did do these things in the days of the apostles which I have noticed. I ask, if he acknowledges this, what was the use of him and me coming here to discuss this question to-night, for we are agreed. If the question at issue is the true nature of the signs promised to follow faith, and are the terms there used to be taken in the literal sense," he has acceded to my view of the question. I deny what he says is true, that when a man speaks by the love of God, he speaks in a new tongue or language; he has ceased using it for evil, and now uses it for good, but he speaks the same language as before, with the same tongue.

Again, he says, the apostles spoke on the day of Pentecost in other tongues; now the question is, did they speak in other languages? and if they spoke in other languages, then that is to be taken in the literal sense; and when a man speaks in another language than his native tongue, to him it is a new tongue. To cast out unclean spirits,—is to be taken in the literal sense, according to the passages I have quoted.

Did they really lay hands upon the sick? he has said something about the sickness of the soul; but the father of Publius had a trouble upon his system and was healed of it literally, and it was done according to the testimony of Jesus; is this not to be understood literally? He may tell you that serpents in some passages of scripture, are not applied to real serpents; this I grant: But whether this passage in the Psalms, and that passage in Isaiah is a figure of speech, is not the question; but in

the passages I have read, where we have a record of things that actually took place, did they take place as recorded, or did they not? that is the question; and if I have proved that these things did occur, I have proved the position I took in hand to do. I never denied that a man could use his tongue to the glory of God, but I do deny that doing so in the same language he had before but now used to a nobler purpose is a new tongue, it is the same tongue put to a new use. I do not intend to run away from the question; but I want my friend to look at the passages I have produced, and try if his rule will apply to them. I grant all he has said about a man speaking by the love of God, but it does not follow that these actual signs should not follow them that believe. Mr. Woodman asks me, do they follow the Latter-day Saints? that is not the question; but to reply to it I would say, if they do not follow us nor him, then none of us are believers. He may, perhaps, ask me to drink poison, speak in tongues, or work a miracle! but Paul declares that God divided these gifts to the members severally as he would; one might ask one of the true believers in Paul's day to speak in tongues, and he might say, no, that is not my gift, I have got the spirit of prophecy; you might ask another to work a miracle, that had the gift of wisdom, &c.; and would it prove them deceivers if they did not do it; certainly not. One member has not all the gifts, but the spirit has divided these gifts among them as he would. Show me the true church in any age of the world, and I will show you a church that has in possession those gifts of God. Here is the Bible; find me an account of a people in this book that served God in righteousness, and you will find a people that had these powers among them; you will find a people that had the visitation of angels, and the voice of God to instruct them in the accomplishment of his will among men. But when they departed from the statutes of God, then these powers left them, and they became weak and feeble, like Samson shorn of his locks. When Moses brought the children of Israel into the wilderness, they became a peculiar people,—and how? Why the heavens were sometimes opened to them, and angels were sent as ministering spirits, to unfold unto them the mind and will of God. Mr. Woodman in his last speech would throw ridicule upon the idea of God sending accredited agents, by saying, if we could make friends with the agent it will be all right; and he says these are awful principles. You can all bear witness, that in the former part of this discussion, he acknowledged that God did send accredited agents who were sometimes called God, and that he never appeared but through an agent; so in that respect he and I go hand in hand; and if they are awful principles, he has acknowledged them to be true. God gave these things to the Jews, he sent prophets to them, gave them miracles, ministration of angels, &c.

These blessings to ancient Israel made them a peculiar people; but I find the case altered in the prophecy of Micah iii. 5: "Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth and cry peace, and he that putteth not into their mouth they even prepare war against him." Verse 6: "Therefore night shall be unto you that ye shall not have a vision, and it shall be dark unto you, that ye shall not divine, and the sun shall go down over the prophets, and the day shall be dark over them." Verse 7: "Then shall the seers be ashamed and the diviners confounded, yea they shall cover their lips, for there is no answer from God." There we have an account of these blessings being taken away from them as a judgment from God, because they judged unrighteous judgment, because the heads of the people judged for reward, and the priests taught for hire. And for four hundred years they were left without these blessings, every man being left to follow the spark of his own kindling. And when Christ came they would not receive him, but put him to death as an impostor. But he made those who believed in him a peculiar people, by bringing back again those peculiar gifts, such as prophets, angels, visions, dreams, power to cast out devils, new tongues, the healing of the sick by the power of God, &c. And so long as mankind obeyed the laws of God, so long did he intend they should enjoy these favours; so long should these signs follow them that believe.

But if, like those of old, they should forsake the statutes of the Lord, and the priests or heads of the church begin to preach for hire, and divine for money, then they might look for these things to cease to follow them; then the Lord God will take these signs from them as in the days of old, and there will be no angels, visiting men, no answer from God. This has been the case in every age of the world, when Christ

came he promised these gifts, and so long as the New Testament gives us the history of the Church, we find these signs followed them that believed, and wherever we find the Church of God, we may may look for these things, for God has not changed. And if the Church, to which I belong, have not these signs following believers, that Church is not of God. If these signs do not follow believers, in the Church to which Mr. Woodman belongs, that church is not the Church of Christ, or else the Bible is a fabrication of falsehoods.

Mr. Woodman.—My christian friends, Mr. Gibson states that he is agreed with me, and yet, that he does not agree with me, and he has brought forward a great number of passages concerning what the apostles did. Now, the passage which he will tell us is for discussion, is the passage I have taken in the 16th chapter of Mark. And he argues in this way: if these signs did follow them in ancient times, then the declaration in Mark must be taken according to its literal meaning. He brings a passage out of Corinthians, where Paul speaks of certain gifts that existed in the church; he says, that there are diversities of gifts, but the same spirit, &c. Now, if Mr. Gibson had only the word of wisdom, he would not have any of the signs the Lord promised in the text we are now discussing. The Lord makes no distinction in this passage. All believers may receive all these gifts, and it is a mere assertion of Mr. Gibson, to say he did not mean so. According to his notion, the one who has the gift of wisdom, has not one of the signs he spoke of in the text in question, he has not one of the gifts which the Lord promises, which proves the position he has taken, is not correct. He says, show me a true church, and I will show you a church in possession of these gifts. I suppose he means to say, that the Latter-day Saints have these gifts; but they have to show that these gifts are not lying wonders, deceiving the very elect; the Lord says, "false christs, and false prophets should come," they have to show they are not the ones spoken of. I only wish I had an hour or two more time with you, (laughter) you do not mean to say that one night, is enough to bring forth all that can be brought forth upon this subject; no, you may study the Bible all your lifetime, and then see enough to last you another lifetime.

The apostle speaks concerning putting off the works of the old man. I believe it is to be found in the Colossians. He says, "Lie not one to another, seeing ye have put off the old man with his deeds. Now one of the deeds of the old man is, that he lies with his tongue; and every one that becomes the subject of that which makes him a new man, he then speaks in a new tongue. The word of God, is not a word afar off, but it is nigh unto us, and the faith of the heart speaketh immediately to that. And to the putting on of the new man, arrayed in honour. Now, to show how mistaken he is, the scriptures says, "for there is neither Greek nor Jew, bond nor free, male nor female, for they are all one in Christ Jesus." All these distinctions are done away with; their manner, or their languages, are not recognized in the true principle of the new man, where Christ is all and in all. First, there must be a faith or belief of the heart in the divine christian redemption; that faith operates, and leads a man to cast out devils; it next leads him to speak in a new tongue, from inmost principles, and not new languages, and then it is that a heavenly protection is thrown around him, to hinder him from taking up something that is not true, to prevent that spiritual poison from hurting him; and to enable him to take up serpents, or to elevate these principles which have been degraded by the effects of the fall. And the final result is, the soul is restored to spiritual health, and rises up out of its ruins like the army of dry bones, and stand a beautiful and perfect image, in the full stature of the new man, manifest in the flesh.

Mr. Gibson—My friends, if you want to hear both sides, wait a little. (Mr. Woodman's friends began to make a noise and go away.) Mr. Woodman has said that we have to show that we are not the false prophets that should arise in the last days. We do show it, because these false prophets were to work miracles to make men believe. The Latter-day Saints preach no such doctrine, they preach the gospel, and tell the people to believe it, and promise that these signs shall follow them that believe; and when they have obeyed and received the fulfilment of this promise, they then have proved that we are not false, but true men. I shall take a cursory view of what has been said of this discussion. I want now to show you a few contradicitons that Mr. Woodman has made during the course of it. On the first night,

he declared he believed that God was a personal being, and had a form, and was a substance. He next declared, that God was love, and was infinitely extended or omnipresent; consequently was only a passion, or a state or affection of the mind; which was his first contradiction. This mind he sometimes made out to be thought, as in his comparison of the man and the dagger; and in his assertion, that a man's thought could be here and in America at the same time; therefore, he says mind is not matter, but immediately after, he makes out that mind is actually the spirit of man, not his thought merely, as in the case of Paul that he quoted, 1 Cor., v. 3, where Paul says, "though he is absent in body, yet he was present in spirit." He wanted to prove from this, that Paul's spirit could be in two places at one time, so his last assertion contradicted the first; that it is not your thoughts that are in England and America as he says at once, but actually your spirits. This is his second contradiction. On the second night, he told you that no man had seen God at any time, and no man could see him, and immediately quoted John, xiv. 9, to prove that Philip saw him. This is his third contradiction. He next proceeded to tell you that God was everywhere; that the heavens could not contain him, and to limit God to space, was to make God like man; and in a very short time after, he quoted a passage of scripture, Col., ii. 9, to prove that the whole of God was enclosed in a very small space, viz, in the body of Jesus Christ, for in him dwelleth all the fulness of the godhead bodily Which was his fourth contradiction.

He also quoted a number of figurative expressions from the Psalms and other places, to try to prove that the account given by Moses, Gen. xviii, about the Lord and two angels eating of Abraham's calf, and Sarah's cakes, with the butter and the milk, and having their feet washed, could not be true, and said that I did not know what was in Swedenborg's writings, but that he had studied them 30 years. I will read an extract therefrom, that you may see how far Mr. Woodman and Swedenborg agree. In par. 792 of "The True Christian Religion," it is said—"Man after death is as much a man as he was before, and so little changed that he does not know but he is still in the former world; he seeth, heareth, and speaketh, as in the former world; he walketh, runneth, and sitteth, as in the former world; he eateth and drinketh, as in the former world; he enjoyeth conjugal delight, as in the former world; in a word, he is a man in all and every respect, and yet we are told by Mr. Woodman, a spirit has nothing in common with other matter. His fifth inconsistency; and in par. 794, he tells us all the difference between their houses, Paradises, meats, and other things is that they are created in a moment, according to a correspondence with the affections of spirit, while all things in the material world begin to exist and grow from seed. And in par. 113, that they ride on horses, only some of them ride with their face to the horse's tail; and in par. 745, that the boys and young men play at hand-ball, tennis, running, &c., they have also theatrical and stage entertainments, wherein the comic actors represent the various graces and virtues of life. That is Swedenborg's account of the spiritual world.—(Increased noise and cries of "question" from Mr. Woodman's friends, prevented the great majority of the audience from hearing, but Mr. Woodman's party were determined to make a noise; what follows was communicated by writing afterwards.

Contradiction No. 6.—Mr. Woodman, in his first speech this evening, declared that these signs in a literal sense never did follow the church in any age of the world, and were not promised to the apostles; and, in his second speech, he declared that I gave myself a great deal of unnecessary trouble in attempting to prove this, for he did not deny that they followed the apostles; and in his third speech, he declares that he never called these things recorded in the Acts of the Apostles into question, while the audience cried out that "he did." Seventh contradiction. In the first and second night's discussion, Mr. Woodman contended that God never revealed himself but through the medium of angels, and that they were called gods when they appeared; but this night he finds it convenient to ridicule this idea and says, that in such case, if we can keep friends with the agent, it will be all right. These, he says, are awful principles. In fact, his arguments have been so very accommodating, that what was yea at one time, was nay at another, if his position required it, should be so. Thus, at one time, he declares that God is a substance, has a form and a body; and, at another time, that he is a passion (viz. Love),

and is everywhere. At one time, he declares that no man had ever seen, or could see, the Father; and, at another time, he proves that Philip saw Him. At one time, he declares that the heaven of heavens cannot contain God the Father, and to limit Him to space, is to make Him like man; and, at another time, he has the whole of Him dwelling in the body of Jesus Christ. At one time, he declares that the signs spoken of in Mark, xvi. 17, 18, never did follow the Church in a literal sense; and, at another time, that they did. He declares that God always used agents, through whom He manifested Himself; at another time, he ridicules the idea, and says these are awful principles.

That this is a faithful report of the discussion, the hundreds who were there, belonging to neither party, can bear witness; and now it is left with the reader to judge, by the law and the testimony, by reason and the Word of God, who has the truth. Error may stand for a time, but, in the end,

TRUTH WILL TRIUMPH!

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET, LIVERPOOL.

THREE NIGHTS'

PUBLIC DISCUSSION

BETWEEN THE

REVDS. C. W. CLEEVE, JAMES ROBERTSON, AND PHILIP CATER,

AND

ELDER JOHN TAYLOR,

OF THE

Church of Jesus Christ of Latter-day Saints,

AT BOULOGNE-SUR-MER, FRANCE.

CHAIRMAN, REV. K. GROVES, M.A.,

ASSISTED BY

CHARLES TOWNLEY, LL.D., AND MR. LUDDY.

ALSO A

REPLY

TO THE

REV. K. GROVES, M.A., & CHARLES TOWNLEY, LL.D.

Price Eightpence each.

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AND FOR SALE BY O. PRATT, AT 15, WILTON STREET, AND BY AGENTS THROUGHOUT GREAT BRITAIN AND IN BOULOGNE.
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PUBLIC DISCUSSION.

INTRODUCTORY REMARKS AND PRELIMINARY ARRANGEMENTS.

ACCORDING to my appointment to France by the authorities of the Church at the Great Salt Lake City, I arrived at the town of Boulogne-sur-mer, in company with Curtis E. Bolton, John Pack, and W. Howell, for the purpose of preaching the principles of the Everlasting Gospel. Soon after our arrival I published two communications in the *Boulogne Interpreter*, giving an account of the visit of the Angel to Joseph Smith, the coming forth of the Book of Mormon, and the first principles of the Gospel of Jesus Christ. These were published both in French and English.

I also took a hall in the central part of the town, for the purpose of delivering a course of lectures, and gave public notice in hand bills and in the newspaper. After the lecture on the first evening, a Mr. Robertson, an Independent Minister, arose and wished to have the privilege of asking a few questions. I told him that I would answer as many as he pleased, either at my house or his, but could not admit of any thing that might lead to a disturbance. He then stated that he wished to do it for the good of the public, as he had some friends there. I told him if it were his friends he was interested about, he could bring them with him, or I would meet them either at his house or mine. Concerning the public, he could leave them to me; I was going to give them the necessary information in my lectures, but I could not, and would not, be interrupted in my meetings. He followed us on our way home, and seemed very anxious to converse, but soon manifested a wicked spirit. A Baptist Preacher who accompanied him, was also very officious. They stated that "Joe" Smith was an impostor, and they could prove it. I told them to prove whatever they liked in their own way, I cared nothing for their opinions—that I was personally acquainted with Joseph Smith—that he was a gentleman, and would not treat a stranger as they had treated me—that I wished no further conversation with them. They still dogged after me, but I answered them no further. The same men had disturbed Brother Howell's meetings before, of which he had informed me.

On the 4th July we received the following note by a messenger, who wished to know when he should call for an answer. I told him next day at twelve o'clock, that as I was a stranger in the place, I would not take any steps of that kind without consulting the Mayor.

"Boulogne-sur-mer.

"*To Messrs. John Taylor, Curtis E. Bolton, John Pack, and W. Howell, Mormonites.*

"Sirs,—The extraordinary nature of your pretensions and announcements, made us desirous of having their validity and truth enquired into, at the meetings called by yourselves and before the people whom you address; but as you have declined all public investigation at your own meetings, we have judged it proper to address to you this respectful public challenge, to meet us in open and public debate, in order that the validity of your pretensions, and the truth of your announcements may be fairly and publicly investigated. The following are some of the points which we are desirous of having submitted to an open and public investigation :—

"1st.—The late Joseph Smith. The origin and course of his public and pretended religious career. Was he a truthful and honest man, or a blasphemous and daring impostor?

"2nd.—The Book of Mormon. Is it, as you pretend, a revelation from God? What are the pretended facts of its discovery? Is it not a stupid and ignorant farrago of non-

sense? Is it not the spoiled production of a man who wrote a parody for his own amusement, but who never would have dared to offer it as a revelation from God? What must be the character of the party who exhibit such a book to the world as a Divine Revelation, and as of equal authority with the sacred writings of the Old and New Testament?

"3rd.—Yourselves! The pretended facts of your Direct Appointment by God, to preach what you call the Gospel. The circumstances and nature of the Divine Revelation to which you lay claim. The mode in which you carry out your pretended divine commission. Your pretended miracles and signs. What are they? Are they true or false?

"Until those and kindred points are fully investigated and settled to the satisfaction of honest men, we presume that your attempts at the exposition of the Word of God, may well be spared, as you can scarcely expect to be listened to with respect, while the suspicions which now attach to you are unremoved, and while you are viewed as the representatives of one of the clumsiest and most blasphemous impostures which has ever been attempted to be palmed upon the ignorant and credulous of mankind. If you accept of our challenge, the time, place, and conditions of the investigation can be mutually arranged.

"Waiting the favour of your answer, we have the honour to be,

"Sirs,

"Your most obedient servants,

"C. W. Cleeve,
"James Robertson,
"Philip Cater."

"N. B.—Have the goodness to inform the bearer when he may wait upon you for your reply."

I enclosed this communication to his Worship the Mayor, who wrote a very polite note, informing me that there would be no objection to such a meeting. We then addressed the following note to those gentlemen:—

"Boulogne-sur-mer, July 5.

"*Messrs. C. W. Cleeve, James Robertson, and Philip Cater.*

"Gentlemen,—We received your singular production, which we consider rather an uncourteous document from gentlemen of your profession.

"Were we not strangers here, we should pay no attention to it. As it is, we think proper to accept; but as it is unnecessary for so many to engage in a discussion of this kind, we have appointed Mr. Taylor on our behalf.

"We remain,

"Gentlemen,

"Yours obediently,

"John Taylor,
"John Pack,
"Curtis E. Bolton,
"William Howell."

"Gentlemen,—In this matter I shall expect half of the time, and a fair and equitable arrangement, the which, I, as a matter of course, shall be consulted about. I, at the same time, engage to prove the doctrines that you profess, to be false and unscriptural, and that you have no legal authority to preach the Gospel of Jesus Christ. And surely, gentlemen, such champions need be under no fears from the advocate of so 'clumsy and blasphemous a thing' as the one you say we represent.

"With all due respect,

"I remain, &c.,

"John Taylor."

I must say that I considered the note too ungentlemanly, abusive, and insulting to be deserving of notice. I should have considered it and its authors worthy only of contempt, had I been in a place where I was known; as it was, I thought that men who could condescend to make such foul insinuations and base assertions, would not fail to impugn my motives, and circulate every species of falsehood that had been hatched up by their brethren in America. might have objected to the form of the

document also, as I had scarcely any written rebutting testimony with me; but I had Brothers Bolton and Pack, both of whom knew Joseph as well as myself; therefore I thought it best to take it just as it was, and meet them on their own ground. I would here remark, however, that I do not consider an elder is responsible for any thing but the doctrine that he preaches; if he himself be a virtuous man and preaches pure principles, what has he to do with the conduct of another? I judge him by his words and works. The eternal truths of heaven are independent of the conduct of any man. Two and two are four, whether I am a good man or not; three and five will never make seven, however good and virtuous the man who utters it. The Gospel that was taught by Jesus is true, whoever teaches it. The systems of men, which are contrary to the scriptures are not true, nor are they the Gospel, however pious and sanctimonious the man may be who teaches them. I would not, however, infer that wicked men teach good principles, for if the tree be good, the fruit will be good, but that truth is independent of the conduct of men. Men of vitiated tastes very often choose unwholesome food. Birds and beasts also live on that which accords with their natures: the sheep, the ox, and the dove feed on clean wholesome food; while the wolf, raven, and vulture are fond of carrion. As these gentlemen wished to handle filthy things, I thought I would humour them for once; but only think of the idea of three ministers associated with others, meeting in a debate, not to prove a doctrine false by the scriptures, which, as divines they ought to be well able to do, but which they did not attempt; but to try to prove a man's character to be bad, from newspaper stories and unauthenticated reports. What would become of Christianity with such a test? what of Catholicism, Protestantism, and every other "ism" associated with poor erring humanity? And if the scriptures are true that say, "out of the abundance of the heart the mouth speaketh," what must be the situation of that bosom which belches out such foul statements as those contained in the following debate. It reminds me of Isaiah's remark, "When the overflowing scourge shall pass through, it shall not come nigh us, for we have made *lies our refuge*, and under falsehood have we hid ourselves."

Boulogne-sur-mer, July 11, 1850.

Minutes of a Discussion held between the Revds. C. W. Cleeve, James Robertson, and Philip Cater, and Elder John Taylor, of the Church of Jesus Christ of Latter-day Saints. Taken by Curtis E. Bolton.

Chairman.—The Rev. K. Groves, M. A., Clergyman of the Church of England, assisted by Charles Townley, LL.D., and Mr. Luddy.

First—the following agreement, made by the parties was read:—

Boulogne-sur-mer, July 6th, 1850.

Minutes of a Meeting held at No. 15, Rue de la Lampe, between the Revds. C. W. Cleeve, James Robertson, and Philip Cater, on the one side, and Elders John Taylor, John Pack, Curtis E. Bolton, and William Howell, on the other side, to arrange for a public discussion to be held in this town; which discussion is to be conducted in the following manner:—

1.—It is agreed that the time be equally divided, and that half an hour be given to each side to speak at a time.

2.—That each party choose a Chairman, and they two select a third.

3.—That the subjects of discussion be as follows, viz.—First, the late Joseph Smith: his public and pretended religious career. Second, the Book of Mormon: is it a revelation from God? Third, are the ministers of that people sent of God by direct appointment?

4.—That Mr. Taylor will have the privilege of discussing the validity of the faith and calling of his opponents.

5.—That the first meeting be held on Thursday evening, the 11th of July, at seven o'clock, to continue till ten, p.m.; and be continued on from evening to evening, Sunday excepted.

6.—That the sum of half a franc be charged for admittance; and that out of the proceeds the expenses of the discussion be first paid, and the surplus, if any, be equally divided, one half to be given to the Mayor, and the other half to the English Consul for the benefit of the poor.

7.—That should there be any deficiency, each side of this discussion make up an equal proportion to defray the same.

C. W. Cleeve,	John Taylor,
James Robertson,	John Pack,
Philip Cater.	Curtis E. Bolton,
	William Howell.

FIRST NIGHT'S DISCUSSION.

Mr. Groves requested, for reasons that he would not explain, that each individual should engage for four or five minutes in quiet silent prayer.

Chairman.—It is unnecessary for me to make many remarks on the present occasion, but leave it for the parties engaged. Generally persons are chosen to grace the office, but here the office must grace the person. I would particularly request the auditory to abstain from any mark of approbation or disapprobation.

The Rev. *C. W. Cleeve* * then said, it became his task to take the initiative in this discussion, and in doing so he deprecated all acrimony or personality, and disavowed altogether any hostile feeling towards the persons, whom he and his friends had thought it right to call upon to prove their very extraordinary pretensions. He (Mr. C.) was strongly opposed to public religious discussions, but there are occasions when we are seriously called upon to contend for the faith, and to unmask error and imposture—there are occasions, when not to do this would be a gross dereliction of Christian duty. Such an occasion he conceived the present to be. He did not attack men, but a system—a system that he declared to have not the slightest claim to be called a Christian sect. He and his opponents were not there to debate a difference, as persons believing a common Christianity. They were not there to dispute slight discrepancies in a common faith. Had his opponents preached the great doctrine of the Christian faith, as taken from the Bible, he and his friends would not have been there to oppose them; but they had cited Mr. Taylor and his friends, not as teachers of any form of Christianity, but as emissaries and advocates of the vilest imposture since the days of Mahomet. Such language would be unwarrantable towards any denomination of Christians; but, Christians his opponents were not—they were advocates of an imposture by no means unimportant or unsuccessful; it was spreading amongst the uneducated in all directions—it was numbering its victims by tens of thousands, and it became the duty of every one to expose its audacious and fatal errors. The first question of discussion is, Was Joseph Smith an impostor? for if he was, there was an end of Mormonism. Had Moses been an impostor, the Old Testament dispensation must have fallen to the ground. If the Redeemer had been an impostor, the gospel could not have been true; and by the same rule, if this person, Joseph Smith, was an impostor, the whole of this pretended system is a fraud. The Rev. gentleman then proceeded to read general extracts from a work by the Rev. Henry Caswell, General Bennett, and others, and an article from the *English Review*, charging Joseph Smith and the Mormonites with a number of crimes and immoralities. [We regret that we have been unable to obtain copies of these extracts.] †

Elder Taylor.—Gentlemen and Christian friends, I stand here as a stranger in your midst; I have travelled many thousands of miles for the purpose of coming to this land to preach the Gospel along with my brethren. Whatever may be the views of men in relation to our principles, all must accord that our being here on such a mission, so far from our families and homes, is evidence, at least, of our sincerity. I have listened to some strange remarks and infamous statements, made by the gentleman who has just sat down, the which, if the thousandth part were true, I should not have been here on this present occasion; and I think, that before I get through, I shall be able to shew that we are not such daring impostors, nor blasphemers—that we are not so corrupt, nor are we the immoral, degraded, and polluted wretches that the gentleman would represent us to be; but that our doctrine is as scriptural,

* Lest I should be considered partial, I give the speeches of the opposing parties as reported from the *Boulogne Interpreter*, July 18.

† I was informed that they refused to let the Editor have those books.—J. T.

that our conduct is as moral, and our lives as virtuous, as his or his friends, or that of any other people in the world; and let me remark, that such foul aspersions and bitter language would become other lips, and an other profession than that of my Rev. friend. I do not wish to cherish in my bosom such bitterness nor wrath, nor to have such angry, vindictive, unbecoming words flow from my lips. These are certainly strange weapons for divines to combat error with. If a doctrine be false, why not prove it so by the Word of God, without having recourse to such subterfuges. "To the law and to the testimony," says Isaiah, "if they speak not according to that, it is because there is no truth in them." Neither do I consider that the foundation of eternal truth rests upon the character of any man, much less upon false reports, newspaper stories, and the unauthenticated statements of wicked and corrupt men. Mr. Cleeve stated that it gave him pain to have to meet me. I would remark that it was a pain that he might easily have dispensed with. I have not disturbed anybody in this place, nor interfered with Mr. Cleeve, or either of the other gentlemen. I had taken a hall, and was quietly lecturing in it, when Mr. Robertson came and wished to ask some questions. I told him that I would answer as many as he pleased at his house; but that I did not wish to have the meeting disturbed.

Chairman.—We do not wish any personal allusions.

Elder Taylor.—I think, sir, I am not out of the way. I think, with all deference, I have as much right to explain why I am here as my opponents.—(Cries, "Go on! go on!")

Chairman conceded.

Elder Taylor.—I did not court this discussion. I am here to answer to certain charges which these gentlemen have thought proper to bring against me and my doctrines. If they had not hatched up this concern I should not have been here to-night. On the other hand, I will say, that although I court not discussion, yet I never shrink, on proper occasions, from an investigation of those principles which I most assuredly believe. If these gentlemen, or any one else, have any principles of truth that I do not possess, I will promise to embrace them. If, on the other hand, they will shew me that I am in error, I will promise to forsake it. I have heard a great deal said about Joseph Smith and his character. I was intimately acquainted with the late Joseph Smith, and know that the statements made by Mr Cleeve are untrue. I have been with Mr. Smith for years; I have travelled with him; I have been with him in public and in private, at home and abroad; I was with him living, and when he died—when he was murdered in Carthage gaol, and I can testify that he was a virtuous, moral, high-minded man—a christian and a philanthrophist. My brethren here, Messrs. Pack and Bolton, were also acquainted with him, and, if required, will certify to the same thing. In relation to the characters who made those statements I happen to be acquainted with them, and know of the circumstances under which some of them were written. Concerning Mr. Caswell, I was at Nauvoo during the time of his visit. He came for the purpose of looking for evil. He was a wicked man, and associated with reprobates, mobocrats, and murderers. It is, I suppose, true that he was a reverend gentleman; but it has been no uncommon thing with us to witness associations of this kind, nor for reverend gentlemen, so called, to be found leading on mobs to deeds of plunder and death. I saw Mr. Caswell in the printing office at Nauvoo; he had with him an old manuscript, and professed to be anxious to know what it was. I looked at it, and told him that I believed it was a Greek manuscript. In his book he states that it was a Greek Psalter; but that none of the Mormons told him what it was. Herein is a falsehood, for I told him. Yet these are the men and books that we are to have our evidence from. Concerning Mr. Turner, of Jacksonville college, Illinois, we have had his opinion; but what has opinion to do with truth? It was the opinion of men, in every age of the world, that the prophets were impostors, and they killed them because of their belief. They were whipped, tried, tempted, torn asunder, wandered about in sheep skins, &c. And why? Because it was the opinion of the people that they were wicked—and the opinion, generally, of the most learned and pious. Hence the Jews killed their prophets, beheaded John the Baptist, crucified the Messiah, and persecuted his Apostles; and the Chief Priests, Rabbis, and Doctors were foremost. Respecting John C. Bennett; I was well acquainted with him. At one time he was

a good man, but fell into adultery, and was cut off from the Church for his iniquity; and so bad was his conduct, that he was also expelled the Municipal Court, of which he was a member. He then went lecturing through the country, and commenced writing pamphlets for the sake of making money, charging so much for admittance to his lectures, and selling his slanders. His remarks, however, were so bad, and his statements so obscene and disgraceful, that respectable people were disgusted. These infamous lies and obscene stories, however, have been found very palatable to a certain class of society, and in times of our persecutions multitudes were pleased with them. Hence, not only did it suit the inclination of these gentlemen above alluded to, but preying upon the cupidity of the uninformed, they made a very lucrative business of their disgusting traffic, and sold it to the world garnished with the names of Doctor Bennett, the Rev. Mr. Turner, the Rev. Mr. Caswell, and numbers of other reverends, associates of blacklegs and murderers. Hence we have awful disclosures! terrible iniquity! horrid blasphemy! ornamented and dressed off by the aforesaid reverends, and rewritten, republished, and circulated by their brethren in this country. (Mr. Cleeve, I could furnish you with thousands of such statements, if they are of any use to you.) I say now, as I said before, that reports have nothing to do with truth; and I will say, moreover, that public opinion has very little to do with it. The testimony of Noah was just as true, although rejected by the Antediluvians, as that of Jonah when all the inhabitants of Nineveh repented in sackcloth and ashes. And Jesus' testimony was just as true, when they cried, "Crucify him! Crucify him!" and he was just as pure and virtuous as he was when the people strewed branches in the way, and spread their garments for him to ride over, and cried "Hosannah! blessed is he that cometh in the name of the Lord." And St. Paul's testimony was just as true, when he was stripped and imprisoned, as when the people of Lycaonia said, concerning him and Barnabas, "The Gods have come down unto us in the likeness of men," and would have worshipped them. Truth has always been opposed by the children of men, it comes in contact with their corrupt hearts and wicked practises. The Prophets have always been persecuted; and why? because they dared to tell the word of the Lord to the people. Stephen, in speaking on the same subject, says, "Which of the Prophets have not your forefathers killed who testified before of the coming of the Just One, of whom ye have been the betrayers and murderers?" "But in this age," say the people, "we know they were wicked, and we would not have done that." So said the Jews to Jesus, and yet they crucified him. And he told them, that while they killed the living Prophets, they would garnish the sepulchres of the dead—"Woe unto you, Scribes and Pharisees, hypocrites; because ye build the tombs of the Prophets, and garnish the sepulchres of the righteous, and say, if we had been in the days of our fathers we would not have been partakers with them in the blood of the Prophets." In these days God has sent an Holy Angel, (as he before testified,) "having the Everlasting Gospel to preach, to every nation, and kindred, and people, and tongue; crying with a loud voice, fear God, and give glory to Him, for the hour of His judgment is come." The Lord has restored the Gospel as it existed in the Apostles' days. This Gospel does not agree with the systems of men, which are conflicting and various; and instead of acknowledging, as honest men, the truths contained in the Bible, which they profess to believe, but, in reality, do not, they try to cover over their tottering systems and unscriptural theories, to wrap themselves in their cloak of self-righteousness, and cry, "the Temple of the Lord—the Temple of the Lord—the Temple of the Lord are we." And instead of meeting what they call error with the scriptures, and testing it with the touchstone of truth like the persecutors of the Prophets, they substitute vituperation, scandal, persecution, and abuse; and as they know that error cannot combat truth, they tread in the steps of their venerable predecessors, the Pharisees, who called Jesus an impostor; said that he cast out devils through Beelzebub, the prince of devils; declared that he was born of fornication, and accused him of blasphemy. So the same kind of persons, in these days, in the absence of truth, seek to undermine the character of a good, honorable, and virtuous man. Hence we hear the hue-and-cry of false prophet, impostor, deceiver, blasphemer, adulterer, daring impostors, &c. Ministers in America join with the drunkard, profligate, and murderer, to hatch up stories against the Saints, and we have an importation to this country, cir-

culated by pious people, revised and reprinted by ministers for the same purpose. Gentlemen, men of your calling ought to use other weapons. What do you gain by this system? All honorable men are ashamed of it, and it does not prove your doctrines true. Suppose Joseph Smith was all you represent him to be, your systems are still as unscriptural; and the next thing you will have to do will be to prove the scriptures false, if you would sustain them. The eternal truths of God are still the same; and whether Joseph Smith was a good or a bad man, the truths we preach are scriptural, and you cannot gainsay them; and if they are, what avails your attack upon character? Your soporiferous draughts may lull the people to sleep for a while; but truth will roll forth; the honest in heart will be aroused from their slumber; the purposes of God will roll forth; the kingdom of God will be established, and in spite of your puny efforts, truth will stand proud and erect, unsullied and uncontaminated by the pestiferous breath of calumniating mortals; and no power can stay its progress.

Mr. Robertson (Independent Minister, I suppose,) considered it proper to account for his present position. He had heard of the bold and audacious pretensions of these so-called Latter-day Saints, for the meeting must know, that of the persons challenged, one is no less than an Apostle of Jesus Christ, claiming authority equal with that of St. Peter and St. Paul, and the rest are High Priests.

Chairman.—It is not proper to read a speech.

Mr. Robertson.—I think I have a right. I don't see what difference it can make.

Chairman (to Mr. Taylor).—Do you allow it?

Elder Taylor.—I consider it improper, sir.

Chairman.—I certainly do. We are not met to hear speeches read, but to discuss certain principles, and reading is not discussion.

Mr. Robertson nevertheless continued to read most of his speech.—He said he was a stranger in Boulogne, as well as his opponents, and his heart warmed to them when he thought how far they had come to propagate their opinions of of religion—from the Great Salt Lake, in the far west of America; but when he remembered that they acknowledged as their head the impostor J. Smith, jun., and that their mission was to disseminate his imposture, he felt that duty required that they should be fully exposed, and that no false delicacy should be used as regarded them. He and his friends had quoted against the testimony of General Bennett and Professor Caswell, and of works published in America in 1848. These works had testified that Joseph Smith kept up a seraglio of "Sisters of the White Veil," and "Sisters of the Green Veil;" and that Sidney Rigdon, who had at one time been almost as great a man among the Mormonites as Joe Smith, had quarrelled with Joe for the latter's attempt to introduce his, Rigdon's daughter, into the sisterhood. Was there not a body of men amongst the Mormonites called "Danites," or "Destroying Angels," who were banded together to assassinate such as were supposed to be enemies of the body? and had not the existence of these men caused the hostility of the Americans to the Mormonite body? had not Governor Boggs been assassinated by this body, or some of them? Now could any of the Mormonites quote in their favour any works of equal authority to those which he (Mr. Robertson and his friends) had produced? It had been said they attempted to limit the power of God, in denying the most daring and blasphemous pretensions of Joseph Smith. It was not true. They did not come here to limit the power of God. God forbid. But they denied that God had revealed anything to Joseph Smith, and they had come here to denounce Joseph Smith as an impostor, on evidence that would satisfy the most expansive-minded jury. Now he (Mr. Robertson) demanded distinctly of Mr. Taylor what was the nature of the sisterhood of the White and Green Veil—what was the nature of the dispute between Sidney Rigdon and Joseph Smith—and what was the nature of the society called "Danites" or "Destroying Angels." He (Mr. Robertson) could easily understand the reserve of Mr. Caswell's conversation when he met with Mr. Taylor. How did he know that Mr. Taylor was not a destroying angel? (Laughter.)

Elder Taylor.—It would seem from the remarks of Mr. Robertson, that he also attaches very great importance to the statements of Mr. Caswell and John C. Bennett, of course, for want of better testimony. I have already referred to their characters. I have already stated that I proved Mr. Caswell to have told one lie, and

a man that will tell one falsehood to injure an innocent people, will tell five hundred, if necessary, for the same object. I have also spoken of John C. Bennett's character; perhaps these gentlemen suppose that great importance is to be attached to Mr. Caswell's statement, because he is a reverend gentleman; but reverend gentlemen can tell falsehoods, when it answers their purpose, as well as others. I will presently show some of their proceedings. We have had a terrible account about the murder of Governor Boggs, I suppose given by the Rev. Mr. Caswell. Ex-governor Boggs is now living in California, at the gold mines. (Laughter). But I suppose he must be dead, because a reverend gentleman said so. Mr. Robertson has told us of a certain editor, who was afraid to pollute his paper with remarks made by some of the gentlemen before referred to. It certainly would have been more to the credit of the persons concerned, notwithstanding they had no regard for the truth, if they had had a little more regard for delicacy; and with all due deference, I must say, that men of the profession and calling of my opponents, would have displayed a little more taste, if they had possessed a little more of that delicacy of feeling which actuated the editor. We are accused here of polygamy, and actions the most indelicate, obscene, and disgusting, such than none but a corrupt and depraved heart could have contrived. These things are too outrageous to admit of belief; therefore, leaving the sisters of the "White Veil," the "Black Veil," and all the other veils, with those gentlemen to dispose of, together with their authors, as they think best, I shall content myself by reading our views of chastity and marriage, from a work published by us, containing some of the articles of our Faith. "Doctrine and Covenants," page 330.

"1. According to the custom of all civilised nations, marriage is regulated by laws and ceremonies; therefore we believe that all marriages in this Church of Jesus Christ, of Latter-day Saints, should be solemnized in a public meeting, or feast, prepared for that purpose; and that the solemnization should be performed by a presiding High Priest, High Priest, Bishop, Elder, or Priest, not even prohibiting those persons who are desirous to get married, of being married by other authority. We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Saviour Jesus Christ.

"2. Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married standing together, the man on the right, and the woman on the left, shall be addressed by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names, "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others during your lives." And when they shall have answered "Yes," he shall pronounce them husband and wife, in the name of the Lord Jesus Christ, and by virtue of the laws of the country, and authority vested in him: 'May God add his blessing, and keep you to fulfil your covenants from henceforth, and for ever. Amen.'

"3. The Clerk of every Church should keep a record of the marriages solemnized in his branch.

"4. All legal contracts of marriage made before a person is baptized into this Church should be held sacred and fulfilled. Inasmuch as this Church of Jesus Christ has been reproached with the crime of fornication, and polygamy, we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband; neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent is unlawful and unjust. We believe that husbands, parents, and masters, who exercise control over their wives, children, and servants, and prevent them from embracing the truth, will have to answer for that sin."

Mr. Robertson talks about our bold and audacious pretensions. I may be a little out of order in speaking on this subject, but I am following the remarks made by my opponents, and the thing must rest with them. They bring certain charges

against me; and I, of course, am bound to reply. Now what are our pretensions? We claim that God has restored the same Gospel as that which existed in the Apostles' days; that he has given a revelation which precisely agrees in doctrine, ordinances, and principles with that which Jesus taught, and his Apostles administered in; that he has restored Apostles, Prophets, Evangelists, Pastors, and Teachers; that we are told to call upon men to believe in the Lord Jesus Christ, to repent of their sins, and to be baptized in the name of Jesus for the remission of their sins, and that they shall receive the gift of the Holy Ghost, by laying on of the hands; that the Holy Ghost produces the same effects now as formerly; brings things past to the remembrance; leads into all truth, and shows things to come; that if any are sick they are to call for the Elders, who are to anoint them with oil, in the name of the Lord; pray for them, and the Lord shall raise them up. Are these extraordinary pretensions? Did not the Lord formerly place in His church Apostles, Prophets, Evangelists, and Pastors? Did they not baptize for the remission of sins, and lay on hands for the gift of the Holy Ghost? Did not these signs follow those who believed? And did not Jesus say, "Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptized shall be saved; and he that believeth not shall be damned?" and that "these signs shall follow them that believe, in my name they shall cast out devils; they shall speak with new tongues; if they drink any deadly thing it shall not harm them; they shall lay hands on the sick and they shall recover." Now, I ask, where was the Gospel to be preached? To ALL the world. What was to follow the preaching or believing of the Gospel?—these signs. Is it extraordinary, then, that we are believers in the Bible? or, I will leave it for the people to judge, whether it be not more extraordinary, that those gentlemen who are professed ministers of the Gospel should disbelieve it? Do these gentlemen mean to tell us that we are not to believe the Bible, and that the scriptures are not the test? He finds fault also with a priesthood. Did God ever have an acknowledged ministry on the earth who were not called and sent by Him? Had He ever a servant who was not called and qualified by Him? Who spake to Abraham,—conversed with Enoch,—directed Noah,—called Moses,—revealed his will to Joshua,—gave the word of the Lord to Samuel? Did any of these men go without directions, or teach without being sent of God? The Prophets came with the *word* of the Lord. The word of the Lord was as fire in their bones. Jesus came not to do his own will, but his Father's, who sent him. He called the Apostles, and ordained them. Timothy was set apart by prophecy, and by laying on of hands; and St. Paul tells us that "No man taketh this honour upon himself, but he that is called of God, as was Aaron." One of my opponents professes to have a priesthood, the other two seem to care very little about it, and would acknowledge themselves as belonging to a class that St. Paul speaks of who should "after their own lusts heap to themselves teachers, having itching ears, and they should turn away their ears from the truth, and should be turned unto fables." If they have no priesthood, and are not sent of God, they must be made by men. We are again very soberly told about "Danites," and "Destroying Angels." I never happened to be acquainted with any of those among the Latter-day Saints, but I can give him an account of some that I met with, the which, for the honor of humanity, and that of the profession of my friends, I could wish I were not forced into. We have heard about the statement of ministers, I shall now be necessitated to tell some of their acts. I was going with my family to Far West, in the State of Missouri; and while staying at a place called De Witt, on the banks of the Missouri river, a mob of about 150 persons came, led on by two ministers, the one a Presbyterian, the other a Baptist; the name of one was Sashial Woods, the other Abbot Hancock, they lived in Carrolton, Carrol county, Missouri. They came there with swords by their sides; their object was to drive off men, women, and children, from their own homes, that they had purchased and paid for. After menacing the people for some time, they passed resolutions, that if the Latter-day Saints did not leave there in ten days, they would destroy every man, woman, and child, burn their houses, and throw their goods into the Missouri river. These resolutions were drawn up by these ministers of mercy. These and other ministers, one a Methodist, of the name of Bogard, engaged with a mob in driving about 15,000 men, women, and children, from their homes, in the depth of winter, after robbing and killing many in the most barbarous manner.

I have seen hundreds thus driven, with no other covering than a blanket or a sheet stuck upon poles, to screen them from the inclemency of the weather; people that had been in comfortable homes, and good circumstances, rendered houseless and homeless by the inhumanity of these wretches; many of them died in consequence of their exposure; others were imprisoned, some of their brethren killed, and their flesh brought to them to feed on. These deeds were principally instigated by ministers. These, gentlemen, are the destroying angels if you wish to know about them. Is it difficult for such men to write books, such as we have heard, to cover their infamy and deeds of darkness? Who but depraved men could write such books? and is it difficult to attach the name of Rev.? this gives sanction, of course, to their statements, which are swallowed with avidity, and circulated by their brethren here. We are told that the Latter-day Saints were thieves, that they stole persons property. Why did not the law punish them if they were? Will these gentlemen tell me? Men that would rob, murder, and drive people from their homes, having the laws in their own hands, their own courts and judges, would certainly try those first. There are laws in America for punishing thieves, as well as here. These statements are too flimsy for intelligence to be blended with. —We hear about Joseph Smith's crimes, he was tried thirty-nine times before the tribunals of his country, and nothing proven against him. Why do not these gentlemen bring some legal authenticated testimony from those courts? Why did not the authors of these books do this? because they could not. When Joseph Smith was among his enemies, on the ground where they could have proven these things, why did they not do it? I ask these gentlemen for some legal proof. It will go much further with me than the statements, opinions, and reports of their Rev. authors, and might, I say, from whence springs that bitter, acrimonious spirit, which has been manifested by my opponents?

The Rev. *Mr. Cater* disavowed all notion of religious persecution, but thought that discussion a necessary one, though he greatly feared a bad use might be made of it, in the leading astray of sincere enquirers; but it was the duty of all to pray fervently and sincerely, that they might not be given over to imposture. What proof had they had of Joseph Smith being a Prophet, or being otherwise than what he was—an impostor—a gross impostor. But before he went farther he had a question to put to Mr. Taylor. Orson Pratt, a person of authority amongst the Mormonites, has declared in a public tract, that since 1832, belief in the Divine Mission of Joseph Smith is absolutely necessary to salvation, and that those who do not believe in Joseph Smith cannot be saved. Mr. Taylor published a manifesto in the *Boulogne Interpreter*, and why did he conceal this doctrine? Mr. Taylor either believes it or not, why did he not state it? Joseph Smith declared that Peter, James, and John, came down from Heaven to ordain him. Is that true? The facts about Joseph Smith were, that at school nothing could be made of him through idleness and stupidity. At length, when he grew up a little, he took to pretending to discover treasures, by means of a glass in the crown of his hat; and shortly after he got so far as to have interviews with angels, and one of these angels told him to go to a certain part of America, and there he would find a young woman, and to carry her off and marry her. Now he (Mr. Cater) thought angels had something else to do than going about telling young men where they would find young women. (Laughter.) However, Joe carried off the young woman, stole her in fact from her parents. He came now to Joe's pretended discovery of the plates. Joe pretended that an angel directed him to a certain mound, to dig for sacred plates on which a revelation was engraved. It appears that after several attempts, Joseph Smith at length discovered a box, and in this box were the inspired plates. Now it was important to remark this part of the story. In the first place, these plates said to be buried 1400 years, were fastened together with rings, in the form of a book, though every one knows that in that age writings were formed into the shape of scrolls. These plates were a few in number, about six inches long, and yet one half of them contained as much as the whole of the Old Testament. They profess to refer to Jewish history, and yet they are written in Egyptian hieroglyphics, they distinctly, though alleged to have been written 1400 years ago, refer to the mariner's compass. The person who wrote to Smith's dictation had never seen the plates. Joseph Smith having talked to him from behind a screen;

but where the Book of Mormon came from was not long a mystery, for the brother of one Solomon Spaulding, going to one of the meetings, recognized his late brother's work, a romance of ancient America, which had never been published, but of which the MS was lost. The widow of Solomon Spaulding testified to the same effect, and that charge has never been replied to, to this hour. But the great consideration is, that these persons pretend to add to, and supersede the Word of God. Now the Bible is the sheet anchor of Christians, and it neither needs the Book of Mormon nor any other book, nor the assistance of Joe Smith nor any other Joe. The awful voice of prophecy has spoken for the last time, and the cause of inspiration is closed. Whatever is needed by the Christian for his guidance is there, and Mr. Cater could remind his opponents of the curse denounced by the Spirit of God against all who added to, or subtracted from that volume.

Elder Taylor.—I am prepared to answer all of these statements, and any charges that these gentleman can bring. We have certainly heard a very strange declaration from our friend who has just sat down. He tells us the canon of scripture is closed, and that we have all of the word of God that ever was written. I wonder where he studied his Bible; for certainly, if the Bible is true that he professes to believe in, we must assuredly have not got all by a great deal. We will go to your Bible, sir, and inquire. I read of a great many books, which I will quote for your information, and perhaps you will be able to tell us something about them. Will Mr. Cater tell me where is the Book of the Wars of the Lord? (See Numbers xxi. 14.) and also the Book of Jasher? (Josh. x. 13). I wish some information about the Book of the Statutes of the Kings of Israel. (1 Sam. x. 25.) and also the Book of Enoch. (Jude 14.) Perhaps he will tell us where the Book of Nathan the Prophet is, (1 Chron. xxix. 29); together with the Book of Gad the seer, (1 Chron. xxix. 29), and the Book of Ahijah the Prophet, (2 Chron. ix. 29.) I should like to know from him also where the Book of Iddo the seer is? (2 Chron. ix. 29); and the following, Book of Shemaiah the Prophet, (2 Chron. xii. 15); Book of Jehu, (2 Chron. xx. 34); Book of the Sayings of the Seers, (2 Chron. xxxiii. 19).

In the New Testament, the so called, 1st Epistle of St. Paul to the Corinthians, he says, "I wrote to you in an epistle not to keep company with fornicators." (1 Cor. v. 9.) In his Epistle to the Ephesians, he mentions his writing before to them on a mystery (iii. 3.); also his Epistle to the Colossians, written from Laodicea (Col. iv. 16). St. Luke says, "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us." St. Luke i. 1.) Where are those books and the testimony of the rest of the Twelve, whose writings we have not. An Epistle of Jude. (Jude iii). It is a pity that men who profess to be teachers should be so egregriously ignorant of the scriptures which we have. Here are sixteen books mentioned, some of which contain doctrines, prophecies, and visions of the greatest importance to the human family, written by prophets, seers, and revelators, under the immediate inspiration of the Almighty, and yet we have them not. Where are they, Mr. Cater? Yet this gentleman calls us impostors because we do not stick to the Bible.

He again quotes the sayings of John in the Revelations, "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book." From this, then, he infers that we are to have no more revelation; but why does he come to this conclusion? St. John does not say that God will not reveal himself any more; he says if any *man* shall add to, or take from the words of the prophecy of *this book*, to him shall be added those plagues, &c. Now there is a very material difference between a man's adding, and God's adding. I should say that any man would be cursed for adding to any of the words of God. What is this book? "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things that must shortly come to pass, and he sent and signified it by his angel, unto his servant John." (Rev. i. 1.) It is, then, the Revelation of Jesus Christ, and not of man. It is concerning things which should *shortly come to pass*, many of which things could not *come to pass* without more reve-

lation, and this book is particularly alluded to. Well, but as this book is at the end of the Bible, and this passage at the end of the book, may it not be applied in that way, and signify that we are to have no more revelation? No! none but the ignorant could suppose so. That book was not compiled with the others till hundreds of years after, and how could it refer to those of which it had not yet become a part? And if God had spoken, or shewn visions, to any of the rest of his servants, it would have been just as much the word of the Lord, as that of St. John's, and writing it would not have made it false; and St. John would have been in just as much danger of adding to their words, as they would in adding to his, according to Mr. Cater's theory; but if both were the word of the Lord, they ought both to be believed, received, and practised.

Again, St. John speaks of prophets himself, who shall prophesy three years and a half, if they do it will be the word of God, and as true as St. John's Revelation, and if they do not St. John's statement is not true.

Again, Moses says, (Deut. iv. 2.) "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." And yet we have all the prophets' and apostles' writings since then. Are we to reject all the prophecies because Moses said, "ye shall not add unto the word which I command you?" According to Mr. Cater's theory, St. John himself would come under a curse; but permit me to explain a little for him. Moses says, (Deut. xii. 32.) "*What thing soever* I command you to observe, to do it; *thou* shalt not *add* thereunto nor *diminish* from it." It is very evident, then, that God did not say, that He never would speak; but that man was not to add unto His word. Another thing is also evident, that it is folly for men who are so little acquainted with the word of God, to find fault with things of which they manifest such ignorance.

Mr. Cater has found another difficulty, which is, that in one place an angel is said to have ordained Joseph Smith, and in another that Peter, James, and John, came to him. Now Joseph had several visits and ministrations. But the difficulty with Mr. Cater seems to be, that Peter, James, or John, could not be angels. I must instruct him, however, a little, on this point also. There was a certain individual spoken of in the Bible, called Moses, he was a servant of God, a Prophet; there was also another called Elijah; they died, or were translated. When Jesus was upon the earth, he went on to a mountain with Peter, James, and John, there appeared two glorious personages, angels; Peter was enraptured, and said, "Let us make here three tabernacles; one for thee, one for Moses, and one for Elias." For who? For Moses and Elias. Here then were Moses and Elias, who had both lived on the earth, came to minister to Jesus, Peter, James, and John. Mr. Cater, I suppose, would think they had done wrong, but nevertheless they came.

Again, when St. John was on the Isle of Patmos, a glorious personage, an angel, revealed to him many great and glorious things. St. John was about to fall down and worship him; but the angel said, "See thou do it not; for I am of thy fellow-servants the prophets, and of those that keep the testimony of Jesus, and the word of God: worship God." Who was it that came? One of St. John's fellow-servants, a prophet, a man that had endured affliction, sorrow, and tribulation in his day; perhaps stoned or sawn asunder for his testimony; but now he had gained the conquest, obtained the prize, basked in the beams of eternal intelligence, and came to minister unto, and comfort, St. John in his lonely situation. We are next told very seriously that Joseph Smith stole his wife!! This, certainly, is an awful crime!! Mrs. Smith was about twenty years of age when she was married. In America, ladies are of age at eighteen. I wonder if the lady had any hand in the theft. If this is stealing, I stole my wife! We have following this a number of ridiculous false statements, or rather *stories*, which, when he attempts to bring forth proof, I shall answer; until then I consider them beneath my notice. I have not come here to answer nor to reply to stories. Somebody has heard another say, that they were informed that a gentleman, whom their neighbour knew, was acquainted with a lady who had a cousin, who heard it reported that there were a number of stories about the plates, Book of Mormon, &c. And I am expected to answer to this nonsense! Gentlemen, it is too ridiculous; and upon the whole I would remark, that the gentlemen are now, or ought to be, examining the character of Joseph Smith. When they take up the sub-

ject of the Book of Mormon, I am prepared to go into that subject with them, but I wish not to confound the two together. He asks me if I believe that people will be damned if they do not believe Joseph Smith's words. If I did not believe that Joseph Smith was a true prophet, I should not have been here. If he was a true prophet, and spake the word of the Lord, that is just as binding on the human family as any other word spoken by any other prophet. The scriptures tell us that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." As my time, however, is nearly closed, I would just remark, that it is strange that so ignorant a man as Mr. Cater represents Joseph Smith to be, should be enabled by sheer cunning to get up a book that Mr. Cater cannot gainsay, nor prove anything unscriptural in, nor all the divines of this age, although many have tried. It is also strange that he should invent a delusion that should introduce the *fulness* of the gospel as it existed in former days, when all the theologians of this age, with all their literary attainments, cannot produce a correct system. I am at the defiance of these gentlemen, or the world, to prove from the scriptures an incorrect doctrine in it; yet it was this so-called ignorant man who revealed it. Why do these gentlemen not try it? Mr. Smith is called a wicked man. Can an impure fountain send forth pure streams? or a bad tree bring forth good fruit? Gentlemen, I again say that Joseph Smith was a virtuous, high-minded, honourable man, a gentleman and a christian; but he introduced principles which strike at the root of the corrupt systems of men. This necessarily comes in contact with their prepossessions, prejudices, and interests; and as they cannot overturn his principles, they attack his character; and that is one reason why we have so many books written against his character, without touching his principles, and also why we meet with so much opposition. But truth, eternal truth, is invulnerable: it cannot be destroyed, but like the throne of Jehovah it will outride all the storms of men, and live for ever.

The Rev. *Mr. Groves*, in dismissing the meeting, took that occasion to say, that it was not his intention, either then or at any other time, to offer an opinion as to the failure or success of either of the opposing parties. He had been on the whole pleased with the tone and temper of the discussion, although necessarily in a debate involving the personal character of an individual, language somewhat personal was liable to be used. For private reasons he could not consent to dismiss the meeting with prayer, but he might, as a minister known amongst them, earnestly desire each individual to pray sincerely that it might please the Almighty God to bless whatever might have been said calculated for improvement, and to discharge from their minds whatever might have been erroneous or unchristian.

SECOND NIGHT'S DISCUSSION.

Mr. Cleeve resumed the discussion on the same subject as that of the previous night. Mr. Taylor had denied the testimony of the Rev. Henry Caswell. He (Mr. Cleeve) never expected him to have admitted it; but the meeting would judge of the weight to be attached to the testimony of Mr. Caswell, though denied by persons who were interested in advancing the system of Mormonism; for would the members of any fraternity, having interested purposes to answer, not testify in favour of their leader? Would not the Cato Street Conspirators all have maintained the high character and pure motives of Thistlewood? Suppose a system of religion were promulgated in England, claiming the attention which Mormonism demands itself, and suppose he (Mr. Cleeve) had joined it, would he go to America to preach it without proofs of any kind, and only assisted by the testimony of two or three of his confederates? The fact was, that Mr. Taylor had entirely failed in what he was bound to do, viz., to clear the character of Joseph Smith; for if Smith's revelation was untrue, he was one of the most infamous impostors of whom history has made any mention. Had Smith the testimony of prophecy, and the testimony of miracles? Are the Mormonites the only true church, and is there anything more than the Bible necessary for the guidance of Christians?

Elder Taylor.—Ladies, gentlemen, and friends, it is with pleasure that I arise to answer for myself and my friends, to the charges which these gentlemen, in the

absence of any thing better, see proper still to urge. I would beg leave to remark, however, that there is a very material difference between asking and answering questions. If I had my books here I would give these gentlemen as much documentary evidence as they wish, and prove more about their respectable authors than they would be pleased to hear. As it is, I have testimony that would be received before any court in Europe, and, surely, Christian ministers ought to acknowledge such. But, before I proceed, I wish to answer one or two of Mr. Cater's questions which I was prevented doing last night for want of time. Mr. Cater made himself very merry last night, at the idea of the "Urim and Thummim," which he called, "peeping through two pieces of stone in a hat." I will quote from a letter from Parley P. Pratt: "with the records was found a curious instrument, called by the ancients the Urim and Thummim, which consisted of two transparent stones, clear as crystal, set in the two rims of a bow; this was in use in ancient times by persons called seers. It was an instrument, by the use which they received revelations of things distant, of things past, or future."* We will now see what the scriptures say about it—"And thou shall put in the breastplate of judgment, the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the Lord." Exodus, xxviii. 30. "Also he put in the breastplate the Urim and the Thummim." Lev. viii. 8. "And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." 1 Sam. xxviii. 6. The Urim and Thummim were afterwards lost, and it would seem from the situation of the children of Israel, on their return from the Babylonish captivity, in numbering the priests, that some of them had lost the records of their genealogy, therefore were they as polluted, and put from the priesthood, and the Tirshatha said unto them that they should not eat of the most holy things till there stood up a priest having the Urim and Thummim." Ezra, ii. 62, 63. Here, then, was a thing of great importance, one of the most sacred things amongst ancient Israel, a thing that was lost, but which again was to be found; an instrument through which God's ancient seers revealed his will. Yet this most sacred thing is made a mock of by a professed minister.

Chairman.—Mr. Cater did not make a mock of the Urim and Thummim.

Mr. Cater.—I did not.

Elder Taylor.—I could not understand it in any other light.

Chairman.—It was the stones that Joseph Smith looked through, and not the Urim and the Thummim.

Elder Taylor.—If he had quoted fairly as an honest man, the above would have been the statement. If not, then, I say, he is misquoting, and stating falsehoods. If the book he quotes from be false, he is the advocate of liars and the mimic of buffoons, If I was to misquote the passages of scripture concerning the Urim and Thummim, and say that Saul or David peeped through two pieces of stone, and then make a laughing stock of it, I should say that I was making merry with sacred things, and consider myself a buffoon. Mr. Cater informs us that the Book of Mormon tells us about the "mariner's compass," and then goes on to state, that the mariner's compass was not known for hundreds of years afterwards. I wish he had given us the quotation. I will quote from the Book of Mormon.—"And it came to pass that as my father arose in the morning, and went forth to the tent door, to his great astonishment he beheld, upon the ground, a round ball, of curious workmanship, and it was of fine brass. And within the ball were two spindles, and the one pointed the way whither we should go into the wilderness."† Was this a "mariner's compass?" Is a mariner's compass a "round ball?" Again, this ball "pointed the way they should go." Does a mariner's compass point so, Mr. Cater? or to the north? Here we have another of Mr. Cater's perversions. Again, a mariner's compass was invented by man, this by the Lord. I wonder if the Lord is not as able to do this as he is to write with his fingers on stone, divide the waters of the sea, or guide a people by a pillar of cloud, and of fire. Mr. Cater, however, does not seem to understand all about the mariner's compass; he tells us that it was invented in the four-

* See "Remarkable Visions," by Orson Pratt.

† See "Book of Mormon," p. xxxiii., Second European Edition.

teenth century. Gilbert, in *Libro de Magnete*, affirms that Paulus Venetus brought it first into Italy in the year 1268, having learned it from the Chinese; and Ludi Vertomanus affirms, that when he was in the East Indies, about the year 1500, he saw a pilot of a ship direct his course by a compass, fastened and formed similar to those now used. And Mr. Barlow says,* that "in a personal conference with two East Indians, they affirmed, that instead of our compass they used a magnetic needle of six inches, and longer, upon a pin, in a dish of white China earth filled with water, in the bottom whereof they had two cross lines for the principal winds; the rest of the divisions being left to the skill of their pilots." But independent of any of these things, the God of Israel is as able to reveal any thing to the people on the continent of America, as he is to those on the continent of Asia. So much, then, for Mr. Cater and his remarks. I now turn to Mr. Cleeve. In attempting to reply to this gentleman I find myself labouring under considerable difficulty, for I have nothing to reply to. I have heard nothing but a repetition of the same trash that he advanced before. He has brought no authenticated testimony against Joseph Smith, we have a few newspaper stories, and unauthenticated documents, and the gentleman thinks they are arguments and testimony, and says I have not answered them. The congregation, I suppose, will be judge of this. I never expected that these gentlemen would give up their filthy authors, they are all they have to cling to. I will, however, touch briefly on the gentleman's remarks. Mr. Cleeve says, that I stated, that "because Joseph Smith was persecuted he must therefore be a good man." I never made such a declaration. I stated that the Apostles were good men, and yet were persecuted, that the Prophets were considered deceivers, and put to death as such. That Jesus was called a deceiver, a devil, a blasphemer, and a corrupt man, although he was the Son of God; and the false statements of my opponents did not prove Joseph Smith to be a bad man, any more than the statements of the Jews proved Jesus to be wicked. Why are my words misrepresented? Mr. Cleeve tells us that Jesus was well spoken of by his enemies. I wish he had shewn us where; for I must confess myself ignorant in this particular. Who is it that gives us his history? His Apostles. Were they his enemies? He refers us to Pilate. Was Pilate his enemy? This is the first time that I have heard him called so. Pilate was a Roman judge. He had to judge according to testimony. The Jews had sworn falsely against Jesus, and told Pilate, when he would have let him go, that if he did he was not Cæsar's friend. He then washed his hands, and said, that he was clear from the blood of this just man. Is this the conduct of an enemy? Jesus's enemies testified the same about him that Joseph Smith's have about him. Now, who was it that testified evil about Jesus? I think the persons were quite as respectable as Caswell, or John C. Bennett. They were people that made long prayers, that fasted, and were very devout; paid tithes of all they possessed; teachers of the law; chief priests; scribes and pharisees—the respectable, the learned, the devout, the pious, the priests, and the people. And will Mr. Cleeve account Jesus as an impostor, because of this respectable array of testimony? St. Paul was not only tried, but condemned to be whipped several times. Does Mr. Cleeve believe St. Paul to be a wicked man? Joseph Smith never was condemned by any court, although he was tried thirty-nine times by his enemies. Mr. Cleeve makes some remarks about testimony. He speaks of a kind that he thinks I ought to bring documents to be accredited, as if it were necessary for us to bring replies to all the trash ever published against us. Now what testimony had St. Paul when he preached at Athens, at Rome, or at Antioch? He said that he had seen a vision, the people, of course, could believe him or not, as they thought proper. The wicked Jews were sent after him and his colleagues to testify evil. How could he rebut it? Where were his documents? The Jews could state that he had been found guilty in several places, and whipped and imprisoned. Could he deny it? Assuredly not. They could testify that Jesus, whom he preached, was crucified, as a blasphemer and an mpostor, by the Jews, his own people. Could he say that this was not a legal decision? It seems to me that these gentlemen have never studied their Bibles, or they would have known more about such things; they

* "Navigator's Supply." Anno 1597.

must see that they are taking the same stand that the pharisees and chief priests did formerly. What did St. Paul, and the other apostles, say? "We are his witnesses, and so also is the Holy Ghost." So say we. St. Paul said, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." So say we. I have been imprisoned with my brethren, and shot in prison; but I am at the defiance of the world to prove any thing against my character, or that there was ever any immorality proven against me, or that I was ever found guilty or condemned. And I bear witness that Joseph Smith was a good man, and that these statements brought by my opponents against him are false; and I bear witness that the power of God attends the ministration of this gospel. This is my testimony concerning Joseph Smith, my brethren will bear witness to the same thing. If my word be doubted, bring a magistrate here, and I will make an affidavit to it, and so will my brethren; here, then, is living testimony. We have heard from our opponents about testimony that would be received in a court. The testimony of three living witnesses against a criminal, if his crime was murder, would hang him.

Chairman.—Oh, no! oh, no!

A Gentleman, (a barrister.)—It would.

Elder Taylor.—I say, Mr. Chairman, that it would. Let three respectable men make affidavit before a court, that they had seen one man murder another, and if their testimony was unimpeached, the man would be hung—their testimony would be conclusive. Impeach us if you can. Now, I will speak a little about the position of my opponents. I suppose they are considered gentlemen here; their doctrines are believed, at least, by their several flocks, if they have any. The Bible is believed by all. Suppose we transplant them to Hindostan or China. What evidence would they have to present before the people? They present the scriptures, and tell the people that they are true. But, how are we to know it, say the people. We tell you so. That is all very well; but we want some proof. Well, say you, they speak of Jesus coming to atone for the sins of the world. Yes; but the Jews tell us he was an impostor and a wicked man. But we believe him to be a good man, and the Son of God. Did you ever see him? No. Did you ever see anybody that had seen him? No. How do you know anything about him then? We believe him to be good. Who wrote this book? His Apostles. Oh, *his particular friends!* Yes. Did you ever see them? No. Did you ever see anybody that had? No. Well, we do not put much confidence in your remarks; but we will read your book. Having read it, they say, oh, I perceive that certain signs are to follow them that believe—the sick are to be healed, devils cast out, they are to speak in other tongues, have the gift of prophecy, &c. Do these signs follow you? Oh, no! But you say you are believers, and your Bible says these signs shall follow them that believe. Oh, they are done away and not necessary. But one of your Apostles says, "follow after charity and desire spiritual gifts." But they are not needed. Strange! Your Apostle, St. Paul, says, "the eye cannot say to the ear, I have no need of thee, nor the head to the foot, I have no need of thee." But shall we not receive these gifts if we believe in Jesus, repent, and are baptized? No. Oh, you have a friend here, I see, who is also a Christian minister. Do you believe in the same book, sir? Yes. Do you believe in the same doctrine? No! But do you get yours from the same book? Yes! And does it teach you differently? We believe differently. But you have, we perceive, another friend here; is he also a minister? Yes. Which of your doctrines does he believe? Neither. Do you all believe the Bible? Yes. Do you believe it to be true or false? True. Does a true book teach three different ways? Those are our opinions. Oh, I thought you had come to teach truth; if opinions are all, we have plenty of them already, and can dispense with your services. Your Bible says, that the Gospel was to be preached to all the world, and these signs would follow the belief, and obedience to it. Do you live in the world? Yes! Then it must apply to you. I can have no confidence, gentlemen, in men who present me with a book, and call it the word of God, and then deny that word. I am afraid, sirs, your systems are systems of priestcraft. But the disciples formerly said, we are his witnesses, and also the Holy Ghost bears witness of him. They preached by the power of the Spirit, baptized for the remission of sins, and laid on hands for the

gift of the Holy Ghost; and then followed the signs; and the people had evidence among themselves. This, sirs, is the Gospel that we preach; and the same power attends it; it is going from nation to nation, from kingdom to kingdom; the power of God accompanies its administration; and it will continue to spread in spite of the puny efforts of man to retard its progress, until the honest in heart among all nations will rejoice in the fulness of the blessings of the gospel of peace.

Mr. Robertson had been anxious to get something to answer, but he really and seriously could find nothing worthy of a reply. It was clear from the words of the challenge, that he and his friends could not prove a negative; but these men who had come all the way from the Great Salt Lake, in the far west of America, ought to prove their prophet spoke the truth, and that he had seen angels as he declared he had. He (Mr. Robertson) demanded of Mr. Taylor to declare distinctly what it was that satisfied him of the truth of the Book of Mormon. Did he ever see any miracles performed by Joseph Smith? and if so, what was the nature of the miracles he saw? Did Joseph Smith cast down his rod and make it a serpent? Did he do anything like the miracles of the loaves and fishes? Did Mr. Taylor ever see the plates that Joseph dug up by the angel's directions? and where were the plates now? He (Mr. Robertson) believed the conduct of the Missourians against the Mormonites to be infamous; but had not the conduct of the Mormonites, especially of the "Destroying Angels" or "Danites," much to do with it? Why did Sidney Rigdon and Joseph Smith differ? Was it not about Sidney Rigdon's daughter? Did not Joseph Smith prophesy that Zion was in Missouri, and that Zion must be re-conquered? Why were the Mormonites driven from Nauvoo?

Elder Taylor.—I again arise with pleasure, but I am somewhat surprised to hear the remarks made by Mr. Robertson. He states that he cannot prove a negative, and that he is not bound to prove that Joseph Smith was a bad man. I understand that he challenged me—that in that challenge he represents Joseph as a daring impostor. I know nothing of Mr. Smith but what is good; he ought to prove his assertions, or not make them. I am not the challenger; I am on the defence. Am I to be brought here to answer charges, and then become my own accuser? Let them bring forth evidence and I am prepared to rebut it. He asks me if I will tell him what convinced me, and upon what evidence I believed the Gospel. This I will do with pleasure. I was living in the city of Toronto, Upper Canada; I was associated with a number of gentlemen in searching the scriptures. Many of us were connected with the Methodist Society; we did not believe their doctrines because they did not accord with scripture. Nevertheless we did not interfere with them; we considered them as near correct as others; we rejected every man's word or writing, and took the Word of God alone; we had continued diligently at this for two years; we made it a rule to receive no doctrine until we could bring no scripture testimony against it. The gentlemen with whom I associated were, many of them, learned and intelligent. We gathered from the scriptures many important truths; we believed in the gathering of Israel, and in the restoration of the ten tribes; we believed that Jesus would come to reign personally on the earth; we gathered from the scriptures that just judgment would overtake the churches of the world, because of their iniquity. We believed that the Gospel which was preached by the apostles was true, and that any departure from that was a departure from the order of God, and that churches having thus departed were consequently corrupt and fallen. We believed that there ought to be apostles, prophets, evangelists, pastors, and teachers as in former days, and that the gifts of healing and the power of God ought to be associated with the church. We, of course, believed that where these things did not exist there could not be a true church; but we believed that we had no authority ourselves to teach these principles; we were praying men, and asked our Heavenly Father to shew us the truth, and we fasted and prayed, that if God had a true church on the earth he would send us a messenger. About this time Parley P. Pratt called on me with a letter of introduction from a merchant of my acquaintance. I had peculiar feelings on seeing him. I had heard a great many stories of a similar kind to those that you have heard, and I must say that I thought my friend had imposed upon me a little in sending a man of this persuasion to me. I, however, received him courteously as I was bound to do. I told him, however, plainly my feelings, and that in our researches I wanted no fables; I wished him to confine

himself to the scriptures. We talked for three hours or upwards, and he bound me as close to the scriptures as I desired, proving everything he said therefrom. I afterwards wrote down eight sermons that he preached, in order that I might compare them with the word of God. I found nothing contrary. I then examined the Book of Mormon, and the prophecies concerning that; that was also correct. I then read the book of "Doctrine and Covenants;" found nothing unscriptural there. He called upon us to repent and be baptized for the remission of sins, and we should receive the Holy Ghost. But what is that? we inquired; the same, he answered, as it was in the Apostles' days, or nothing. A number of others and myself were baptized, and we realized those blessings according to his word; the gifts and power of God were in the church, the gift of tongues and prophesy; the sick were healed, and we rejoiced in the blessings and gifts of the Holy Ghost.

Mr. Robertson.—What made you believe in the Book of Mormon?

Elder Taylor.—First, its agreement with the scripture; secondly, the testimony in the scripture concerning it; and thirdly, the testimony of other witnesses which I will read. Mr. Taylor then read the testimony of three witnesses.—"Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shewn unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvellous in our eyes; nevertheless the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honour be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen."

"Oliver Cowdery,
"David Whitmer,
"Martin Harris." *

Mr. Taylor also read the testimony of eight witnesses.—"Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that Joseph Smith, jun., the translator of this work, has shewn unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shewn unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world to witness unto the world that which we have seen; and we lie not, God bearing witness of it."

"Christian Whitmer,
"Jacob Whitmer,
"Peter Whitmer, Jun.
"John Whitmer,
"Hiram Page,
"Joseph Smith, Sen.
"Hyrum Smith,
"Samuel H. Smith." †

I would here remark, that I am prepared to prove on a suitable occasion that the scriptures speak as plainly of the Book of Mormon, and the things associated with the

* See Book of Mormon. † Ibid.

coming forth of this work, as they do about the first coming of the Messiah, or any other subject.

Mr. Robertson.—Did you see miracles before you were baptized?

Elder Taylor.—I did not then, any more than I do now, consider that truth depended upon miracles; but that "these signs should follow them that believe." I do not believe that the truth of a prophet's testimony depends upon miracles. Jesus says, there never was a greater prophet than John, yet John did no miracle; nevertheless the people were bound to believe him. What miracles did Isaiah, Jeremiah, Hosea, Habakkuk or Ezekiel do? Yet they were prophets, and the people were bound to listen to their words, or be condemned for rejecting them. But I do believe, connected with the Gospel, that these signs shall follow the belief of and obedience to it, and that if they do not, it is not the Gospel that is preached, but the systems of men.

Mr. Robertson then put the following questions to Mr. Taylor:—

Mr. Robertson.—Do you know that Joseph Smith was a true prophet?

Elder Taylor.—Yes.

Mr. Robertson.—How do you know it?

Elder Taylor.—By revelation: the Lord revealed it to me; and I also know by the fulfilment of his words.

Mr. Robertson.—Will you tell us your vision or revelation?

Elder Taylor.—No! sir.

Mr. Robertson.—Have you seen miracles?

Elder Taylor.—Yes, scores of them!

Mr. Robertson.—Have you any testimony of such things?

Elder Taylor.—Yes, thousands of testimonies. I would here remark, that I do not consider miracles a test of truth, but as being associated with the gospel. But Mr. Bolton will read an instance from the *Millennial Star*.

"Bristol, Nov. 25, 1849.

"Dear President Pratt.—As you were so kind as to publish the letter I sent, dated July 9, 1849, containing an account of the miraculous power of God, displayed in the healing of Elizabeth Ann Bounsell, which made quite a stir amongst the pious christians in our city, I now venture to write to you again, and say that the above circumstance caused many to call at the house to see if it were true; and upon seeing, many rejoiced. Others mocked, saying, "she would have got well if the elders had not laid their hands upon her." Amongst the latter was one *would-be* great man, by the name of Charles Smith, (who has written a flimsy tract against the Latter-day Saints) who said it was not enough to satisfy him. So the mother took another of her daughters, and put her upon his knee, and said, 'sir, is that child blind?' And after he had examined her eyes, he said, 'she is.' 'Well,' said the mother, '*she was born blind*, and she is now four years old; and I am going to take her to the elders of the church, for them to anoint her eyes with oil, and lay hands upon her; and you can call again when you have time, and see her with her eyes opened; for I know the Lord will heal her, and she will see.' 'Well,' said he, 'if she does ever see, it will be a great proof.' Accordingly the mother brought the child to the elders, and Elder J. Hackwell anointed her eyes, and laid hands upon her only once; and the Lord heard his prayer, so that the child can now see with both of her eyes, as well as any other person. For which we all feel thankful to our Heavenly Father; and are willing to bear testimony of it to all the world.

"Yours, in the Kingdom of God,
"George Halliday."

"P.S.—We, the father and mother of the child, do here sign our names to the above, as being true.

"William Bounsell,
"Elizabeth Bounsell."

Mr. Taylor.—Here is the address of the parents of the child; any one who is dissatisfied can write to them and obtain the information. Mr. Taylor then continued:—When I commenced searching after truth I did not pursue the same course that you have done—seek to impugn the motives and destroy the characters of individuals. I did not believe that truth was to be obtained by opposing it. I examined the doc-

trines and compared them with the Word of God. I knew that none of the sects had the truth as contained in the Bible, and I did not believe that a false prophet could bring it. I did not believe "that an impure fountain could send forth pure streams." I had examined all these principles before, and the test which is given in the scriptures. Isaiah tells us, if false prophets or wizards come, to take another course with them than these gentlemen have taken. "To the law and to the testimony, if they speak not according to that, it is because there is no light in them." If these men have the truth, it is certainly very easy to detect error by the comparison. A man acquainted with coins, can easily detect a counterfeit; it is not necessary for him to find out the character of the man who made it; he compares the coin with the original, and if necessary analyzes it; the base metal is easily detected. I can very soon detect any false system by comparing it with the scriptures, but these gentlemen having so bungling a counterfeit themselves, of course, are not proper to judge, and do not understand the true test; they are afraid of the scriptures, because they destroy their own systems. We have had the testimony of men, who are ministers, full of calumny, vituperation and abuse. I will call upon Mr. Bolton to read the testimony of a gentlemen, a traveller, the captain of a company, on his way to the gold mines, published in the *New York Tribune*, and afterwards copied into the *New York Herald* and from that to the *Liverpool Mercury*. His statement (although not immediately associated with Joseph Smith's character, is associated with the Church that he raised up,) shews that we are not such desperadoes, so corrupt nor depraved as these Reverend gentlemen try to make appear.—Mr. Bolton here read the following extract:—

"THE MORMON VALLEY NEAR THE GREAT SALT LAKE.

"(*From the New York Tribune, Oct. 9, 1849.*)

"From the overland emigrants to California we have later news, which is however much of the same purport as that before received. A great deal of sickness is reported among them; and for five hundred miles, as we are told, the road over which they pass is strewed with the bodies of dead beasts of burden. Our last letters are dated from the Great Salt Lake, where the Mormons are established. One of the correspondents of *The Tribune* gives a minute and curious account of this singular sect, and the results of their industry in their new home. We give it a place here, confident that our European readers will find it interesting. Our correspondent writes under date of July 8:—'The company of gold-diggers, which I have the honour to command, arrived here on the third instant, and judge our feelings when, after some one thousand two hundred miles of travel, through an uncultivated desert, and the last hundred miles of the distance among lofty mountains and narrow and difficult ravines, we found ourselves, suddenly and almost unexpectedly, in a comparative paradise. We descended the last mountain by a passage excessively steep and abrupt, and continued our gradual descent through a narrow *kanyon* for about five or six miles, when suddenly emerging from the pass, an extensive and cultivated valley opened before us, at the same instant we caught a glimpse of the distant bosom of the Great Salt Lake, which lay expanded before us to the westward, at the distance of some twenty miles. Descending the table-land, which borders the valley, extensive herds of cattle, horses, and sheep, were grazing in every direction, reminding us of that home and civilization, from which we had so widely departed—for as yet the fields and houses were in the distance. Passing over some miles of pasture-land, we at length found ourselves in a broad and fenced street, extending westward in a straight line for several miles. Houses of wood, and sun-dried bricks, were thickly clustered in the vale before us, some thousands in number, and occupying a spot about as large as the city of New York. They were mostly small, one story high, and perhaps not more than one occupying an acre of land. The whole space for miles, excepting the streets and houses, was in a high state of cultivation. Fields of yellow wheat stood waiting for the harvest, and Indian corn, potatoes, oats, flax, and all kinds of garden vegetables, were growing in profusion, and seemed in the same state of forwardness as in the same latitude in the States. At first sight of all these signs of cultivation in the wilderness, we were transported with wonder and pleasure. Some wept, some gave three cheers, some laughed, and some ran and fairly danced for joy, while all felt inexpressibly happy to find themselves once more amid scenes which mark the progress of advancing civilization. We passed

on amid scenes like these, expecting every moment to come to some commercial centre, some business point in this great metropolis of the mountains, but we were disappointed. No hotel, sign-post, cake and beer-shop, barber's pole, market-house, grocery, provision, dry good, or hardware store distinguished one part of the town from another; not even a bakery or mechanic's sign was any where discernible. Here, then, was something new; an entire people reduced to a level, and all living by their labour; all cultivating the earth, or following some branch of physical industry. At first I thought it was an experiment, an order of things established purposely to carry out the principles of Socialism, or Mormonism. In short, it is very much like Owenism personified. However, on inquiry, I found that a combination of seemingly unavoidable circumstances, had produced this singular state of affairs. There were no hotels, because there had been no travel; no barber's shop, because every one chose to shave himself, and no one had time to shave his neighbour; no stores, because they had no goods to sell, nor time to traffic; no centre of business, because all were too busy to make a centre. There was an abundance of mechanic's shops, of dressmakers, milliners, tailors, &c.; but they needed no sign, nor had they time to paint or erect one, for they were crowded with business. Beside their several trades, all must cultivate the land or die, for the country was new, and no cultivation but their own within a thousand miles. Every one had his lot and built upon it, every one cultivated it, and perhaps a small farm in the distance. And the strangest of all was, that this great city, extending over several square miles, had been erected, and every house and fence made, within nine or ten months of the time of our arrival; while at the same time, good bridges were erected over the principal streams, and the country settlements extended nearly a hundred miles up and down the valley. This territory, state, or, as some term it, 'Mormon Empire,' may justly be considered as one of the greatest prodigies of the age; and, in comparison with its age, the most gigantic of all republics in existence, being only its second year since the first seed of cultivation was planted, or the first civilized habitation commenced. If these people were such thieves and robbers, as their enemies represented them in the States, I must think they have greatly reformed in point of industry since coming to the mountains. I this day attended worship with them in the open air. Some thousands of well-dressed, intelligent-looking people assembled; some on foot, some in carriages, and some on horseback. Many were neatly, and even fashionably clad. The beauty and neatness of the ladies reminded me of some of our best congregations in New York. They had a choir of both sexes, who performed extremely well, accompanied by a band, who played well on almost every instrument of modern invention. Peals of the most sweet, sacred, and solemn music filled the air; after which, a solemn prayer was offered by the Rev. Mr. Grant (a Latter-day Saint), of Philadelphia. Then followed various business advertisements read by the clerk. Among these I remember a call of the 17th ward, by its presiding bishop, to some business meeting; a call for a meeting of the 32nd Quorum of Seventy, and a meeting of the officers of the second cohort of the military legion, &c. &c. After this, came a lengthy discourse from Mr. Brigham Young, president of the society, partaking somewhat of politics, much of religion and philosophy, and a little on the subject of gold, showing the wealth, strength, and glory of England, growing out of her coal mines, iron, and industry; and the weakness, corruption, and degradation of Spanish America, Spain, &c., growing out of her gold, silver, &c., and her idle habits. Every one seemed interested and pleased with his remarks, and all appeared to be contented to stay at home and pursue a persevering industry, although mountains of gold were near them. The able speaker painted in lively colours the ruin which would be brought upon the United States by gold, and boldly predicted that they would be overthrown because they had killed the prophets, stoned and rejected those who were sent to call them to repentance, and finally plundered and driven the church of the Saints from their midst, and burned and desolated their city and temple. He said, God had a reckoning with that people, and gold would be the instrument of their overthrow. The constitution and laws were good, in fact the best in the world, but the administrators were corrupt, and the laws and constitution were not carried out, therefore they must fall. He further observed, that the people here would petition to be organized into a territory under that same government, notwithstanding its abuses, and that, if granted, they would stand by the constitution and laws of the United

States, while at the same time he denounced their corruption and abuses. But, said the speaker, we ask no odds of them, whether they grant our petition or not! We never will ask any odds of a nation who has driven us from our homes. If they grant us our rights, well; if not, well; they can do no more than they have done. They and ourselves, and all men, are in the hands of the Great God, who will govern all things for good, and all will be right, and work together for good to them that serve God. Such, in part, was the discourse that we listened to in the strongholds of the mountains. *The Mormons are not dead nor is their spirit broken.* And if I mistake not, there is a noble, daring, stern, democratic spirit swelling in their bosoms, which will people these mountains with a race of independent men, and influence the destiny of our country and the world for a hundred generations. In their religion they seem charitable, devoted, and sincere; in their politics—bold, daring, and determined; in their domestic circle—quiet, affectionate, and happy; while in industry, skill, and intelligence, they have few equals, and no superiors on the earth. I had many strange feelings while contemplating this new civilization, growing up so suddenly in the wilderness. I almost wished I could awake from my golden dream and find it but a dream; while I pursued my domestic duties as quiet, as happy and as contented as this strange people."—*Liverpool Mercury.*

Mr. Cater was determined to keep his opponents to the subject. Joseph Smith saw no angel. It was no answer to Professor Caswell's exposure, to say good men were often slandered. If he (Mr. Cater) were brought before a magistrate, what sort of answer to the charge would it be to say, that the best of men had been calumniated. In his opinion it would be preferable to reply to the particular allegation, and if he did not he was in a fair way to go to gaol. It was too late to attack General Bennett's motives for joining the Mormonites, as it unfortunately happened that Joe Smith declared that he had a special revelation touching Bennett, and that Bennett was a person worthy of very great trust, and much honoured by the Almighty. If Bennett was a bad man, as Mr. Taylor described him, then Joe Smith's revelation was mistaken. But we had not had all Joe Smith's revelation, for Orson Pratt declared that Joe had a revelation, that all persons, who, from 1832, refused to believe in his mission, would be damned for ever and ever. Why did not Mr. Taylor put this in his manifesto in the *Boulogne Interpreter*. He (Mr. Cater) had asked this before, but could get no answer. Another revelation told Joe to charge a dollar-and-a-half for the Book of Mormon, and again to charge a dollar for it. But the most unfortunate of all revelations was that about the plates. These plates were a mill-stone round the neck of that system, and the humbug about them must be its destruction. Joe, it seemed, had been acquitted, but many rogues and many thieves were often acquitted. He (Mr. Cater) denied utterly that he had ever said that we had in our Bible all that God chose to reveal of his word; we had all the information necessary for salvation, and had the lost books been thus necessary, we should have had them. He did, he confessed, not entertain much respect for the two pieces of glass which Joe Smith had in the crown of his hat, and by which he made a pretence of divination. One fallacy ran through this entire fabric of Mormonism. These people seemed to think that there ought to be a perpetual repetition, and mimickry of early christian events and ceremonies. They seemed to fancy that there was a perpetual necessity for repeating early events and rites; but, who dared to say that it was necessary to repeat the law, the crucifixion, and the gift of the Holy Ghost. Nor had the signs been always given, for Philetus was left by Paul at Miletum sick, though by the system of the Mormonites he ought instantly to have been cured.* Dare these men attempt to show miracles? One of them, indeed, had told him (Mr. Cater) that he had a little servant girl who spoke Hebrew to a Jew through the gift of tongues, but unfortunately the Jew said there were two kinds of Hebrew, only one of which he understood, and the child spoke the kind he did not understand. (Loud laughter.) There was a great deal of cunning in this Mormonism, and a great deal of ambition, the raising of a new society and community at the Great Salt Lake, in America; for the last thing required of the converts would be to go there.

Elder Taylor.—I was in hopes these gentlemen would have brought forth some-

* The Reporters have erred here; Mr. Cater used no such argument.

thing tangible; but we have nothing but a few of the thoughts of other men and a great many statements without any kind of evidence or testimony, which I find Mr. Cater is very prolific in. He tell us, that it is now "too late to attack Gen. Bennett's motives for joining the Church? Did I ever attack Gen. Bennett's motives for joining the Church? This is one of your dreams, Mr. Cater, and resembles many more of them. I stated concerning Gen. Bennett, that at one time he was a good man; but that he fell into iniquity, and was cut off from the church for adultery, and then commenced his persecutions. If I had my books here I could have shown an affidavit made before the city council, about the time he was cut off, stating that he knew nothing evil or bad of Joseph Smith. An affidavit that I heard him make myself. Mr. Cater tells us that "Joseph Smith saw no angel." Will he inform us how he came by this intelligence? Who asked him for his testimony on this subject? I knew before I commenced that neither he nor his friends professed to believe it, but to tell us positively that he saw no angel is another thing. Did he ever see Joseph Smith? if not, Mr. Cater, did you ever have a revelation, shewing to you that Joseph Smith never had one? If you never had, what do you know about it?

Mr. Cater.—Does Orson Pratt say that all who since 1832 do not believe in Joe Smith, will be damned for ever and ever?

Elder Taylor.—Can you produce the passage?

Mr. Cater.—No! I have not got it here. Does he say so?

Elder Taylor.—Produce your testimony or quotations, and I will answer. I will not answer your *statements*. We are again told about impostors. Do impostors come with the fulness of the Gospel, Do they teach pure, good, virtuous, and holy principles? Do they teach men to repent and be baptized in the name of Jesus, and they shall receive the gift of the Holy Ghost? Do they tell them that it is productive of the same effects as it was in the days of Jesus? Does the power of God attend their ministrations? Where is it? Shew me the church having these things. You cannot find it; and yet an impostor has revealed that which all Christendom does not possess.

Mr. Cater.—Where are the plates? Have you seen them?

Elder Taylor.—No. Concerning the plates, Joseph had them in his possession for some time; he only translated part of them, the other part contained things of great moment which were to come forward at a future period for the accomplishment of the purposes of God, and were not to be translated at that time. Furthermore, Joseph Smith was persecuted and mobbed; he never could go out in safety; his house was beset by mobs and searched a number of times; and he was pursued from place to place while he had them in his possession; when he got through translating, they were delivered again to the angel.

Mr. Cater.—That's it.

Elder Taylor.—Is there any thing extraordinary in that? We read of Moses having the ark of the covenant; that there were in it two tables of stone, a pot of manna, and Aaron's rod that budded. Who could look at them? Who dared look into the ark? Nobody but the high priest could go into the Holy of Holies, and that only once a year. When the ark was on its way back from the Philistines, certain men were struck dead for attempting to look in. When David was bringing it from Kirjath Jearim, Uzzah stretched out his hand to steady it, when the oxen stumbled, and he was struck dead. Will Mr. Cater explain this to me? Why could he not steady the ark? Why could not the others look into it? Daniel had a revelation that he was commanded not to make known. "O, Daniel, shut up the words, and seal the book even to the time of the end." (Dan. xii. 4.) St. John in the revelations speaks also of a book that was sealed, and that the seals were to be opened at different times. When these gentlemen explain these things in the Bible, I will enter into a detail of those of a similar kind, connected with the Book of Mormon. Concerning Joseph Smith, as there has been a good deal said about him, I am now going to introduce testimony about his character, that no one will be able to gainsay. It is not the report of this man, that or the other, but positive living testimony; such as would be received by any court, and it is all I shall say on that subject. In the first place, I give my own, as I did before. I testify that I was acquainted with Joseph Smith for years. I have travelled with him; I have been with him in private and in

public; I have associated with him in councils of all kinds; I have listened hundreds of times to his public teaching, and his advice to his friends and associates of a more private nature. I have been at his house and seen his deportment in his family. I have seen him arraigned before the tribunals of his country, and seen him honourably acquitted, and delivered from the pernicious breath of slander, and the machinations and falsehoods of wicked and corrupt men. I was with him living, and with him when he died, when he was murdered in Carthage gaol by a ruthless mob, headed by a Methodist minister, named Williams, with their faces painted. I was there and was myself wounded: I at that time received four balls in my body. I have seen him, then, under these various circumstances, and I testify before God, angels, and men, that he was a good, honourable, virtuous man—that his doctrines were good, scriptural, and wholesome—that his precepts were such as became a man of God—that his private and public character was unimpeachable—and that he lived and died as a man of God and a gentleman. This is my testimony; if it is disputed, bring me a person authorized to receive an affidavit, and I will make one to this effect. I therefore testify of things which I know and of things which I have seen. I will now call upon Mr. Pack.

Elder Pack being called upon to bear witness said, I rise—

Mr. Robertson.—I can't allow Mr. Pack. Mr. Taylor was to conduct the discussion for them.

Chairman.—If that is the case, of course it is out of order.

Elder Pack.—You, sir, proposed when we met to arrange the discussion, that any of us should have the privilege of speaking. It was your proposition, sir, not ours.

Chairman.—That alters the case.

Mr. Robertson.—I understood that if they wished to occupy part of the night, they could have it, but not part of the same time.

Elder Taylor.—This was distinctly understood, sir, and was your own proposition; besides, I think I have a right to occupy my own time as I think proper.

Mr. Robertson.—I object to it.

Chairman.—If Mr. Robertson objects, I suppose we are to consider it irrelevant.

Elder Taylor.—If this is the case, all I have to say is, that these gentlemen have called upon me for testimony; that when I am prepared to give it they will not receive it, and that they do not want truth but contention. I submit to the people. (Cries, "Go on! go on!")

Mr. Robertson.—I shall not object if I am permitted to ask questions. Will you answer me, Mr. Pack?

Elder Pack.—I will if I agree to. Our honourable opponents have seen proper to speak evil of Joseph Smith. I was acquainted with him almost from the commencement of his religious career, and I speak that which I know, and not my opinion. I know that Joseph Smith's character was good—as good as any man's! Those statements made about him are false. Joseph Smith was a just, honourable, and upright man, and I know it; neither do I know any evil of him. I know that he was persecuted for his religion, and the Saints have always been persecuted. I know that religious men have generally been at the head of these persecutions. I have seen the Saints persecuted when blood has stained their paths. I am not afraid to testify that the mob was headed by Reverend divines. I was once taken by a mob myself. I was travelling with my wife about eighty miles from home, in the State of Missouri. They came to me and stopt my carriage, and asked me if I was a Mormon. I told them, Yes! I am a full-blooded Mormon! They dragged me from my wife into a wood, and told my wife to take a last farewell of me. Sashial Woods, a Baptist or Presbyterian minister, headed this company: he was their leader. He asked me if I would forsake the Mormons, and deny Mormonism. I told him, No! I would not; I knew that it was true, and I would not give up my faith. They condemned me to death. Sashial Woods then took ten men, and led me into the woods to shoot me, but no one could be found to do it. They quarrelled among themselves, and after some time I was liberated. These things that I have spoken are true; I bear my testimony to them before God and man. I know Joseph Smith was a good, virtuous, honourable man; and, as Mr. Taylor offered, so do I—bring forth your officers and I will make oath to it.

Mr. Robertson.—Did you ever see Joseph Smith work a miracle?

Elder Pack.—Yes!

Mr. Robertson.—Did you ever see him heal the sick?

Elder Pack.—Yes!

Mr. Robertson.—Of what diseases?

Elder Pack.—All kinds of diseases. I have seen some lying at the point of death, given up by physicians. I have seen them healed immediately after Joseph Smith had laid his hands on them, and rise from their beds and go forth.

Mr. Robertson.—Where did this take place?

Elder Pack.—Everywhere that he resided: in Missouri, in Ohio, in Illinois, in hundreds of cases.

Elder Taylor.—Mr. Bolton will now testify——(Great confusion which lasted several minutes.)

Elder Bolton.—I will say, that I am not surprised that these gentlemen wish to prevent me from speaking. Truth and testimony are not what they want. Since I am permitted to speak, however, I testify that I personally knew Joseph Smith. I have lived with him in his family; was with him morning, noon, and night, early and late. I saw him in most trying situations, with friends and enemies; and in all the time that I remained in his family, I never saw the slightest act, nor heard one word, unbecoming a man of God—a just, upright, pure, prayerful prophet of God; and in these matters I consider myself as good a judge as any man in this hall, or in this city. I have been as well educated as any man in this hall, or in this city, and am as well brought up; and if any man doubts my word, let him apply to me, and I will furnish him with most satisfactory references, either in France, England, or America. Concerning the character of Joseph Smith, if my word is doubted, as my brethren have offered to do, so do I—bring a person empowered to receive an affidavit, and I will swear to the truth of what I have said.

The Rev. *Mr. Groves* said, that they had brought the discussion for the night to a close with what success they best knew. He would only repeat his exhortation to sincere and fervent private prayer by all who heard him, that good might come of what they had heard; that if any were under a delusion they might be enlightened, and that if ever repeated it might be dispelled.

THIRD NIGHT'S DISCUSSION.

The chair having been taken at seven o'clock, it was agreed that the question for the night should be, after the accusing party had spoken half an hour on the authority of Mr. Taylor, that Mr. Taylor should answer, and then go on to examine the faith and calling of his opponents.

Mr. Cater proposed to read a document, that he said he had forgotten to read on a previous night, concerning the coming forth of the Book of Mormon.

Elder Taylor.—I object, it is out of order.

Chairman.—It certainly is out of order.

Mr. Cater.—It is an important document, and I wish to read it.

Elder Taylor.—I certainly shall object; I do not think it proper. My opponents have had two nights to examine my principles; they certainly had time to bring forth their documents.

Mr. Cater.—Mr. Chairman, it is a document of importance, and I wish to read it.

Elder Taylor.—I have already given this party half an hour which belongs to me, on the plea of finishing important things; it will, of course, take me half an hour to reply. I then only have an hour to examine their doctrines. I will not give way. I believe it is introduced for the purpose of preventing my examining their doctrines.

Chairman.—I must decide that to read the document is irregular, though it shews little desire for inquiry to object to it.

Mr. Cater would not press the reading of the document, but could only say, that had he been permitted to read it, it would have proved all he had alleged against Mr. Taylor on that particular point. To him it appeared that the Mormonites belonged to two classes—the deceived and the deceivers. He did not doubt but that Mr. Tay-

lor belonged to the former class, though he was a little too fond of titles and distinctions. They had on the previous night a new title: Mr. Pack had said he was a "full-blooded Mormon," and for this he had been about to be shot. He could not but think that all the story of Mr. Pack being condemned to death must have been done for what the Americans call a "hoax." But, as Mr. Pack was a "full-blooded Mormon," perhaps he could give them a specimen of his speaking with tongues. He had told them of the miraculous cure of the sick, but there was nothing more usual than for such cures to be performed by imagination, as lame persons have been known to run at the cry of fire. Nor is there anything more easy than to simulate disease; and could not Joseph Smith, who had the hardihood to say that angels came down from heaven to tell him to ride a black horse with a switch tail, be capable of having sickness simulated? Again, he demanded why there was the guilty concealment as to the doctrine of all being damned who did not believe in Joseph Smith since 1832. It would appear also from their books, they did not believe that God knew anything that was going on upon the earth, except by means of angels or personal descent; and what did the audience think was their notion of an angel? Martin Harris said, an angel was "an old man in a grey coat with his throat cut!" Now, with all seriousness, he (Mr. Cater) declared that it was one of the grossest impostures that ever was placed on man by the enemy of souls; enough to disturb the ashes of our ancestors in their graves. He reminded his opponents, severally, that they must all appear at the judgment seat of Christ to answer for the deeds done in the body. What he said of their system, he said without any feelings of animosity to themselves; and might God grant that they might all obtain mercy when the secrets of all hearts should be laid open.

Elder Taylor.—Ladies, gentlemen, and friends, I rise, as on all former occasions, with confidence, knowing in whom I trust, and the cause in which I am engaged. These gentlemen complain of not having time; they tell us they have a new importation of stories, and they should like to have a time to bring them forth; they complain that they have not had an opportunity of bringing forth such testimony as they could have obtained. I would ask why they challenge me to discuss those principles, if they were not prepared to do so. I might make the same excuse; I am here without books too. If I had had time, I could have had books also to have met every scurrilous story that they have brought, and all that they can bring; testimony, too, that would have made them vomit up again those filthy statements that they have swallowed so greedily, unless indeed they had lost all sense of decency. But, in the absence of much testimony that I might have had, I was not afraid of meeting those champions; I knew that I had testimony and truth to satisfy every honest man, and the others I care nothing for. But, to satisfy the feelings of those gentlemen, only let me have time to obtain documents, and they can get as many as they please, and I will meet them, or any person here present, for as long a time as they please, and investigate principle by principle with them closely, with as much scrutiny as long as they please. Mr. Cleeve spoke about this system coming forth with boldness. Mr. Cleeve, truth makes a man bold: it is never afraid of falsehood, superstition, or error. One of their late importations is a *report*—a report of an "angel with its throat cut!" Shame! gentlemen, shame on such statements! What is said concerning Jesus? That his disciples stole him away by night. And when the Pharisees heard that Jesus was risen, they thought it would not comport with some of their former stories, and that it would militate against them; therefore they went to the soldiers, and told them to report that his disciples had stolen him away by night, and they would give them money. Well but, say the soldiers, we shall be in danger of being killed for it. Yes, but, say these pious men, we are respectable, we are known to be so; and if it comes to the governor's ears, and our pious fraud shall be in danger of being found out, we will persuade him, and secure you. If we depend on reports, gentlemen, the groundwork of the Christian religion is all false, and the resurrection of Christ is all a farce. So think the Jews, who got their reports from their fathers, to this day. Mr. Cater laughs at the idea of a gentleman, Mr. Pack, being taken by a mob, headed by a Christian minister: being dragged from his wife and sentenced to be shot, under the directions of a Reverend divine, when the only thing that saved his life was, that he could not, even in a Missouri mob, get a person to carry out his

bloody designs. It is the first time in my life that I have met any person who would attempt at apology for such an act; but here I find a man, calling himself a Christian minister, stand before a congregation and unblushingly call it a "hoax!" What does it shew, but that such persons would be partakers with those wretches if they had the power and opportunity? We read in the History of the Reformation, of men being put to the rack and burnt for their religious principles—of the Puritans fleeing from England, and the Presbyterians in Scotland being hunted like wild beasts. Every feeling, humane, honourable man shudders at the idea of such horrid deeds; but Mr. Cater, a Christian minister, I suppose would laugh at it, and call it all a "hoax!" Mr. Cater would try, but not very ingeniously I must say, to reason away Mr. Pack's and other testimony concerning the healing of the sick. He says, there is such an affinity between mind and body that the sick have sometimes been healed by the cry of fire. Who does not know that? Again, that there was such power in drugs that they sometimes healed almost death itself. Well, Mr. Cater, what then? Does it follow that no one was ever healed by the power of God? or what inference would you draw? Would you tell us, sir, that when the deaf heard, the lame leaped for joy, devils were cast out, and the sick were healed, under the administration of Jesus and his apostles, that it was all an illusion—some fallacy of the mind, or the effect of drugs? Mr. Cater would make a very good infidel, providing he was a little more intelligent. My opponents have called on me to speak in tongues, but if I were they would say it was an illusion: the most positive testimony will not satisfy them; they would tell me that I had learned it. But suppose I could, it would not prove the doctrine true; if I could not, it would not prove it false. I must instruct these gentlemen a little on this matter. St. Paul says, to one is given the gift of tongues, to another the interpretation of tongues, to another the gift of prophecy, to another the gift of wisdom, to another the gift of knowledge, to another the gift of healing, &c., &c. The Spirit (God) dividing to *each* man *severally* as he *will*. But he again says, Do all prophesy? do all speak in tongues? do all interpret? &c. Now, gentlemen, suppose I had the gift of interpretation, or prophecy, or healing, or knowledge, or wisdom, and not the gift of tongues, would it prove either my doctrine false, or the scriptures? for you are attacking the scriptures as well as my doctrines? It is your own Bible, that you profess to believe in, that tells us of these things. You say it is necessary that a man should speak in tongues to prove his mission; if this be indeed so, which I do not believe, perhaps you will give us a specimen to prove the authenticity of your mission, for I really believe you have no authority to preach. I am next called on for a sign or miracle. Do these gentlemen reflect or realise for a moment the position they place themselves in? They will believe if I show them a miracle I suppose. They have been stating here for three nights that they believed certain stories true, which represent the most iniquitous disgusting scenes imaginable about white veiled sisters, and sisters with the green veil; of angels with throats cut, and false doctrines, and blasphemy! They have told us about the Book of Mormon being a hatched up story; that the Latter-day Saints were rogues, thieves, and jugglers; yet only do a miracle and all these things are correct! Touched with the magic wand, the green and white sisters disappear, blasphemy becomes holy truth, the angels' throats are healed, the hatched up story becomes sacred revelation, rogues, thieves, and jugglers become honest men and Christians—the most daring imposture that was ever palmed on the world is metamorphosed into pure Christianity, virtue, and holiness! Perform a miracle! Satan is the first person that we read of requiring a miracle. He took Jesus to the pinnacle of the temple, and told him to cast himself down, and wished him to command stones to be made into bread. I suppose if Jesus had done it he would have been converted! The Pharisees came to Jesus and demanded of him a sign—"What sign shewest thou?" Jesus said, "A wicked and an adulterous generation seeketh after a sign, and no sign shall be given unto them but the sign of the prophet Jonah. If they believe not Moses and the prophets, neither will they believe if one should rise from the dead." Jesus called sign seekers *wicked* and *adulterous* men. St. Paul speaks of a wicked one whose coming is after the working of Satan, with all deceivableness and *signs*, and *lying wonders*, and with all deceivableness of unrighteousness in them that perish, *because they received not the love of the truth* that they might be saved. And for

this cause God shall send them strong delusion that they should believe a lie, that they all might be damned *who believed not the truth* but had *pleasure* in unrighteousness. When, therefore, these gentlemen shall see these miracles and signs, they, of course, will be prepared to receive them, and to teach their flocks the same principles. St. John in the revelations speaks of one of the greatest calamities that ever befel the human family being brought about by such a power,—"And he doeth great wonders, so that he maketh fire come down from God out of heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those *miracles* which he had power to do in the sight of the beast."—Rev. xiii. 13, 14. And again, "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty." Here, then, are gentlemen rejecting truth, and calling for those very things which the Spirit of God pointed out should be sent to those who loved not the truth, but had pleasure in unrighteousness, as a delusion and curse which they should merit because of their unbelief. Truth, eternal truth, is the groundwork of the Christian's hope: it is the only sure rock on which he can build. Forsaking that to support some favorite dogma, he falls into the mazes of infidelity, scepticism, error, and delusion, and is on the highway to destruction. The power of God will always attend those who love the truth and keep it; while miracles will never, of themselves, prove a false doctrine true. I have been asked from whence I obtain my authority: I can answer that in short—I obtained it by an ordination from the authority given to Joseph Smith; and if he had no revelation, I profess to have no more authority than, gentlemen, —

Chairman.—I put the question hypothetically.

Elder Taylor.—I have already given you testimony concerning the vision and ordination that Joseph Smith had, and I base my authority on the truth of that, or acknowledge I have none.

Chairman.—I put the question categorically. Are the ministers of the Mormonites sent of God by Divine appointment?

Elder Taylor.—Yes!

Chairman.—That is an answer.

Elder Taylor.—In relation to character, that these gentlemen still seem so strenuous about, if they go upon that they destroy the foundation of the Christian religion, and uproot the Bible. Moses was chosen of the Lord to do a great work, yet we are told of him, that he slew an Egyptian and hid him in the sand. He commanded the Israelites to borrow jewels of the Egyptians, and they took them off with them into the wilderness. Noah was a good man, and the Lord saved him and his family, when the world was destroyed. Yet we find Noah indulging in wine until he was drunk.

Mr. Robertson rose to a point of order; he thought it wrong to attack the scriptures, that this was irrelevant.

Chairman.—I think, certainly, that to attack the Bible, is, to say the least of it, very delicate, particularly in a mixed congregation, where the people may not be competent to judge, it may be productive of injury. I shall certainly dissolve the meeting if we have remarks of that kind.

Elder Taylor.—I am a little amused to here those gentlemen make the remarks they do about the scriptures. I do not want to hide anything that is in them, nor anything that is in the Book of Mormon, nor in any of our works; I do not believe that the Bible will be sustained by hiding it, or its principles. If called upon I am prepared to substantiate the doctrines of the Bible. I believe it to be true, and preach its doctrines. But what is the matter? The character of Joseph Smith has been attacked, that is the only ground they profess to build their objections to this work upon; I say that the position is false; they affirm that it is a true position. I, then, go to prove from the scriptures, that if it be true they destroy their own book and the very religion they profess to believe in. Mr Robertson tells me it is irrelevant; I must confess I do not see the irrelevancy, but one thing I do see, and so will every intelligent man, that it strikes at the root of all their arguments; and proves that the very weapon which they use against me would destroy their own system. I say their arguments are wrong and infidel,

this proves that they are; for if proving Joseph Smith's character to be bad would destroy the truth of his principles, and the validity of his mission, then as a natural consequence, if the characters of Noah, Moses, David, Peter and others were objectionable, the truth of their principles, and the validity of their missions would also be destroyed, and the axe be laid at the root of the Christian religion. The scriptures do not want bolstering up; they bear the impress of Jehovah, and stand forth in bold relief as the testimony of the servants of God; although there are things in them which require investigation, in order satisfactorily to account for their propriety. Men, too, have had their weaknesses and imperfections, and the scriptures make a faithful record of them. I might refer here to David, Peter and others, but sufficient has already been said to shew the fallacy of these gentlemen's remarks, and that they have built their house on a sandy foundation; that their arguments are weak, powerless and futile; and that they have utterly failed to prove Joseph Smith's character to be bad—the Book of Mormon to be false, or that the teachers of the religion are "daring impostors and blasphemers." I shall now proceed, as by arrangement, to examine their doctrines and calling, and see how their's will stand the test. In doing this I shall not assail the character of the reformers, which I could easily do, having testimony in my possession; neither shall I attack the character of the Methodists, Independents or Baptists. Because, in the first place, I do not think, as I have already stated, that the truth of a system depends upon the character of an individual, and again, I consider it too degrading for a gentleman to engage in. If their system and calling would stand the test of the scriptures, I should certainly be glad; at any rate those and reason are the only weapons I shall use against them. So, gentlemen, I shall not trouble you with looking for testimony as to character. Here are three gentlemen who have thought proper to take upon themselves the office of censor; sit in the judgment-seat on my doctrines, how far they are competent for the task will be seen by examining their own faith and calling; for they profess to be reverend gentlemen, to be called to preach the gospel, and to administer in the name of the Lord, (Name signifies authority). Hence a minister plenipotentiary, or any other officer of England or France goes in the name, or by virtue of the authority which he has received from his nation. Whatever business he transacts is recognized by the nation, for he is the representative and authorized agent of that nation. If any dishonour is done to him it is done to the nation whom he represents, and resented by them; if any benefit accrues through his administration, the nation receives the benefit; it is done by him in the name of the nation; but suppose I were to present myself to the English or French court, in the name of the United States, or of any other nation, and had no credentials to show that I was legally sent, and begin to officiate in the name of that nation, they would either consider me insane, or take me up for an impostor. In either case, my administrations would not be acknowledged, neither by the nation I came to, nor the nation from which I professed to be sent. The same would apply in any mercantile transactions. If a person was to go in the name of any house or firm and make use of their name without authority, he would be punished as a swindler, or hung for forgery. Yet I have before me three ministers, who profess to be sent of God, and to administer in the name of Jesus, who positively assert that God has not spoken nor given any revelation for 1800 years. To use the words of one of them, "the awful voice of prophecy has spoken for the last time and the cause of inspiration is closed." And they, too, come in the name of Jesus, and would have us believe that they are empowered by him to preach the gospel. But how do they know that they are called to preach, they have had no revelation, God has not spoken, inspiration has ceased, and he has never made any communication to the children of men for the last 1800 years. Perhaps, gentlemen, you will be able to tell me how you obtained your information; for I must confess that I know of no other way except by lineal descent, which two of these gentlemen do not even profess, unless their names are written in the Bible, and after searching the Bible diligently I have not met with them. There are only three ways that I know of to convey power or authority to make a covenant, or hold communication with another. 1st. By speaking: 2ndly, by writing, and 3rdly, by sending a messenger out of these, and I know of no other. I will suppose the mayor of Boulogne to have been absent for some time, and a person comes into the hall with a message from the mayor, he is immediately asked if the mayor has returned?

No. Have you seen him? No! Has he sent a letter? No! Has he sent a messenger! No! What makes you say you are sent? Oh! I believe I am sent: such a man would be looked upon as an idiot. Yet my opponents are precisely in this situation. Perhaps they will be able to explain, however, by what sort of legerdemain they are sent. One of the gentlemen, Mr. Cleeve, I believe, professes to have received another ordination: he, I think, has been ordained by the Church of England; his, therefore, is another case, and will have to be examined separately. He is now, however, I understand, associated with the Methodists, who believe in ordinations or not, just as it suits their convenience. But as Mr. Cleeve professes ordination, we shall have to examine its validity. Mr. Cleeve has, I understand, been ordained by a bishop of the Church of England, and consequently believes in a direct line of priesthood from the Apostles' days until the present. But it will be necessary to make a few inquiries here. From whence did the Church of England obtain their authority? From the Church of Rome. Why did the Church of England leave the Church of Rome? Because they say it was corrupt; according to their own statement, then, they have their authority from a corrupt church. Can an impure fountain send forth pure streams? can a bad tree bring forth good fruit? Jesus says no. In a conversation which I had with the Rev. Mr. James, a Church of England clergyman, a number of years ago, when pressed on this subject, he said that they might retain the power, although they had lost the virtue. We will examine this theory then for a moment. The scriptures say that "whatsoever you shall bind on earth shall be bound in heaven, and whatsoever you shall loose on earth shall be loosed in heaven." If the Church of Rome had power to give, they had power to take away; if they had power to seal, they had power to loose; and they cut off all protestants and excommunicated them, consequently it makes no difference which horn of the dilemma you take hold of. If the Church of Rome had power to give authority they also had power to take it away, which they did, and if they had not the power, they could not confer a thing which they did not possess. This, then, is the situation of Mr. Cleeve. The other two gentlemen, to use an American expression, "have started on their own book," and belong to that class that St. Paul speaks of—which are men—made preachers. The Apostle prophesied of a time of corruptions, when men would make their own teachers. "After their own lusts heap to themselves teachers having itching ears, who shall turn their ears from the truth, and they shall be turned into fables." But as my time is expired, I shall leave their fabulous stories and false doctrine to be examined in my next remarks.

Mr. Cleeve did not intend to degrade himself by replying to what they had heard. He had, however, that to submit to the meeting that, he thought, could settle the character of Mormonism. It was supposed that these persons worship the same God as we do. That was untrue. They deny the Supreme Being. Nay, they ridicule and caricature him. What he was about to read was by Orson Pratt, one of the Twelve Apostles of the Latter-day Saints.

Here the Rev. gentleman read a long extract, maintaining the materiality of the Godhead, and treating the Christian doctrine, that God is a Spirit, in a tone of ridicule and banter. (As they have not published this quotation, I will insert it.—J. T.)

"I will now tell you the reason why the King has kept silent so long. It is because he has had no subjects to converse with; all have turned away from him and advocated other governments as being the rightful and legal authority. They killed off and utterly destroyed every true subject of his kingdom, and left not a vestige of it upon the earth; and to add to their guilt and wickedness, they have introduced idolatry in its worst forms, and utterly turned away from the true and living God. They have introduced a '*God without* BODY, PARTS *or* PASSIONS.' They have had the audacity to call this newly-invented god by the same name as the God of the ancient Saints, although there is not the least resemblance between them. Indeed there could be no resemblance between them; for a bodiless god without '*parts or passions*,' could resemble nothing in heaven, on earth, or in hell. This imaginary modern god has become exceedingly popular. It is to him that a vast number of churches have been erected. It is not to the true and living God that they send forth petitions, but it is to this imaginary being. No wonder that they have received no communication from him! no wonder that he has not honored them with a visit. As he has no 'PARTS,' he could neither be felt nor seen if he should visit them. Such a being could not speak, for he has no 'parts' to speak with.

"There have been various species of idolatry in different ages of the world. The sun, moon, stars, beasts, crocodiles, frightful serpents, images of wood, of stone, and of brass, have been erected into gods and worshipped by innumerable multitudes. But the system of idolatry invented by modern christianity far surpasses in absurdity anything that we have ever heard of. One of the celebrated worshippers of this newly-discovered god, in his 'Physical Theory of Another Life,' says, 'A disembodied spirit, or we should rather say, an unembodied spirit, or sheer mind, is NOWHERE. Place is a relation belonging to extension; and extension is a property of matter: but that which is wholly abstracted from matter, and in speaking of which we deny that it has any property in common therewith, can in itself be subject to none of its conditions; and we might as well say of a pure spirit that it is hard, heavy, or red, or that it is a cubic foot in dimensions, as say that it is *here* or *there*. It is only in a popular and improper sense that any such affirmation is made concerning the Infinite Spirit, or that we speak of God as *everywhere* present. God is in every place in a sense altogether incomprehensible by finite minds, inasmuch as his relation to space and extension is peculiar to infinitude. Using the terms as we use them of ourselves, God is not *here* or *there*, any more than he exists *now* and *then*.' This species of idolatry, according to the foregoing quotations, approaches so near to Atheism, that no one can tell the difference. Reader, can you see the difference? A god '*without a body!*' A god '*without parts!*' A god that cannot be '*here* or *there!*' A god that is 'NOWHERE!' A god that cannot exist 'NOW and THEN!' A god that exists in NO TIME! A god that has no *extension*—no '*parts*'—no conceivable relation to *time* or *space!* O, blush for modern christianity!—a pious name for Atheism! Some perhaps may think that I have not sufficient charity. But why should I have charity for a god that has no '*parts*'—no relation to space? Let him first have charity for himself. But this would be impossible; for he is a god '*without passions.*' He can have no charity nor love for himself nor any one else. There is no danger in offending him; for a passionless god is not capable of anger. One of the persons of this imaginary god is said to have been crucified. But this must be a sad mistake; for it would be impossible to crucify a portion of something that had no '*parts.*' The reason, then, why the people have not received any word from the Great King, is because they have petitioned the wrong god. Would you expect her majesty, the queen of England, to answer your petition if it were directed to some African prince? Would you expect the God of heaven to answer a petition that was addressed to a Hindoo god? If, then, your petitions are addressed to the bodiless, passionless god of modern christianity, you must not be surprised if the true God does not pay any attention to them. You need not expect that the true God will make any reply to petitions offered to any other being.

"The true God exists both in time and in space, and has as much relation to them as man or any other being. He has extension, and form, and dimensions, as well as man. He occupies space; has a body, parts and passions; can go from place to place—can eat, drink, and talk, as well as man. Man resembles him in the features and form of his body, and he does not differ materially in size. When he has been seen among men, he has been pronounced, even by the wicked, as one of their own species. So much did he look like man, that some supposed him to be the carpenter's son. Like man, he had a father; and he was the '*express image of the person of the Father.*' The two persons were as much alike in form, in size, and in every other respect as fathers and sons are of the human race; indeed the human race are '*his offspring,*' made in his likeness and image, not after his moral image, but after the image of his person. There is no such thing as moral image. Such an image cannot exist. Morality is a property of some being or substance. A property without a substance or being to which it appertains is inconceivable. A property can never have figure, shape, or image of any kind. Hence, a moral image never had an existence except in the brains of modern idolators." *

Now he (Mr. Cleeve) had just another matter to call the attention of the meeting to. Mr. Taylor had said that he guessed a manuscript to be Greek when it was offered to him by Professor Caswell. Now he would submit three sentences to him, and ask which was Greek. Which of these three is Greek?

Elder Taylor.—This, I think; (pointing to the first).

Mr. Cleeve.—There is not a letter of Greek in it; it is a verse of Japanese. (Laughter and confusion.)

Elder Taylor.—That certainly has the appearance of Greek.

Mr. Groves.—I declare it is much more like Hebrew; nobody understanding anything of the Greek language could mistake it for a moment to be Greek.

* Kingdom of God Part I., page 3.

A *Gentleman* in the meeting.—Let me see it. I am a graduate of Oxford, and I declare that there are Greek characters in it, and that any person not familiar with the language could easily mistake it for Greek.—(Cries: "It is all a trick! shame!" and much confusion.)

Gentleman.—Here is the Greek letter η (Eta).

Mr. Groves.—The letter the gentleman has marked bears certainly a strong resemblance to the letter Eta; but I merely say, that no one knowing the Greek alphabet could possibly mistake these lines for Greek.—(Great confusion between Mr. Groves and another gentleman.)

Second *Gentleman.*—It is written to imitate Greek, and is evidently done so with an intention to deceive.

Mr. Cleeve.—There is not a letter of Greek in it.

First *Gentleman.*—I declare there is, sir, and I will not be contradicted.—(Confusion.)

Elder Taylor.—I never declared that I knew Greek; but I am somewhat acquainted with the Greek characters, and could readily distinguish between it and Hebrew. I know that these characters have a resemblance to Greek. What I said in relation to this matter was, that Mr. Caswell showed me an old manuscript, and wanted to know what it was; I told him that I believed it was Greek. In his book that he published against the Latter-day Saints, he acknowledged that it was a Greek psalter.

Mr. Robertson at length recapitulated the discussion, pressing for explanations about Joseph Smith's seraglio, and his dispute with Sidney Rigdon. Mr. Taylor had contented himself with a mere denial of all this, and had blinked the question of authority altogether. Why the signs are not now in the church? was not the question there; but what proof was there that the signs were amongst the Mormonites. As to the question of tongues, it would have been easy to have given us a specimen. Here are the missionaries of a faith who profess to have the gift of tongues, and they come to France and cannot speak French. It may be true that they will not descend to indulge the meeting by exhibiting the gift of tongues, but they should speak French to the French if they have the gift. As to the gift of healing, one of them had said that his wife had that gift, but he had not furnished us with an instance. He (Mr. Robertson) had, however, heard from one of them some particulars about the casting out of devils. It appeared that it was only upon Saints that miracles were performed, but this person said devils had been cast out of some strangers. How, then, did they know they were Saints? Oh! they discovered that; and had Saints sometimes devils? occasionally. He (Mr. Robertson) believed blue devils; but would some of his opponents give an account of some of these miracles?

Elder Taylor.—As there have been remarks made by these gentlemen, in regard to signs following the gospel that we preach, I will call upon Mr. Howell.

Elder Howell.—This same gospel, has been preached by the servants of the Lord in Wales, and thousands have embraced it. Mr. Taylor visited Wales four years ago, and preached the same principles that he preaches here. All the branches of the Church in Wales are edified, more or less, by the various spiritual gifts the members possess. Having myself lately baptized upwards of a hundred in the principality of Wales, I can testify before the Lord, that some enjoy the gifts of wisdom and knowledge, others have visions, dreams and revelations, showing them things past, present, and to come, through the Spirit of God. Some have the gift of faith, and the gift of healing; others the gift of miracles and discerning of spirits, the gift of tongues, and the gift of interpretation thereof. A person of the name of John M'Manmouth, from Hindostan, intimately acquainted with Dr. Cary, a Baptist Missionary, at Calcutta, and a member in his church, understanding seventeen oriental languages, came to reside in the neighbourhood of Myrthr Tydvil, he was induced to attend a Saints' meeting; in that meeting he understood seven languages, spoken in by the gift of tongues by the brethren and sisters present. He testified that the young servant girl I had, prayed in the Malabar tongue. The said girl on another occasion prayed in the Hebrew tongue. A Jew present stating he understood what she said, but not the whole, she having spoken in the ancient Hebrew and not the modern; and what Mr. Cater said concerning this matter is false. Seeing the Rev. gentlemen and audience pre-

sent making light of the gifts and blessings promised by God to his Church, made me think of the fox endeavouring to smile and grin at the grapes, and say that they were sour because he could not reach them. These gentlemen seek a sign,—I will give them a sign. Notwithstanding their opposition to the gospel, it will march through this nation gloriously, and thousands will believe and obey the truth and become members of the Church.

Elder Taylor.—I cannot but express my surprise at the course taken by my opponents; it seems they have learned to play only one tune, and that we must hear every time they rise. What about their calling? Are we to have no answer on this subject? I have positively proved and demonstrated that they have no authority to preach, and they never attempted to disprove it, but have given us another rehearsal of the old ditty. Gentlemen, you sit down very quietly with the appellation of false teachers; of course, we must believe that you are such, unless you prove to the contrary. Mr. Robertson, indeed, honestly says that he has no authority. Then God has nothing to do with him or his calling. He, of course, acknowledges that he is administering in the name of one who never sent him. We shall take him at his word, and set him down as a teacher whom God has not sent. In France or England they would punish persons as impostors, for committing an act of forgery. But the judgment of those who administer falsely in the name of Jesus, has not yet come; but the time will come when some will come to him and say, we have preached in thy name; and he will answer, depart from me, I never knew you. (Confusion.) We shall set Mr. Cater on the stool as Mr. Robertson. Mr. Cleeve will not degrade himself by investigating this matter! Will he tell me why he, as a gentleman, undertook to discuss a subject, and published that engagement, which he is now disgusted with? and why he did not express his feelings of disgust before he heard the arguments? I presume a criminal would express his disgust at an executioner for being so unpolite as to put a noose round a gentleman's neck. But it is there, and there it must remain, Mr. Cleeve, until it is removed by you. It needs some more formidable weapons than disgust and contempt to remove it; and we shall still say that you have no authority, that you are a false teacher, and that God has not sent you, unless you can show some reason to the contrary. (Confusion.) God never had an acknowledged priesthood on the earth, unless they were sent of him: all the Prophets came with the "*Burden* of the *word* of the Lord," except some that God had not sent and who prophesied in their own name, and *said* that God sent them. When Jesus came he said "I came not to speak my own words, but my Father's who sent me." Jesus said again, "ye have not chosen me, but I have chosen you and ordained you;" and even after he had called them, and chosen them, he told them not to go and preach till after they were endued with power from on high. Why? because the words they were going to preach, would either damn men or save men. "He that believeth and is baptized *shall be saved*, and he that believeth not *shall be damned*." If ever men were prepared to go on their own authority the Apostles were, for they had been with Jesus; they had seen his miracles, heard his teaching, been with him in cities and on the mountain; they had seen him living, dying, and living again; yet they were told to tarry at Jerusalem until they were endued with power from on high. Yet we find people here, professing to be ministers of the same religion, who will unblushingly tell us, that they sent themselves. (Interruption.) How was St. Paul called? He tells us that the Lord Jesus Christ spake to him, and told him that he had a work for him to do; he was afterwards ordained to this work. Timothy was a minister of the Lord. how was he called? St. Paul says, "neglect not the gift that is in thee, which was given thee by prophecy, and by laying on of hands" Timothy, then, had a gift, he was a minister of the Lord Jesus Christ. There were also prophets in the church; one of these prophesied that he should be called to the ministry. He was afterwards ordained to this ministry by the laying on of hands, by those having authority. We are told by St. Paul "that no man taketh this honor upon himself, but he that is called of God as was Aaron." How was Aaron called? Moses, who was a prophet, called him by the revelations of the Almighty. No man then taketh this honor unto himself, but he that is called of God as was Aaron; he further adds that Christ did not, "neither did Jesus glorify himself to be a High Priest, but he that said unto him thou art my son, this day have I begotten thee." St. Paul, however, tells us of

a time, when men would go without authority, and make teachers of their own, when they would heap to themselves teachers, having itching ears, who would turn away their ears from truth and turn them unto fables. There should be heaps of such teachers. And what should they do? turn away their ears from truth and turn them unto fables. Hence we have had three ministers here for three nights, trying with all their energy to avoid and turn away the people's ears from a scriptural investigation, and to turn them to newspaper stories and to the false statements of wicked men—absolutely to *fables*. (Confusion.) We will now examine the doctrines which they teach, and in doing so I shall first trace the doctrines taught by Jesus and his disciples, for I consider that to be the correct test. For we are told that "he that transgresseth and abideth not in the doctrine of Christ hath not God, but he that abideth in the doctrine of Christ hath both the Father and the Son." If, then, we can find out the Gospel of Christ, we can compare and see how far the doctrines of these gentlemen agree with that. When Jesus was about to leave the earth after his resurrection, he told his disciples to go into all the world and preach the Gospel to every creature, "he that believeth and is baptized shall he saved, and he that believeth not shall be damned; and these signs shall follow them that believe: in my name they shall cast out devils, they shall speak with new tongues, if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick, and they shall recover, St. Mark xvi. 15, 18. We shall now see what doctrines the apostles taught; for after casting out devils, healing the sick, preaching and baptizing, Jesus tells them, "to teach all things whatsoever he had commanded them;" they were told to tarry at Jerusalem until they were endued with power from on high. We will, therefore, follow them to the day of Pentecost, the time when they were to be fully prepared to preach the Gospel, being endued with power from on high. Here we find that the disciples were assembled in one place, in an upper room, that the "Spirit rested upon them as cloven tongues of fire, and they began to speak with other tongues, as the Spirit of God gave them utterance. Then Peter stood up and told them, that this same Jesus whom they had crucified, God had made him both Lord and Christ; when they heard this they were pricked to the heart, and said, men and brethren, what shall we do?" Here was a congregation, then, needing teaching, and here were apostles prepared to teach them. It was a time when corruption had not had time to creep into the church; when they could not teach false doctrines, for they were under the immediate inspiration of the Spirit of God. What did they teach? Did they tell the people to put their names on a class paper? No. Did they tell them to pray and perhaps they would be forgiven? No. Did they tell them to unite with the church, manifest a desire to be saved, and that after they were converted they might be baptized? No. Did they tell them to come to anxious seats or mourner's bench and be prayed for? No. What did they say? "Repent and be baptized every one of you in the name of Jesus for the remission of sins, and you shall receive the gift of the Holy Ghost; and the same day were added unto the church about three thousand souls." The apostles taught faith in the Lord Jesus Christ, repentance, baptism for remission of sins, and the laying on of hands for the gift of the Holy Ghost. But why, it may be asked, did not St. Peter tell the people to believe first? because they already believed; St. Peter had told them that "that same Jesus, whom they had crucified, God had made both Lord and Christ, and when they heard this they were pricked to the heart." Why were they pricked to the heart? because they believed they had crucified the Saviour in the person of Jesus of Nazareth. Hence they had faith in him; the next thing was to repent and be baptized for remission of sins. This they attended to, and then came the gift of the Holy Ghost. This was administered according to scripture by the laying on of hands. Hence when Philip had been baptizing in Samaria, the apostles "sent down Peter and John, who, when they came laid their hands on them, and they received the gift of the Holy Ghost, and they spake with tongues and prophesied. St. Paul describes the *doctrine of Christ* to be as follows:—"Therefore leaving the principles of the doctrine of Christ let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." (Heb. vi.) Here, then, we have the same principles taught and the laying on of hands is among them. When

they received the gift of the Holy Ghost it produced the same effects as Jesus said it would, it led them unto truth, brought things past to their remembrance, and showed them things to come. It was to cause their old men to dream dreams, their young men to see visions, to rest on the servants and handmaidens, and cause them to prophesy. Says Jesus, "these signs shall follow them that believe; in my name they shall cast out devils, speak with new tongues; if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick and they shall recover." Yes, but say some, this was the apostles. The scriptures do not say so; they state that they were to follow those that believed and obeyed the apostles. But, says another, these were confined to the apostles days. This is only an assertion. The Gospel was to be preached to all the world, and these signs were to follow it. But Jesus never said that these signs should follow another Gospel, and if we really are in the world, we have as much right to have those signs now as at any other time! if these gentlemen, however, will prove to us that we are not in the world, I will admit that these promises do not apply to us. St. Paul says, "to one is given the gift of wisdom, to another the gift of faith, to another the gift of healing, to another the working of miracles, to another prophecy; the Spirit dividing unto each man, severally as he will." Hence, the Spirit led into all truth, brought things past to remembrance, shewed of things to come, gave the spirit of prophecy, healing, &c., gave revelations and put men in possession of eternal certainty. This, then, is the doctrine of Christ and his apostles. Then there were apostles, prophets, evangelists, pastors, and teachers placed in the church. Yes, but say some, this was in the apostolic age and only intended for them. St. Paul tells us that "God placed them in the church for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, until we all come in the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the fulness of the measure of the stature of Christ." Have we arrived at this yet? No. If we have not we need those things to perfect us, to unite us, to put us in possession of the truth, and make us one. One thing was the unity of the faith, but here I have three different ministers with three different faiths, preaching three different gospels, and all of them unauthorized.

Mr. Cater.—So you say.

Elder Taylor.—You have not proven anything to the contrary, although you have had the opportunity of doing it; however, perhaps we shall hear. Now let us examine how this doctrine agrees with that of these gentlemen, for, be it remembered, that St. John says, "He that transgresseth and abideth not in the doctrine of Christ hath not God, but he that abideth in the doctrine of Christ hath both the Father and the Son." (2 John 9). Now have they Apostles? No. They ridicule the idea of them. Have they Prophets? No. They tell us there is to be no more prophecy. Have they evangelists, pastors, and teachers, inspired men? No. They don't believe in inspiration, and tell us that the cause of inspiration has ceased. Do they speak in tongues? No. You have heard it turned into ridicule time and again. Do they have prophets among them who prophesy? No. This they call a delusion. If any are sick, do they do as St. James says, "send for the elders of the church that they may pray for them, and anoint them with oil in the name of the Lord?" No. That they call fanaticism. Do they baptize in the name of the Lord for remission of sins? No. Do they lay on hands for the gift of the Holy Ghost? No. What have they got that in the least resembles the Gospel? They have not even got a clumsy counterfeit. How will they stand the test? "He that abideth not in the doctrine of Christ hath not God." I will not, however, call them imposters, that I shall leave, and I will go on to examine their doctrines more in detail. First, I will commence with Mr. Cleeve. He professes to be a Methodist minister. I am somewhat acquainted with their doctrines. Their ministers are not all ordained as Mr. Cleeve is; they have their class leaders, local preachers, exhorters, and itinerant preachers, made just at random, according to convenience. But I will here take Mr. Cleeve and Mr. Cater and comoare their doctrines. Mr. Cleeve believesi n sorinkling; Mr. Cater in immersion; neither of them oelievingi n oaotism as St. Peter1 ru or remissoro.1 n1 { nterrauoion But the Methodists nave arranged tne matter more onvenient.y or according to the discipline the Methodist episcoua. cnurcn in America,1 nev nave rare: different modes of bapm,—tney wil oaotize either by sprinkling, pouring, or immersion. Tne se dep-

trine of the Episcopal Methodists in America; so that after teaching a person, what they call the plan of salvation, they do not know as teachers how to baptize, but must apply to the person whom they are teaching. Thus Mr. Cleeve would——

Mr. Cleeve.—I am not a Methodist, sir.

Elder Taylor.—I certainly understood you were a Wesleyan Methodist.

Mr. Cleeve.—I have nothing to do with the Wesleyan Methodists either directly or indirectly.

Elder Taylor.—Then I must say that I am labouring under a mistake; this was certainly my understanding. I will therefore turn to Mr. Cater. I understand that he is a Baptist minister.

Mr. Cater.—I am not a member of the Baptist Association.*

Elder Taylor.—I was certainly told and understood until now, that you were, sir. Pray, gentlemen, what are you? (Great laughter, and no answer).

The Rev. *Mr. Long*, a clergyman of the Church of England, rose and said:—"I am not ashamed of my profession, sir; I am a clergyman of the Church of England." (Great laughter).

Elder Taylor.—I certainly think that the gentlemen have taken a strange position, they seem to be afraid of acknowledging what their profession is. However I will proceed. I have three different ministers to do with of some persuasion, for they all call themselves Revds. Now do their doctrines agree with the scriptures? Have they the organization, ordinances, gifts, prophecy, revelations, visions, tongues, apostles, and prophets? No! This they cannot deny, for they have all of them opposed these things; yet all of these things were associated with primitive christianity. Their offices, their doctrines, their calling, their teaching, their ordinances are all incorrect, they are devoid of the blessings, powers, unity, certainty and revelation, and are left struggling in the mazes of confusion, division, strife, uncertainty and error. They know not God nor the power of God. (Interruption). There is scarcely a principle that these gentlemen have that is correct, even the doctrine of baptism for the remission of sins they treat lightly; yet Philip baptized the Ethiopian eunuch—when he believed, he immersed him in the water; John baptized in Jordan *because there was much water there;* St. Paul was told to "arise and be baptized, and wash away his sins," and Jesus says that, "except a man be born of water and of the Spirit, he can in no wise enter the kingdom of God."

Chairman (to Mr. Taylor).—Do you wish to continue, the gentlemen on the opposite side are satisfied that it rest here?

Elder Taylor.—I certainly did not anticipate this. I expected to investigate their principles further, according to agreement.

Chairman.—They do not wish to say any more.

Elder Taylor.—If they have no reply to make, of course I must let it rest.

There were three chairmen chosen, the Rev. K. Groves chosen by the challengers, Mr. Luddy chosen by myself, and Mr. Charles Townley, LL.D., chosen by the other two. Mr. Groves was the officiating chairman.

Mr. Luddy arose and said, I presume my friends may be surprised to find me here. Mr. Taylor called upon me with a letter; he informed me that he was a stranger, and what he wished of me was to see fair play. I do not believe that good very often results from meetings of this kind. I certainly expected to hear something of the doctrines of these gentlemen, but I leave the room as ignorant as I entered it. I thought it necessary thus to explain my position. I do not believe that many have received the principles, and I must say that I am very much pleased with the good spirit manifested by the audience.

Elder Taylor.—As I had not an opportunity in the meeting, I shall take the opportunity now to answer these gentlemen's remarks. I would here ask Mr. Luddy, very respectfully, what doctrines he expected to hear. Those doctrines contained in

* Since the discussion I have been at Bath, and am informed that Mr. Cater officiated for ten years in York Street Chapel in Bath, as a Baptist minister. Mr. Marchant, a gentleman in Bath, asked a Mr. Cox, a Baptist minister, who also said he was, and was preaching at Boulogne.

the Bible with which I tested the doctrines of my opponents, are the doctrines that I believe in and teach. If the challengers had not shrunk from further investigation I should have explained more of them. If Mr. Luddy's expectations concerning us were that we entertained some foolish unscriptural doctrines, I can only say that he laboured under a mistake. I certainly anticipated myself that the challengers would have entered more into the Book of Mormon and the Scriptures, which I should gladly have done with them; but as I was on the defence, Mr. Luddy must see that I had to follow, not to lead,—to answer, not to ask questions—to reply to, not to make objections; and as they sang only one song, viz., Joseph Smith and his character, with all courtesy, gentlemen ought not to complain of me if I had to confine myself more or less to the chorus.

Dr. Townley.—Perhaps it may be necessary for me to make a few remarks, and to make an explanation for my being here. Those other two gentlemen being chosen, called upon me as a third, in case of difference of opinion; but the unity of the other two have rendered it unnecessary for me to act. I was myself a little concerned about some of the scriptures mentioned by these gentlemen; I was of the opinion that we ought to have more revelation, prophecy, &c., but I had my mind informed in relation to this matter. A number of years ago I told a gentleman of my acquaintance in Liverpool, my feelings and views, when he said he could easily satisfy my mind on that matter: he quoted to me the following Scripture, in Daniel xii. 4—"But thou, O Daniel, shut up the words, and seal up the book, even unto the time of the end." (I think, however, what the gentleman referred to is in Isaiah, and not in Daniel as he said, and I would not wish to give a misquotation where there may be merely a slip of the tongue. Is. viii. 16. "Bind up the testimony, seal the law among my disciples.") This perfectly satisfied my mind, I never have had any doubt or trouble in relation to this matter since. I think it presumption to look for such things, and I would warn the people against what we have heard. Dr. Bows, of Liverpool, wrote of French prophets: they were men that were self-deceivers; they attached a great deal of importance to their mission. They came to England and the government did not know what to do with them; but, finally, they were permitted to go a-head. They tried to raise the dead, but failed; I would therefore advise you to be very careful how you listen to these things.

Elder Taylor.—The first thing that I shall refer to in reply is the passage quoted, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." If this be the gentleman's quotation, I should like to know what relevancy this passage had to the subject in hand? What had this to do with the Gospel, or the gifts associated with it? it refers merely to Daniel's vision, there is not the slightest allusion to anything else; would he say we were to have no revelation since? if he did, what would he make of the testimony of other prophets who prophesied since him? of the testimony of Jesus and his Apostles? But suppose we look at the other Scripture, "Bind up the testimony, seal up the law among my disciples." What of this, Mr. Townley? What is law? Is it prophecy, healing, gifts, tongues, miracles? Johnson calls it a rule of action, a decree, edict, or statute—he calls testimony proof, profession; the Scriptures themselves call it "the Scriptures," "to the law and to the testimony, if they speak not according to this word, it is because there is no light in them." (Isaiah viii. 20.) What would Mr. Townley make of this? Would he tell us that the Scriptures were to be sealed up? if he would, what are we doing with them? and why does Isaiah in the next breath tell us to try false prophets and wizards by them? He certainly cannot mean that the Scriptures are to be done away, and there is not the slightest allusion to anything else. Yet one of these passages he assures us has satisfied his mind that there was to be no more prophecy, visions, revelations, apostles, prophets, healings, &c. I must confess that his mind is very easily satisfied. But then, Mr. Bows has told him that there were some French prophets that had visions, &c.; well, but he ought to have done with them as Isaiah recommended, to have taken them "to the law and the testimony," and if they did not speak according to that, condemn them; or does he think it is sealed up. Again, if there were false prophets, is that a proof that there were never to be any true ones? Does Mr. Townley infer from this that the Scriptures are false that speak of these things? Would Mr. Townley infer that if a quack doctor gave a portion of medicine,

that caused the death of a patient, that, therefore, all doctors were quacks, and all medicine injurious. Mr. Townley voluntarily offered his opinion, I will give him mine as freely. I think that he would have displayed more wisdom and obtained more credit by being silent, than by obtruding his foolish remarks where they were uncalled for.

After some remarks, the Rev. *Mr. Groves*,* (the chairman), then rose and said, that though at that late hour he could not, as he intended, perorate the whole proceedings, yet a two-fold sense of duty, that of chairman, and that of a minister having the care of souls in the town, painfully obliged him to notice apart from the merits or demerits of the discussion itself, some of the many *fallacies* which as it appeared to him had been put forth during it, he did not say designedly; and this he did solely on prophylactic considerations, and not with any view to judge, far less condemn. And, first, he thought strict moral conduct essential to substantiate pretensions in any one who claimed to have a *new* commission from on high to mankind, and to be the author of a *new* revelation. They must render their asserted commission probable in the first instance, by a pure and holy life. He, at all events, knew of no exception to this rule, and that, therefore, inquiry into character was not only legitimate, but obligatory, agreeably to apostolic authority. "Try the Spirits." (1 Tim. iv. 1.) Such inquiry was fatal to Mahomet. How far it might affect Joseph Smith was for the meeting to judge, and not for the chairman to decide. [The Almighty God is said to be limited to speak to man in three ways; but God speaks to man's spirit before we are ordained; it is asked of us, "do you feel moved upon by the spirit to preach the Gospel."] The Chairman next adverted to *miracles*, giving it as his opinion that the passage (Mark xvi. 17, 18) so often referred to during the discussion, was not to be applied to the present time; inasmuch as a *critical* examination of the passage itself, as also a heedful comparison of it with Luke xxiv. 49; and yet again the arguments derived from what we know of God's dealings, and from natural analogy, as supplied from the treatment we ourselves observe to our infants, bearing in mind however that heaven is not prodigal of miracles,—but that they are, properly considered, an *imposed necessity*, and to a certain extent inconsonant with His moral government inasmuch as their tendency must be to command the judgment, and coerce the will; all this will lead to the conclusion that miracles, (i. e. *divine* miracles), were limited to the apostolic age, or at furthest, that they entirely ceased when kings and queens became nursing fathers and nursing mothers of the church. [Miracles I verily believe in my heart were confined to the apostolic age. I wish I knew every thing. Learning makes the man. I am now past the meridian of life, and have studied for forty years and I never was more convinced of the necessity of learning to prepare a man to preach the Gospel.] In the next place the chairman adverted to the deduction put forth, that because certain books mentioned in Holy Scripture were lost, that, therefore, the canon was defective, and that there was room for an added revelation. This he considered a fallacy, the error of which was, if possible, exceeded by its *dangerousness*. It was as if upon a plethoric man's being bled, any one should assume from that circumstance, that the patient was deficient in blood. [We do not want any more Gospel. Those books were not wanted, and therefore not preserved. Scripture was complete without them—and being at once a finality and totality, appeared to him to need no additions whatever. [We know of no other way of judging a new revelation but by miracles.] The Chairman then glanced at *testimony*, as to its nature, its nicety, the extreme difficulty of weighing it, &c., &c., supplying as it does in these respects a not easy branch of legal study. [As soon as the child is old enough to walk, then signs, miracles, apostles, prophets, were not to follow: it is plain that these things were done away immediately. A passage was read, giving an account of a beautiful happy land that Rasselas sought in vain, but this was given by Orson Pratt. He then proceeded to observe that Orson Pratt was an interested witness, and reminded the meeting of the old adage, *fere libenter homines id, quod volunt, credunt.*] Yet again, the Rev. Speaker observed that persecution, though it often *substantiates*, does not *create* truth; that that is not true which is persecuted, because it is persecuted;

* The report in the newspaper is very imperfect. I insert some remarks made by Mr. Groves in brackets.

but that it must first be shown to be truth, and then the persecution is ancillary to the proof. Lastly, the Chairman noticed Mr. Taylor's assertion that the Book of Mormon was mentioned in many parts of the Scriptures, by reminding his respectable auditory, that Mahomet had similarly claimed passages as prophetic of himself, and his pretensions; yes, but even blasphemously dared to announce himself to be the Paraclete or Comforter whom our sole matchless and ever-to-be-adored Redeemer had promised to his disciples. [It is decidedly profane to dare to impose hands to heal the sick. There are inward spiritual miracles, the inward ear, eye, &c., and the tongue that was once dumb is made to speak, &c.] The Chairman having, as he said, thus offered such remarks as his paramount sense of duty obliged, and time permitted, would now leave all decision with the meeting, and would conclude by again urging to earnest individual prayer for the Divine Blessing, and to the largest possible exercise of Christian love, forbearance, and brotherly kindness, never more honored in the exercise, and never, he was bold to say, more acceptable to a God who is love, than when exhibited towards those who may differ the most widely from us in creed and opinion.

Elder Taylor.—I must confess that in having Mr. Townley and Mr. Groves brought into the field, I have more champions to contend with than I bargained for. I was not aware that I should have had to discuss with these two chairmen; as it is, I, of course, must take up the subject. The first statement that I shall refer to is the one where Mr. Groves takes up the position of my opponents, wherein he says, he thinks that strictly moral conduct is necessary for a man to substantiate his pretensions to a new revelation, and that an enquiry into character is not only legitimate but necessary. I can see no objection myself to a man being moral, nor to an honorable enquiry into character being made; but for men to descend to such means as my opponents have done, I consider too degrading for gentlemen, much more for men calling themselves by the name of Reverend; neither have they proven anything against Joseph Smith's character, nor can they. I defy the world to prove anything against him. If that is the test, Mr. Smith is acquitted, but as I have stated and proven before it is not. What would become of the Psalms with such a test? David not only committed adultery, but murder. For certain designs of the Lord, Hosea was told to take unto him a wife of whoredoms, and children of whoredoms. Shall we reject his testimony because of this? We read of Elijah taking four hundred and fifty of the prophets of Baal, and slaying them at the brook Kishon, this certainly was a bloody deed; are we to reject his testimony for this? Joseph Smith never slew so many false teachers. What would you say of Joshua and Samuel hewing prisoners down in cold blood? What of the disciples wishing to call down fire from heaven to slay their enemies? What of Peter smiting off the man's ear, and of his cursing and swearing, and saying that he did not know Jesus? These, together with other cases that I mentioned before, and many more that I might do, are all facts recorded by the Scriptures. What becomes of Mr. Grove's statements in opposition to such testimony? but if we come to reports, they said that Jesus was born of fornication; that he was the associate and friend of publicans and sinners; a gluttonous man and a wine bibber; that he was a blasphemer, a sabbath-breaker, a deceiver, an impostor; that he had a devil; that he was associated with Beelzebub, the prince of devils. When he rose, they said that his disciples stole him away. They whipped St. Peter and St. John, banished St. John to the Isle of Patmos, whipped and imprisoned St. Paul, and killed all of the Apostles except St. John, because they were every where spoken evil of. Are we to reject their testimony because of this? Mr. Groves would say, no. Are we to reject Joseph Smith's testimony on account of false reports? I say, no, unless we reject the others on the same ground. I do not, as Mr. Groves, profess to be learned, but I do profess to be able to understand that if false reports would condemn Joseph Smith, the same would also condemn the Apostles, and I also know, in regard to some of the other acts of the Prophets, that would be condemned by Mr. Groves, had they been done by Joseph Smith, that they are strictly correct. Mr. Groves states that I say there are only three ways of communicating with man, this I admit, but, says he, "we know there are internal communications." From whence do these come, Mr. Groves? From the Lord, of course, for they are communications from Him. But how can He communicate without revealing? If He re-

veals nothing there is no communication. If there be a communication, there is a revelation, and Mr. Groves positively denies new revelation. Here, then, is a mystery; but we have it solved in the following—he says, "before we are ordained, it is asked of us 'do you feel moved upon by the Holy Ghost to preach the Gospel?'" Then the Holy Ghost reveals to them something that they did not know before, which is, that they are to preach the Gospel, and it is a new revelation. Mr. Groves and the Church of England, I must confess, have got a new way, but not according to his own statement, without revelation. Formerly, the Lord and the Holy Ghost used to first manifest it to others. St. Paul was called by the Lord when he felt *moved upon* to persecute the Saints. Timothy was called by prophecy; there were prophets who prophesied that he should be set apart for that service. He did not move himself. St. Paul says, "No man taketh this honor unto himself, but he that was called of God, as was Aaron." But these gentlemen feel moved upon themselves, how is it? Is not the following the case? A gentleman has four sons, one of them is educated and designed for the bar, one for the navy, one for the army, and another for the clergy; the clergyman having a living carved out for him by his parents, "feels moved upon to preach the Gospel." How is it that the Holy Ghost does not move upon the legal, naval, or military gentlemen? I suppose it knows that their father has carved out another living for them, and does not trouble about them. The Holy Ghost used formerly to designate fishermen, tentmakers, and taxgatherers, as well as ministers, without consulting their parents. The next statement made by Mr. Groves is "miracles and revelations, I verily believe, were confined to the apostolic age." He then tells us what he thinks to be a wrong translation in the 16th of Mark. I would answer Mr. Groves that the Bible which we now have was translated by seventy ministers of his own church. The testimony of seventy ministers ought to be taken before that of one, except that one be more learned than the whole seventy. However, if Mr. Groves could dispose of this, he would have a great many more scriptures to serve in the same way. We will notice this first: The disciples were to go into all the world to preach the Gospel to every creature, these signs were to follow the belief of, and obedience to it. Where was the Gospel to be preached? in all the world. Where were these signs to follow? where the Gospel was believed and obeyed, "these signs *shall* follow them that believe" St. Paul says, Eph. iv. 12, 13, "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, until we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Here were prophets and apostles to continue; how long? Until we all come in the unity of the faith to a perfect man, to the fulness of the measure of the stature of Christ, and of the knowledge of the Son of God. If there are prophets, they will prophesy, and we shall have more revelation. Have we all come in the unity of the faith? or is not the world split up into sects, parties, creeds, and opinions, jarring contention and strife? How much more the system of God is adapted to regulate the affairs of His church than the systems of men! Apostles, prophets, revelations, and visions, these with men inspired and taught of God, are much more competent to govern His church, than the notions, creeds, and theories of men. What does St. Paul to the Corinthians say on the same subject? (1 Cor. xii.) No more revelation! why the very genius of the Gospel is revelation; "therein," says the Apostle, "is the righteousness of God revealed from faith to faith." The very "testimony of Jesus is the spirit of prophecy." No more miracles! Why, Mr. Groves, I can prove from the Scriptures that we shall have greater manifestations of power in the last days, and greater miracles than ever were wrought in any other days. I will quote a few passages from scriptures. "And the Lord shall utterly destroy the tongue of the Egyptian sea, and with his Almighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod. And there shall be an highway for the remnant of his people, which shall be left from Assyria, *like as it was to Israel in the day that he came up out of the land of Egypt.*" When did this take place? It has yet to be fulfilled if the scriptures are true. "I will lift up mine ensign to the nations, and set up my standard to the people. I will reveal unto them the abundance of peace and truth. And I will bring

you into the wilderness of the people, and there will I plead to you face to face, like as I plead with your fathers in the wilderness, in the land of Egypt." See Jer. xxxiii. and Ezekiel xx 33, 38, Isaiah xlix. 22, 26, Isaiah xi, Zechariah x. 6, 12, Ezekiel xxxvi, xxxviii, and xxxix, and see half of the Bible. "Then the Lord shall go forth to fight against those nations as when he fought in the day of battle, and his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof, toward the east and toward the west, and there shall be a very great valley, and half of the mountain shall remove toward the north, and half toward the south, and ye shall flee to the valley of the mountain, for the valley of the mountains shall reach to Azal; yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah." Zech. xiv. 3, 5 Here, then, is a mountain to be divided by the power of God, and a great valley to be made. The Mount of Olives is now standing where it did when this prophecy was uttered. The Lord is to plead face to face with his people, smite the Egyptian sea in the seven streams, and bring the people over dry shod, lift up a standard and an ensign, and divide a mountain: yet Mr. Groves has told us we are to have no more miracles nor revelation; so great, however, are to be the manifestations to Israel in the last days, that they will forget the former,—for the prophet says, "Behold the days come, saith the Lord, that it shall no more be said the Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them." Now the children of Israel have never returned since they were carried captive by Salmanezer, king of Assyria. St. John speaks of an angel "flying in the midst of heaven, having the everlasting Gospel to preach to those that dwell on the earth, and to every nation and kingdom, and people and tongue, crying with a loud voice, fear God and give glory to him, for the hour of his judgment is come." Rev. xiv. 6. In the 11th of the same book we have an account of two prophets prophesying, "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days clothed in sackcloth; and if any man will hurt them, fire proceedeth out of their mouths and devoureth their enemies; these have power to shut heaven that it rain not in the days of their prophecy, and have power over waters to turn them into blood, and to smite the earth with all plagues as often as they will." Here, then, we have an account of prophets prophesying, with power to call for fire from heaven as did Elijah, to turn water into blood as did Moses, and to smite the earth with plagues at their discretion, whereas Moses had power only over Egypt; yet, with the Bible in his hand, a professedly learned divine will absolutely tell us that he verily believes in his heart that we shall have no more miracles. Mr. Groves then tells us "that learning makes the man. I am now past the meridian of life, I have pained my head with study for near forty years, and I never was more convinced of the necessity of a person being learned to prepare him to preach the Gospel, than I am at the present." I believe, with Mr. Groves, that learning and intelligence are good, and I would recommend it to all, and say with Solomon, with all thy getting get wisdom; but as to its necessity to prepare a person to preach the Gospel I should very much doubt that; Jesus was of a different opinion, he chose unlearned men, and taught them by his Spirit; how far learning will do without that we have had a fair specimen, both in the gentlemen I have discussed with and also in Mr. Groves. We are next told that "we do not want any more Gospel." This I can easily believe, I think the Gospel we have already is altogether too much for the faith of these gentlemen. Mr. Groves says, "We know of no other way of judging a new revelation than by miracles." A little while ago Mr. Groves told us, that we were to have no miracles; now he would have us try a new revelation by them. Mr. Groves, have you had no testimony about miracles? However, I will inform Mr. Groves on this subject, Isaiah knew of another way, viii. 19. "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to that, it is because there is no light in them." "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God; he that abideth in the doctrine of Christ hath both the Father and the Son." 2 John, 9. This is the way the scriptures point out to try pro-

fessors with. It is all I require at any time. Miracles are a very uncertain standard. John the Baptist came with a new revelation; Jesus says there never was a greater prophet, "nevertheless John did no miracle," yet Mr. Groves's test would condemn him. What miracles did Isaiah, Jeremiah, Ezekiel, Habakkuk, Hosea, Malachi, or Joel do? they all came with "new revelations." Will Mr. Groves reject their testimony? The Rev. gentleman next misconstrues an argument made use of by me. He states that I brought forth certain passages of scripture, giving an account of lost books as a proof that we were to have no more revelation.. I brought those forward to disprove a statement made by Mr. Cater, that the word of God was complete and perfect. Mr. Groves states that these books are not needed. Where did he get his information from? There are books of prophets, seers, and revelations, visions, prophecies, epistles, and doctrines, the word of the Lord; who has a right to say the word of the Lord is not needed? if it is not, why then were these things given? Did the Lord or Mr. Groves know best? He has also misconstrued another argument of mine; I did not say that persecution proved the truth of a doctrine, Mr. Groves; I stated what I now say, that a man may be a good man, and yet be persecuted. We are next informed that "the primitive church might be compared to a child, that as soon as the child was old enough to walk, the gifts, miracles, prophecy, apostles, &c., were not to follow. It is plain these things were done away immediately." Did it never occur to you, sir, that these things were part of the child, its limbs, eyes, ears, hands, head, feet—every thing? 1 Cor. xii. "No man can say that Jesus is the Lord but by the Holy Ghost. Now there are diversities of gifts, but the *same spirit*, there are differences of *administrations*, but the *same Lord;* and there are diversities of operations, but the same God that worketh all in all; but the manifestation of the Spirit is given to every man to profit withal; for to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gift of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of Spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to each man severally as he will, for as the body is one and hath many members, and all the members of that one body being many, are one body, so also is Christ; for by one Spirit are we all baptized into one body, whether we be Jews or Gentiles; whether we be bond or free; and have all been made to drink into one Spirit; for the *body* is not one *member*, but many; and the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of thee. * * * And God hath set some in the church, first, apostles; secondarily, prophets; thirdly, teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues, &c." This is St. Paul's description of the body of Christ complete. Mr. Groves would expect the child, when it got old enough, to walk without these things; he would strip it of its limbs, arms, legs, &c., and tell it to walk. I think the child is dead, and the figure of a decrepit, maimed, old man, who has been in the wars, is substituted in its place; so deformed is the representation that it cannot be recognised. I think if the old gentleman was not blind, as well as maimed, he never would present himself as the full grown body of that perfect infant; why not acknowledge that these blessings were removed because of corruption? Why seek to make the scriptures bend to your corrupt systems? Why not as honest men acknowledge the truth? Mr. Groves next tells us of "a passage being read, giving an account of a beautiful happy land which Rasselas sought in vain; but this was given by Orson Pratt, an interested witness." Mr. Groves, Mr. Pratt copied it from the *Liverpool Mercury*, and that journal copied it from the *New York Herald*, and you knew it! I told you that it was taken from these papers. The trouble is, it is given by a *gentleman*, and not by a minister; but I never knew that a strange gentleman was an interested witness. You have before attempted to throw discredit upon my testimony. I will now answer it. What kind of testimony have we of Jesus? His apostles were his witnesses; were they not interested? Was not their reputation, their honour, and their prospects, both in time and in eternity, based on the divinity of Jesus, and on the truth of their testimony? Who testified of the apostles? Themselves; were they disinterested witnesses? yet their own writings are their testimo-

nials. I will give you the testimony of another *gentleman*, Col. Kane, of Philadelphia, son of Judge Kane, of the supreme court of the United States in Pennsylvania.

THE MORMONS.

(*From the Missouri Republican.**)

"We notice in the papers of Philadelphia, that T. L. Kane, Esq., delivered a lecture on Tuesday last, before the Historical Society of this city, on which occasion he reviewed the history of the Mormon people from the period of their ejection from Nauvoo, to the time of their settlement in Deseret. Mr. Kane has, himself, visited the Mormons in their new home, and, therefore, in the descriptive portion of his lecture, speaks from personal observation.

"Much has been said for and against this people, and the unprejudiced, well-balanced mind, is at times at a loss to determine whether they have been traduced or not. Upon the maxim, however, that communities as well as individuals, are to be presumed innocent until proven guilty, we have hitherto refrained from condemning the Mormon people, and shall continue to do so except upon strong proof of their criminality. One circumstance which weighs in their favour is, that the charges made against them, when not proceeding from parties directly interested in decrying them, have generally been anonymous. We, with more confidence, therefore take hold of any responsible disinterested evidence for or against them; and of such a character we judge Mr. Kane's lecture to be. The *Philadelphia Inquirer* gives the following synopsis of Mr. Kane's discourse.

"'The lecturer in a journey westward, arrived at their capital the day after the dispersion of its inhabitants, and well described the melancholy aspect of the deserted street—the desolate mansion—the untenanted workshop. He journeyed onwards, and came up with a band of frightened fugitives; he mingled with them, observed their admirable discipline in the conduct of their march, their tenderness to the sick, the devoted care with which by compass, chain, and well known landmarks, they ascertained and registered for future recognition the burial places of their dead. The description of the hardships this people have endured, as given by the speaker, was well calculated to win a feeling of sympathy—a sentiment he took care to improve by testifying in the most unqualified manner, as to the faithfulness, affection and devotion of the Mormon women in their relations of daughters, sisters, and wives.

"'Mr. Kane's opportunities of observation were, we think, as commented on by him, well calculated to remove in the minds of his hearers the prejudice existing against this people. Their hospitality to Californian emigrants, and unvarying kindness to all who sought shelter and protection at their hands, were facts of which the prints bore constant proof; and that their enterprise, sagacity, and industry were elements which composed their character, and were fast elevating them into a great and thriving race; and that they had already assumed a position which entitled them to admission into the Union. Some of Mr. Kane's descriptions were felicitous; we regret that we are unable to give them in their very words, a circumstance indispensable to a just appreciation of their merits.'

"In conclusion the lecturer held this language.

"'I have given you in terms, the opinion my four years experience has enabled me to form of the Mormons, preferring to force you to deduce it for yourselves from the facts. But I will add, that I have not yet heard a single charge against them as a community—against their habitual purity of life, their willing integrity, their toleration of religious differences of opinion, their regard for the laws, their devotion to the constitutional government under which we live—that I do not, from my own observation, or upon the testimony of others, know to be unfounded.'

"The discourse throughout was deeply interesting, and was listened to with the closest attention."

We are told that it is decidedly profane to dare to impose hands to heal the sick. "There are inward spiritual miracles, the inward eye and ear, and the tongue that was once dumb is made to speak." Mark xvi. 17. Jesus says, "And these signs *shall follow them that believe*, in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick and they shall recover." James v. 14 says, "is any sick among you, let him call for the *Elders* of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith *shall* heal the sick, and the Lord shall raise him up; and if he have committed sins

* This Paper is published in a State from whence we were driven.

they shall be forgiven him." "Confess your faults, one to another, and pray, one for another, that ye may be healed." The more we examine the doctrines of these gentlemen, the more we unravel their nonsense, absurdity, and folly. What strange perversions of the word of God! Jesus and James teach us to pray for and lay hands on the sick, and they shall recover. Mr. Groves unblushingly tells us that it is decidedly profane to do so: are we to believe Jesus and James, or Mr. Groves? What has he given us as a substitute? He tells us, "there are inward *spiritual* miracles; the inward ear, eye, and tongue, that was once dumb is made to speak." We read of Jesus healing two blind men, and "their eyes were opened;" curing a person that had a withered hand; making the lame to walk; raising the dead; casting out devils." Would Mr. Groves tell us it was the inward eye, the inward ear, and the inward spiritual tongue? The apostle did not heal in this way when Peter and John healed the sick man at the temple, "he leaped up and stood, and entered into the temple, walking and leaping, and praising God." But where is the necessity of multiplying more passages? the doctrine of Mr. Groves is too absurd to be believed for a moment. What have we had displayed in all his remarks, as well as those of his coadjutors, but absurdity, folly, and nonsense; an evident desire to blind people's eyes and pervert the word of God? How truly in them is fulfilled the saying of the apostle Paul to Timothy: "For the time will come when they will not endure sound doctrine, but after their own lusts heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." Here, then, we have had men without authority from God, striving assiduously to lead men's minds from the Bible, to pervert the word of God, and to do away with the gifts and powers of the Gospel, and would substantiate in the room, inward eyes, ears, spirituality, absurdity, nonsense, —turn them to the follies and vagaries of men to ideal visionary phantoms; says the apostle, "they shall be turned unto fables." I, therefore, as a servant of God, call upon them to repent and be baptized in the name of Jesus for the remission of sins, and they shall receive the Holy Ghost, and know that there is power in the Gospel of Jesus Christ.

In consequence of Mr. Groves having identified himself with my opponents in taking up the arguments which they declined, in answer to a letter to Mr. Cater's, I published the following:—

"TO THE EDITOR OF THE 'INTERPRETER.'

"Boulogne-sur-mer, July 16, 1850.

"Sir,—I perceive by the *Boulogne Gazette* of to-day, an article from the Rev. Philip Cater, in which he impugns my motives for having prevented him from reading a long communication, said to be written by a Mrs. Matilda Davieson, but which the following will shew was never written by her; but was a base forgery, and of a piece with the other scurrilous, base, and false reports brought by him and his colleagues, in the absence of truth, to injure the character of an honorable man. The facts in regard to this pretended interruption are as follows.

"The gentlemen associated with Mr. Cater had agreed, as per advertisement, that I should have the privilege of investigating 'their faith and calling.' I had the same right to investigate their doctrines as they had mine, they had spent two nights in examining my principles, and justice and honor would have dictated that I should have had one night to investigate theirs. This, however, was denied me. I then conceded them half an hour of what ought to have been my time in the third night. They then wished to introduce stories of this kind, evidently for the purpose of occupying my time in answering, that I might thus be prevented from having time to investigate theirs according to agreement. They occupied about three-and-a-half hours in the discussion of my principles. Whilst I had only forty minutes to investigate theirs; during which time I was incessantly interrupted, and to which they did not, nor can they reply. Two of the chairmen, however, undertook to reply, for what reason is best known to themselves. One of them is a clergyman; and I, *of course*, was deprived of the liberty of replying. Is this equity?

"Now I do not court discussion; I was in this instance the defending party; but at the same time as the Rev. Mr. Groves has identified himself with my opponents, and replied to me in their stead, I will meet Mr. Groves alone, or those gentlemen along with him, and discuss with him, or with him and them on the following terms.

"1st. That one night we shall treat on my principles alone, and the next on theirs alone.

"2nd. That they sustain the doctrines as contained in the Church of England prayer book, and the authorized publications of the Church of England, and that I sustain the doctrines contained in the Book of Mormon, and our authorized publications. The authorized version of the Church of England Scriptures being the standard.

"3rd. I will compare his authority with mine.

"4th. If he wishes to enter into character, I shall be prepared with documents and will compare the character of Joseph Smith with that of the reformers of your church.

"5th. If these other gentlemen will dare avow to what society they belong, I will compare my doctrine with theirs.

"I fear not the most rigid scrutiny, and on these terms will discuss as long as they please.

"Yours, &c.,
"JOHN TAYLOR."

"N.B.—Mr. Cleeve denied publicly being a Wesleyan minister, or being in any wise connected with the Wesleyan Society. What means the following sign over the door of his chapel 'Wesleyan Chapel.' And also the following notice inside: 'Wesleyan Station at Boulogne.' Mr. Cater denied belonging to the 'Baptist Association;' if they are ashamed of their societies I am not of mine. I am an Elder of the Church of Jesus Christ of Latter day Saints. "J. T."

"*No.* 15, *Rue de la Lampe.*"

"The quotation above alluded to, is from the *Quincy Whig*, Quincy, Illinois.

"'Our readers will remember that there has lately appeared in many newspapers an account professing to be a history of the coming forth of the Book of Mormon. How far that account went to fulfil the object of the writer, and what were his motives, I will not now look into; but I will here give the other side of the story, rendered very clear and plain by the following letter. This I do that the public may understand and see the motives of his treatise.

"'Copy of a letter of Mr. John Haven, Holliston, Massachusets, to his daughter Mrs. Elizabeth Haven, living at the town of Quincy, Illinois, dated July 17, 1842.'

"Your brother Jesse passed through Monson, (where the widow of Spaulding resided) where he was in company with Mrs. Davieson (widow Spaulding) her daughter, Mrs. McKinestry and Dr. Ely, for many hours, during which he put to her the following questions and received the following answers, in the presence of Dr. Ely.

"Question.—Did you, Mrs. Davieson, write a letter to Mr. John Storrs, containing an account of the commencement of Mormonism? Answer: *No: I did not!* and I never saw the letter until I saw it in the *Boston Recorder* with my name to it. The letter was never brought to me to be signed.

"Question.—Had you anything at all to do with that letter? Answer: Dr. Austin came to my house and asked me a few questions, and he wrote down something.

"Question.—Is what that letter contains true? Answer: There are some things that I told him.

"Question.—Have you read the Book of Mormon? Answer: I have read a little of it.

"Question.—Is there any similarity between Mr. Spaulding's manuscript and the Book of Mormon? Answer: NOT ANY, with the exception of some names, something similar the one to the other.

"Question.—Did the manuscript describe an idolatrous or a religious people? Answer: An idolatrous.

"Question.—Where is the manuscript? Answer: Mr. Hurlburt came here and took it away, promising to publish it, and said that I should have half the proceeds.

"Question.—Did Hurlburt publish the manuscript? Answer: No! he informed me by letter, that the *manuscript after having been examined did not read as they expected*, and that they WOULD NOT publish it.

"Question.—What is the size of the manuscript? Answer: About the third part of the Book of Mormon.

"Question.—Put to Mrs. McKinestry. What was your age when your father wrote the manuscript? Answer: Five years old.

"Question.—Have you read the manuscript? Answer: When I was about twelve years old I used to read some parts for pleasure.

"Question.—Did the manuscript describe an idolatrous or a religious people? Answer: An idolatrous people.

"Question.—Do you think that there is any similarity between the manuscript and the Book of Mormon? Answer: No; NOT A WORD!

"Did you give your consent that your name should be put to the statements of Mr. Storrs in the *Boston Recorder*? Answer: No; and I had no idea that my name should appear in connexion with such a thing, and it grieved me very much to see it there!

"You will perceive by the above that Mr. Austin, in his *great zeal* to destroy the Book of Mormon, and to show his animosity against the Saints, asked a few questions of Mrs. Davieson, so that he might get something to write his own thoughts to Mr. Storrs in her name."

The following communication from Mr. Groves, in reply to the above challenge, appeared in the following week's paper:—

"TO THE EDITOR OF THE "INTERPRETER.

"Sir,—That I may not appear discourteous to Mr. Taylor, permit me through the columns in which it appeared, to decline his challenge to me of further discussion. I do not see that any good could arise from such a proceeding. Enough, in my opinion, has been already advanced to enable the public to judge for itself, and *that*, though I, as chairman, was compelled by the lateness of the hour to omit *many* salutary observations, among them one especially, to the effect that though our Divine Redeemer led his followers to expect *false* prophets (see Matt. vii. 15, and xxiv. 24), he nowhere leads to the expectancy of another *true* prophet in the flesh at all, much less of one as the author of an *added* revelation, and, in so far, coadjutory not to say supersessory, to himself. Now Moses *did* do this (Deut. xviii. 15 and 18), whereas he whom Moses thus predicts, held out only the hope, expectation and anticipation of his own second advent in glory and in power.

"I am, Sir,

"Your faithful servant,

"KYNASTON GROVES."

Monday, July 22.

As I have replied to those scriptures that he has quoted above, and shown positively that we were to have more prophecy and revelations, I refer the reader to those remarks as an answer to his letter; but would merely observe in addition, that St. Paul prophesied after this; he was a true prophet; John prophesied, James prophesied, Peter prophesied. Were they all false prophets? Was Agabus a false prophet? The testimony of Jesus is the *spirit of prophecy;* will the two witnesses referred to above be false prophets? Mr. Groves, the doctrine of your church says that "you are not bound to believe anything but what is in the scriptures, nor can be proved therefrom, so I shall take the liberty, according to your own acknowledged laws, of disbelieving what you say.

The following appeared in the *Boulogne Interpreter*, July 25, from the editor to Mr. James Robertson:—

"We have received his letter impugning our condensed report of the Mormonite discussion. We decline to print the document from the coarseness in which the statements are therein couched, and beg to assure that gentleman that it was no slight task to put into intelligent shape the exceedingly rambling remarks we were obliged to hear. To challenge a number of men, (however absurd their pretensions), to a public discussion, and then to demand of the challenged party to tell the challengers what it was that they (the challengers) denied and denounced was an exploit reserved for Mr. Robertson and his friends."

APPENDIX.

As John C. Bennett was one of the principal authors that my opponents referred to, I shall bring testimony from him, before his apostacy, concerning the character of Joseph Smith and the Latter-day Saints.

"It is well known that the 'Church of Jesus Christ of Latter-day Saints' have long, very long, grievously suffered unhallowed *oppression*, *unjust persecution*, and *unprovoked robbery*, at the hands of the uncircumcised Philistines of Missouri."—Communication to *Times and Seasons*, Nauvoo, vol. 2, p. 106.

"Why, my heart is filled with indignation, and my blood boils within me, when I contemplate the vast injustice and cruelty which Missouri has meted out to that great philanthropist and devoted Christian, Joseph Smith, and his honest and faithful adherents, the Latter-day Saints, or Mormons."—*Times and Seasons*, Jan. 20, 1842.

The following conversation took place in the city council, and was elicited in consequence of its being reported that the doctor had stated that Mr. Smith had acted in an indecorous manner, and given countenance to vices practised by the doctor and others.

"I have no difficulty with the heads of the church, and I hope to continue with you, and hope the time may come when I may be restored to full confidence and fellowship and my former standing in the church; and that my conduct may be such as to warrant my restoration; and should the time ever come that I may have the opportunity to test my faith, it will then be known whether I am a traitor or a true man."

Joseph Smith then asked: "Will you please state definitely whether you know anything against my character, in public or private?"

Gen. Bennett answered "I do not; in all my intercourse with Mr. Smith, in public and in private, he has been strictly virtuous."

Alderman	N. K. Whitney,	Counsellor	Willard Richards,
"	Hiram Kimball,	"	Geo. A. Smith,
"	Orson Spencer,	"	Wilson Law,
"	Gust. Hills,	"	B. Young,
"	G. W. Harris.	"	John Taylor,
		"	H. C. Kimball,
		"	W. Woodruff,
		"	John P. Green.

JAMES SLOAN, City Recorder.

May 19, 1842.

State of Illinois, } Personally appeared before me, Daniel H. Wells, an Alderman of said
City of Nauvoo. } City of Nauvoo; John C. Bennett, being duly sworn according to law, deposeth and said: That he never was taught anything in the least contrary to the strictest principles of the Gospel, or of virtue, or of the laws of God or man, under any circumstances, or upon any occasion, either directly or indirectly in word or deed by Joseph Smith; and that he never knew the said Smith to countenance any improper conduct whatever either in public or private; and that he never did teach to me in private that an illicit intercourse with females was, under any circumstances, justifiable; and that I never knew him so to teach others.

John C. Bennett.

Sworn to and subscribed before me, this 17th day of May, 1842.

DANIEL H. WELLS, Alderman.

When Gen. Bennett commenced publishing his exposures many of the public journals gave their opinions about it. The following I give from the *St. Louis Gazette*, August 1, 1842.

FROM THE "ST. LOUIS GAZETTE," AUGUST 1, 1842.

"We think it does. Oh, the villians! *and a hundred others.* A great deal of money has been made by the sale of documents and papers, pretending to give accounts of the LATTER-DAY SAINTS. Now unless General B. can give some information to the proper authorities, whereby the deeds of these men can be exposed, we are entirely opposed to the publication of any books on this subject. Our country is flooded with enough of such humbugs. We want no more of them. You can scarcely pass an auction stand or pedlar's case, without seeing in staring colors "Awful Disclosures," &c. Now we say again if they have been guilty of any crimes, and Gen. B. must have been privy to the facts, he can bring them to justice by turning States' evidence."

As there were remarks made about some difficulty that Joseph Smith had with Mr. Rigdon, I insert the following. Mr. Rigdon was in the church until after Joseph Smith's death.

"TIMES AND SEASONS," SEP. 15, 1842.

"Elder Rigdon observed, that there had been many idle tales and reports abroad concerning him, stating that he had denied the faith, but he would take the opportunity to state that his faith was and had been unshaken in the truth. It has also been rumoured that I believed that Joseph Smith was a fallen prophet: In regard to this, I unequivocally state that I never thought so; but declare that I know he is a prophet of the Lord, called and chosen in this last dispensation, to roll on the kingdom of God for the last time.

"S. RIGDON."

Further testimony concerning Joseph Smith's character.

The following is an extract from a speech delivered in Warren county, Illinois, June 9, 1849, by the Hon. O. H. Browning, when an attempt was made to take J. Smith to Missouri.

Monmouth, Warren County, Illinois, June 9, 1849.

"The Honourable O. H. Browning then concluded his remarks by saying, that to tell him (Joseph Smith) to go to Missouri to trial, was adding insult to injury. He then said, 'Great God, have I not seen it? My eyes have beheld the blood-stained traces of innocent women and children in the severe winter, who had travelled hundreds of miles barefoot, through frost and snow to seek a shelter from their savage pursuers. It was a scene, of horror sufficient to enlist sympathy from an adamantine heart. And shall this unfortunate man, whom their fury has seen proper to select for sacrifice, be driven into such a savage land and none dare to enlist in the cause of justice? If there was no other voice under heaven ever to be heard in this cause, gladly would I stand alone, and proudly spend my latest breath in defence of an OPPRESSED American citizen.'"

FROM THE "JULIET COURIER," MONMOUTH, COUNTY ILLINOIS.

"Since the trial I have been at Nauvoo, on the Mississippi, in Hancock county, Illinois, and have seen the manner in which things are conducted among the Mormons. In the first place, I cannot help noticing the plain hospitality of the prophet Smith to all strangers visiting the town, aided as he is in making the stranger comfortable by his excellent wife, a woman of superior ability. The people of the town appear to be honest and industrious, engaged in their usual avocations of building up a town and making all things around them comfortable. On Sunday I attended one of their meetings, in front of the Temple now building, and one of the largest buildings in the State. There could not have been less than 2500 people present, and all well appearing as any number that could be found in this or any other State.

"Mr. Smith preached in the morning, and one could have readily learned then the magic by which he has built up this society; because, as we say in Illinois, they believe in him and in his honesty. I wanted to hear Elder Rigdon, of whom so much has been said by the talkers and slanderers of this society. His name is closely identified with Mr. Smith as one of the persecuted and builders up of the Mormons, a word I am happy to learn is no longer a word of reproach in this free land."

"It has been a matter of astonishment to me, after seeing the Prophet, as he is called, Elder Rigdon and many other gentlemanly men, any one may see at Nauvoo who will visit there, why it was that so many professing to reverence the sacred principles of our constitution, which gives free toleration to all, have slandered and persecuted this sect of Christians."

If there is an error (and who is to decide that), let freedom of opinion confront it.

Now a little concerning the Rev. Mr. Caswell, another of my opponents' humane authors. First, let me request my readers to refer to the speech of the Hon. Mr. Browning, for a specimen of the cruelties practised upon Joseph Smith, and the church generally; and then read the following extract from Caswell's *Prophet* of the 19th century, p. 178:—

"A court martial was next held upon the prisoners, under Gen. Lucas, the members of the commission consisting of nineteen militia officers, *and seventeen preachers* of various sects, who had served as *volunteers* against the Mormons. This singular court came to a determination that our prophet and his comrades should be taken into the public square of Far West, and there shot in the *presence of their families*. Here was a decision worthy of the court that sat in judgmant, at the thought of which, decreed by such authorities, and to be put in execution under such circumstances, makes our blood almost curdle in our veins as we read; yet mark the sympathy it meets with from Mr. Caswell, and his expression of apparent regret that it was not inflicted. 'HAD THIS DECISION BEEN ENFORCED, MYRIADS MIGHT HAVE BEEN SAVED FROM THE INFAMY OF MORMONISM, AND SMITH WOULD HAVE GONE INTO ETERNITY UNDER A LESS ONOROUS BURDEN OF UNPARDONABLE GUILT.' Here, then, were *seventeen ministers* who, having failed by scripture and argument to resist the truths we teach, joined with a murderous band to execute with the sword, the bayonet, and the rifle ball, what they were unable to do by argument; and the *meek follower of Christ*, and favorite author of my opponents, only regrets their designs were not put into execution. But as Joseph Smith has since been assassinated, together with his brother Hyrum, I suppose his sanguinary appetite is now in some measure satisfied."*

I will close with an extract from the speech of the Hon. Truman Smith, delivered in the senate of the United States, July 8th, 1850, published in Washington. Gideon and Co., printers, 1850.

After reading a letter from Dr. Bernhisel, of whom he says, "Dr. Bernhisel is the agent of the people of Deseret, he is a native of the city of New York, a gentleman of respectability and intelligence, and worthy of all confidence," he continues, "The statement of Dr. Bernhisel touching the wonderful progress made by the people of Deseret, within a space of time, incredibly brief, is abundantly confirmed by a letter which I received from General John Wilson, dated at Salt Lake City, Sept. 6th, 1849, from which I submit the following extract:—

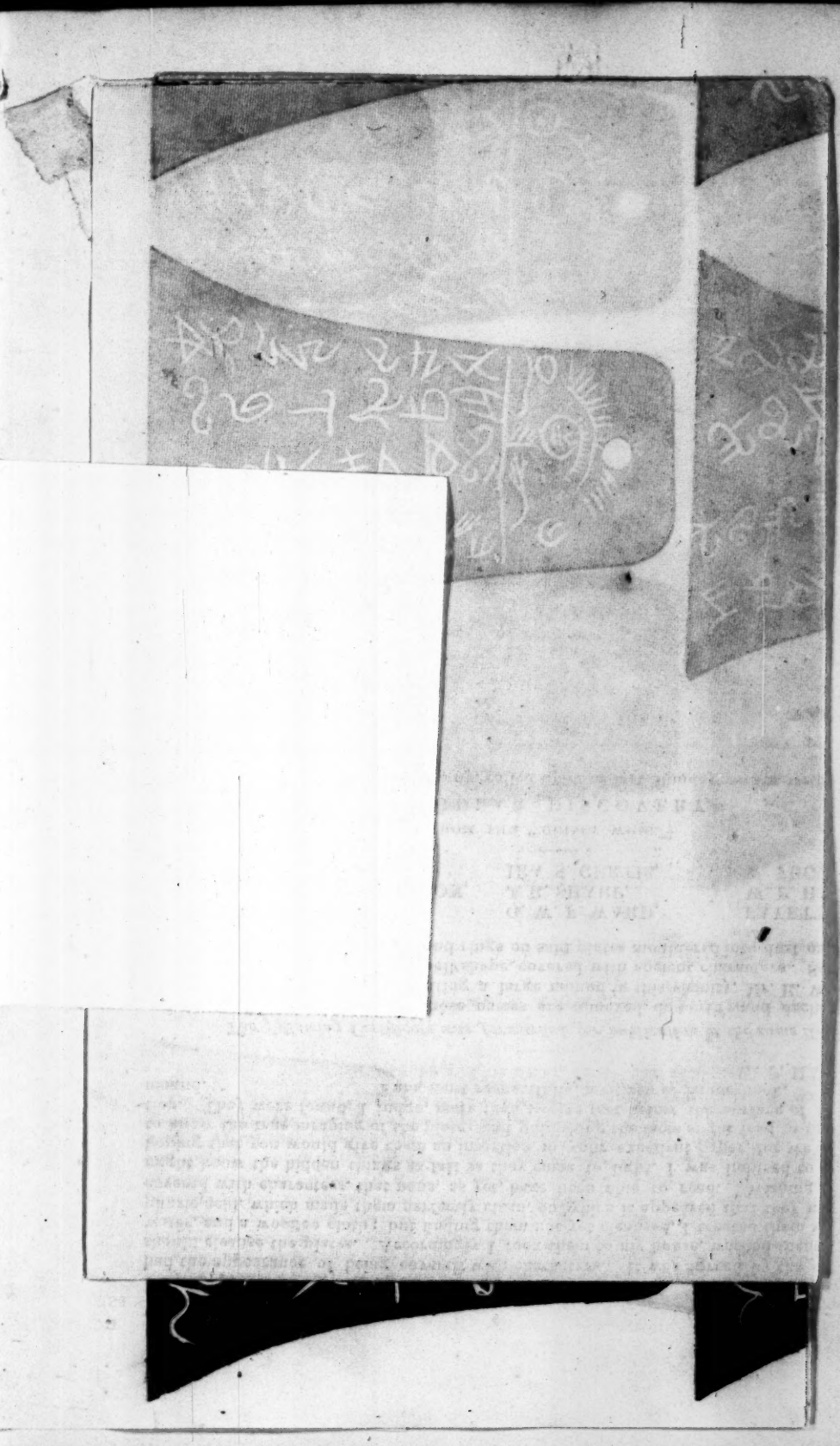
"A more orderly, earnest, industrious, and civil people I have never been amongst than these, (meaning the inhabitants of Great Salt Lake City), and it is incredible how much they have done here in so short a time. In this city, which contains now, as I believe, about four to five thousand inhabitants, I have not met in a citizen a single idler, or any person who looks like a loafer. Their prospects for crops are fair, and there is a spirit and energy in all that you see that cannot be equalled in any city of any size that I have ever been in, and I will add, not even in old Connecticut. Gen. Wilson is now navy agent at San Francisco, and is a citizen of the first respectability."—page 26.

* See *Millennial Star*, vol. 3, page 199, where more particulars respecting Mr. Caswell's book are stated.

NOTE.—As this pamphlet has already extended to a greater length than I at first anticipated, I am unavoidably compelled to omit all evidence upon the Book of Mormon, and refer the reader to a series of pamphlets, the first of which is now out, upon "The Divine Authenticity of the Book of Mormon," by Orson Pratt, of the Twelve Apostles, and may be obtained at the same office as this, and of agents throughout Great Britain.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET, LIVERPOOL.

FOLDOUT FILM AT
END OF BOOK.



Fac-Simile of t

RECENTLY TAKEN FROM A MOUND IN THE VIC

(TO THE EDITOR OF THE "TIMES AND SEASONS.")

On the 16th of April, 1843, a respectable merchant, by the name of Robert Wiby, commenced digging in a large mound near this place; he excavated to the depth of ten fee and came to rock. About that time the rain began to fall, and he abandoned the work. On the 23rd, he and quite a number of the citizens, with myself, repaired to the mound, and aftermaking ample opening, we found plenty of rock, the most of which appeared as though it hadbeen strongly burned; and after removing full two feet of said rock, we found plenty of charcoal and ashes, also human bones that appeared as though they had been burned; and near the eciphalon a bundle was found that consisted of SIX PLATES OF BRASS, of a bell shape, eachhaving a hole near the small end, and a ring through them all, and clasped with two clasps. The ring and clasps appeared to be iron, very much oxidated: the plates first appeared to be copper, and had the appearance of being covered with characters. It was agreed by the company that I should cleanse the plates. Accordingly I took them to my house, washed them with soap and water, and a woollen cloth; but finding them not yet cleansed, I treated them with dilute sulphuric acid, which made them perfectly clean, on which it appeared that they were completely covered with characters, that none, as yet, have been able to read. Wishing that the world might know the hidden things as fast as they come to light, I was induced to state the facts, hoping that you would give them an insertion in your excellent paper, for we all feel anxious to know the true meaning of the plates, and publishing the facts might lead to the true translation. They were found, I judge, more than twelve feet below the surface of the top of the mound. I am, most respectfully, a citizen of Kinderhook,

W. P. HARRIS, M.D.

The following Certificate was forwarded for publication at the same time:—

We, citizens of Kinderhook, whose names are annexed, do certify and declare, that on the 23rd of April, 1843, while excavating a large mound in this vicinity, Mr. R. Wiley took from said mound *six brass plates*, of a bell shape, covered with ancient characters. Said plates were very much oxidated. The bands and rings on said plates mouldered into dust on a slight pressure.

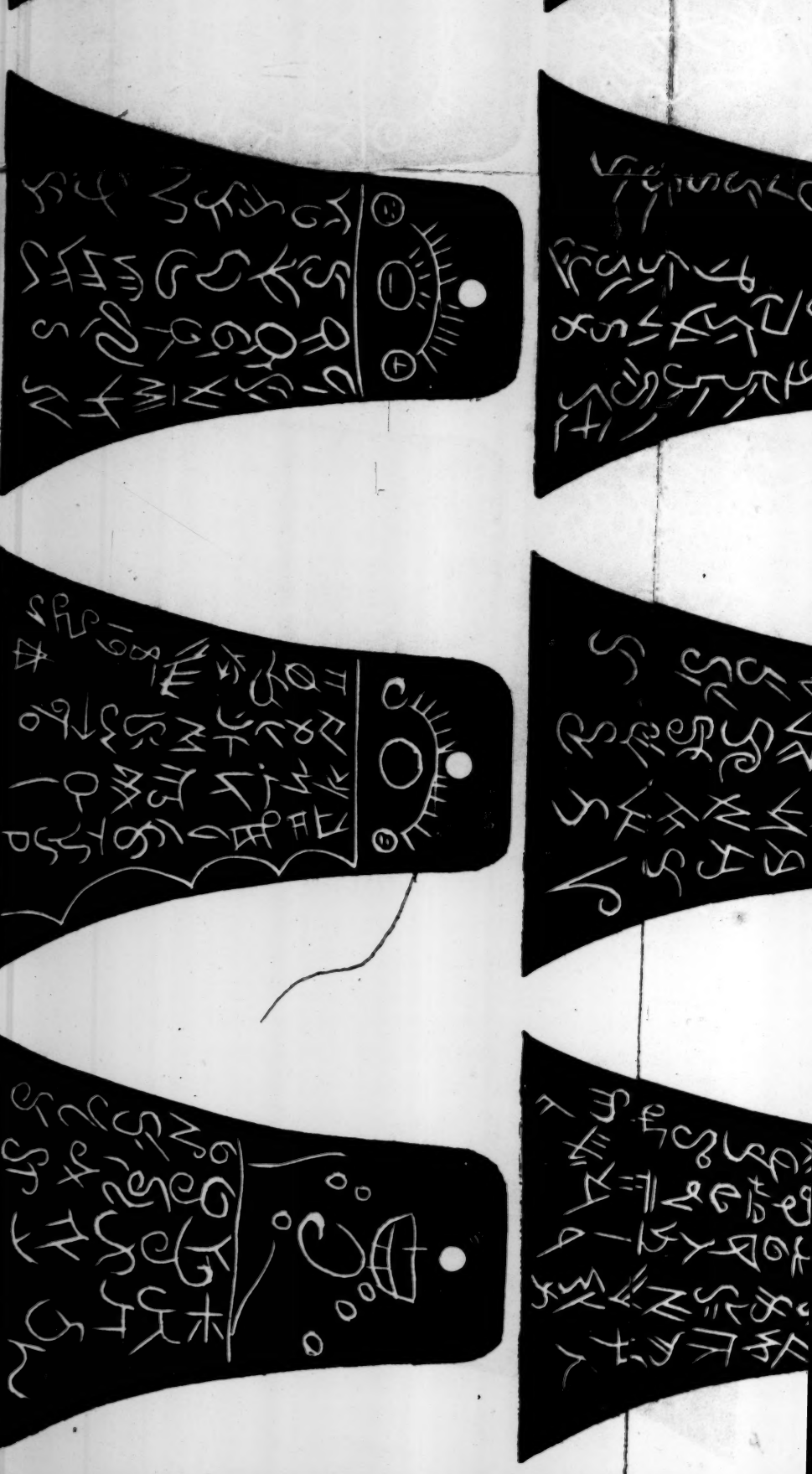
ROBERT WILEY,	G. W. F. WARD,	FAYETTE GRUBB,
GEORGE DECKENSON,	J. R. SHARP,	W. P. HARRIS,
W. LONGNECKER,	IRA S. CURTIS,	W. FUGATE.

(FROM THE "QUINCY WHIG.")

SINGULAR DISCOVERY.

A Mr. J. Roberts, from Pike county, called upon us last Monday with a written description

FAC-SIMILE OF



of the Brass Plates

E VICINITY OF KINDERHOOK, PIKE COUNTY, ILLINOIS.

of a discovery which was recently made near Kinderhook, in that county. We have not room for his communication at length, and will give so much of a summary of it as will enable the reader to form a pretty correct opinion of the discovery made.

It appeared that a young man, by the name of Wiley, a resident in Kinderhook, commenced digging into a mound, and finding it quite laborious, he invited others to assist him. Finally a company of ten or twelve repaired to the mound, and assisted in digging out the shaft commenced by Wiley. After penetrating the mound about eleven feet they came to a bed of limestone, that had apparently been subjected to the action of fire. They removed the stones, which were small and easy to handle, to the depth of two feet more, when they found SIX BRASS PLATES, secured and fastened together by two iron wires, but which were so decayed that they readily crumbled to dust upon being handled. The plates were so completely covered with rust as almost to obliterate the characters inscribed upon them; but after undergoing a chemical process, the inscriptions were brought out plain and distinct. There were six plates, four inches in length, one inch and three quarters wide at the top, and two inches and three quarters wide at the bottom, flaring out to points. There are four lines of characters or hieroglyphics on each. On one side of the plates are parallel lines running lengthwise. A few of the characters resemble in their form the Roman capitals of our alphabet: for instance, the capital B and X appear very distinct. In addition, there are rude representations of three human heads on one of the plates, the largest in the middle. From this head proceed marks or rays, resembling those which usually surround the head of Christ in the pictorial illustrations of his person. There are also figures of two trees with branches, one under each of the two small heads, both leaning a little to the right. One of the plates has on it the figure of a large head by itself, with two ☞ pointing directly to it.

In the place where these plates were deposited were also found human bones, in the last stage of decomposition; also some braid, which was at first supposed to be human hair, but on a closer examination proved to be grass; probably used as a covering for the bodies deposited there. This was also in the last stage of decay. There were but few bones found in the mound, and it is believed that it was but the burial place of a small number, perhaps of a person, or family of distinction, in ages long gone by, and that these plates contain the history of the times, or of a people, that existed far—far beyond the memory of the present race. But we will not conjecture anything about this wonderful discovery, as it is one which the plates alone can reveal.

On each side of the mound in which this discovery was made, was a mound, on one of which is a tree growing that measures two feet and a half in diameter near the ground, showing the great antiquity of the mound, and of course all that is buried within them. These mounds, like others that are found scattered all over the Mississippi valley, are in the form of a sugar loaf.

The plates above alluded to were exhibited in this city last week.

LE OF THE PLATES.